

# Weltweit vernetzt

Zur Zukunft der ökumenischen Partnerschaften  
Tagung und Festgottesdienst



27./28.  
August  
2022

Worldwide  
network.  
The Future of  
Ecumenical  
Partnerships.  
Meeting and  
festive divine  
service

Evangelical  
Lutheran  
Regional Church  
in Brunswick

## DOCUMENTATION OF TEXTS



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## 0 Preface

Without further comment or evaluation you will find here the texts of the Ecumenical Conference on 27. and 28 August 2022 in Brunswick. The minutes from the preparation can be requested upon request. This is about the conference itself. This includes invitations and advance announcements. These include devotions and worship services. Above all, however, this includes the papers presented at the conference and the results produced there. An evaluation of these documents will be carried out in a further step with the participation of the Link Committees and our brothers and sisters from the ecumenical partner churches. This document will be available specifically in German and specifically in English.

*Chairman for ecumenical encounters Rev. Olaf Neuenfeldt*

Wolfenbüttel in October 2022 and July 2023

## 1 2020-2021: Survey and evaluation in advance of the conference:

In the years 2018 and 2019, with the beginning of the activities of the new Chairman for ecumenical encounters the Partnership Link-Committees (AKs) expressed the wish that there should be a meeting of all AKs again. As a result, the Chairman for ecumenical encounters Rev. Olaf Neuenfeldt developed a questionnaire in 2020 in order to ascertain the wishes for the target group, time frame, preparation circle, format and content. The results of this survey in 2021 are as follows:

**Zielgruppe (Wer soll eingeladen werden?):**

A	Wählen sie aus, was sie bevorzugen (Auswahl). Mehrfachnennungen möglich. Vergeben Sie dann eine Priorität.	Auswahl	Priorität			Prio 1, 2, 3 mit Faktor 3, 6, 9
			Mittlere	Hohe	Sehr hohe	
1	Vorsitzende der Arbeitskreise (plus Vors. StÖL)	5		2	3	39
2	alle Mitglieder der Arbeitskreise	4	1	2	1	24
3	alle Mitglieder der Arbeitskreise plus „Stiftung Ökumenisches Lernen“	4	1	2	1	24
4	alle in der Partnerschaftsarbeit der Landeskirche Involvierten ( <i>siehe auch A7 und A8</i> )	4		1	3	33
5	alle in der Partnerschaftsarbeit der Landeskirche Involvierten plus alle, die darüber hinausgehende kirchliche Auslandsbeziehungen unterhalten	3	1	1	1	18
6	Ökumenische Konsultation, bei der aus unserer Kirche und aus allen Kirchen der Partnerländer Teilnehmer eingeladen werden.	3		1	2	24
7	<i>ergänzender Vorschlag: EKD Auslandspfarrer, ehemalige (siehe A4)</i>	1	1			
8	<i>ergänzender Vorschlag: GAW, ML, BfdW, EED (siehe A4)</i>	1	1			

Target group (Who should be invited?):

Choose what you prefer (selection). Multiple entries possible. Then assign a priority. (Selection. Medium priority. High priority. Very high priority)

1 Chairmen of the working groups (plus chairwoman of StÖL)

2 all members of the Link-Committees

3 all members of the Link-Committees plus the Ecumenical Learning Foundation

4 all those involved in the partnership work of the state church (see also A7 and A8)

5 all those involved in the partnership work of the Regional Church plus all those who maintain ecclesiastical relations abroad beyond this

6 Ecumenical consultation, to which participants from our Church and from all Churches in the partner countries are invited.

7 Supplementary proposal: EKD foreign minister, former (see A4)

8 supplementary proposal: GAW, ML, BfdW, EED (see A4) (that means other national institutions, which have foreign relationships)

**Zeitraumen (Wie lange soll die Veranstaltung an welchen Wochentagen dauern?)**

B	Wählen Sie mindestens einen Vorschlag aus den normal gedruckten Zeilen und einen aus den kursiv-fettgedruckten Zeilen aus. Mehrfachnennungen möglich. Vergeben Sie dann eine Priorität.	Auswahl	Mittlere Priorität	Hohe Priorität	Sehr hohe Priorität	Summe Prio 1, 2, 3 mit Faktor 3, 6, 9
1	Abendveranstaltung	2		1	1	15
2	Halbtagesveranstaltung vormittags	0				0
3	Halbtagesveranstaltung nachmittags	3		1	2	24
4	Tagesveranstaltung	3		2	1	21
5	Anderthalb-Tagesveranstaltung	0				0
6	Zwei-Tagesveranstaltung	0				0
7	eigener Vorschlag:	0				0
8	<i>bevorzugt unter der Woche außer Freitag</i>	1		1		6
9	<i>bevorzugt Freitag</i>	1			1	9
10	<i>Bevorzugt Samstag</i>	4		1	3	33
11	<i>Bevorzugt Sonntag</i>	1			1	9
12	<i>Wochendveranstaltung</i>	1	1			3
13	<i>eigener Vorschlag: FR Abend Zoom + SA halbtags Präsenz und digitale Auswertung</i>	1	1			

Time frame (How long should the event last on which days of the week?)

Select at least one suggestion from the normally printed lines and one from the italic bold lines. Multiple entries possible. Then assign a priority.

- |                                   |   |
|-----------------------------------|---|
| 1 Evening event                   | 8 preferred during the week except Friday |
| 2 Half-day event in the morning   | 9 preferred Friday                        |
| 3 Half-day event in the afternoon | 10 Preferred Saturday                     |
| 4 Day event                       | 11 Preferred Sunday                       |
| 5 One-and-a-half-day event        | 12 Weekend event                          |
| 6 Two-day event                   | 13 own proposal: FR evening Zoom + SA     |
| 7 own proposal:                   | half-day presence and digital evaluation  |

**Vorbereitungskreis (Wer soll in die Vorbereitung außer dem Partnerschaftsbeauftragten und weitere Beteiligte des Ökumene-Referates eingebunden werden?)**

C	Wählen Sie mindestens einen Vorschlag aus. Mehrfachnennungen möglich. Vergeben Sie dann eine Priorität.	Auswahl	Mittlere Priorität	Hohe Priorität	Sehr hohe Priorität	Summe Prio 1, 2, 3 mit Faktor 3, 6, 9
1	Vorsitzende der Arbeitskreise und Stiftung ÖL	5		2	3	39
2	Arbeitsbereich Personalförderung der Landeskirche	2	2			6
3	ELM: Missionswerk Niedersachsen (Hermannsburg)	3	2		1	15
4	Theologischem Zentrum in Braunschweig	2	1	1		9
5	<i>eigener Vorschlag: Jugendliche aus Austausch und StÖL einbeziehen</i>	1	1			3

Preparatory group (Who should be involved in the preparation besides the Chairman for ecumenical encounters and other participants of the Ecumenical Unit?)

Select at least one suggestion. Multiple entries possible. Then assign a priority.

- |  |
|--|
| 1 Chairmen of the Working Groups and the Oil Foundation  |
| 2 Work area Personnel Development of the Landeskirche  |
| 3 ELM: Mission Office of Lower Saxony (Hermannsburg)   |
| 4 Theological Centre in Brunswick    4 own proposal: involve young people from exchanges, Foundation for Ecumenical Learning |



### Format der Veranstaltung (Wie soll gearbeitet werden?)

D Wählen Sie mindestens einen Vorschlag aus. Mehrfachnennungen möglich. Vergeben Sie dann eine Priorität.		Auswahl	Mittlere Priorität	Hohe Priorität	hohe Priorität	Prio 1, 2, 3 mit Faktor 3, 6, 9
1	Referat(e) mit Rückfragemöglichkeit im Plenum	3	1	1	1	18
2	Impulsreferat mit Austausch in Arbeitsgruppen und dann Austausch im Plenum	3		2	1	21
3	Impulse durch Moderator*in*n*en (Expert*in) und Workshops (selber Dinge erarbeiten, ausprobieren, diskutieren, ... – also lernen, wie man was machen kann)	3		1	2	24
4	Impulse durch Moderator*in*n*en (Expert*in) und Gruppenarbeit zu bestimmten oder unterschiedlichen Themen und Unterthemen	5		3	2	36
5	Open Space (Planungsgruppe gibt Leitthema vor, es wird in Gruppen gearbeitet, es gibt „Hummeln“ die Ideen von Gruppe zu Gruppe tragen und „Schmetterlinge“, die einfach da sind, Ruhe ausstrahlen und einzelne Personen anziehen und mit ihnen in fruchtbare Gespräche kommen können; Ergebnisse werden bewertet und Verantwortlichkeiten gesichert, um die wichtigsten Ideen weiter zu führen.)	2		2		12
6	World-Café (Planungsteam erarbeitet Themen und Fragen, die in Kleingruppen bearbeitet werden. An jedem Tisch sitzt „Gastgeber“, die Gruppen wechseln und durchmischen sich im Verlauf der Veranstaltung nach vorgegebenem Zeitschema, so dass die „Gastgeber“ mit den „Neuankömmlingen“ neu ins Thema einsteigen und vertiefen. Ergebnisse können gesichert und weiter verfolgt werden)	4	1	3		21
7	Pro Action Café (Verbindet Open Space und World-Café. Themenvorstellung. Die Gastgeber sind hier eher Berater, die in drei Runden ähnlich wie beim Word-Café als Gegenüber zu den „Ratsuchenden“ die Themen vertiefen. Frage hinter der Frage, Fehlendes und Möglichkeiten erforschen, Kernanliegen und Handlungsstrategien herausfiltern)	2		2		12
8	Konsultation (allgemeiner Austausch zu bestimmten Themen)	0				0
9	<b>eigener Vorschlag: Öffnung und Verdichtung: FR Abend Zoom mit globalen Experten, SA halbtags in Präsenzanschlussveranstaltung, Auswertung in Kleingruppen, Abschluss mit Zoom? mit allen auch Auswärtigen TN?</b>	1	1			3

### Format of the event (How to work?)

Select at least one suggestion. Multiple entries possible. Then assign a priority.

1 Speech(s) with possibility of questioning in plenary

2 Impulse presentation with exchange in working groups and then exchange in plenary

3 Impulse through moderators (experts) and workshops (work out, try out, discuss things yourself, ... – i.e. learn how to do things)

4 Impulse by moderators (experts) and group work on specific or different topics and sub-topics

5 Open Space (planning group sets the guiding theme, working in groups, there are “bumblebees” that carry ideas from group to group and “butterflies” that are just there, radiate calm and attract individuals and can enter into fruitful conversations with them; results are evaluated and responsibilities secured to carry the most important ideas forward.)

6 World-Café (planning team works on topics and questions that are dealt with in small groups. “hosts” are seated at each table, the groups change and mix in the course of the event according to a predetermined schedule, so that the “hosts” and the “newcomers” enter and deepen the topic. Results can be saved and followed up further)

7 Pro Action Café (Connects Open Space and World-Café. Theme presentation. The hosts here are more like advisors, who in three rounds as opposed to the “advice seekers” deepen the topics. Question after question, explore what is missing and what is possible, filter out core concerns and strategies for action)

8 Consultation (general exchange on specific issues)

9 Own proposal: Opening and condensation: FR evening Zoom with global experts, SA half-day in a follow-up event, evaluation in small groups, conclusion with Zoom? with all also foreign TN?

### Themenauswahl (Worum soll es gehen?)

Wählen Sie mindestens einen Vorschlag aus. Mehrfachnennungen möglich. Vergeben Sie dann eine Priorität. (Dies ist eine ungeordnete und zufällige Nennung möglicher Themen. Die Themen beinhalten immer auch den länderübergreifenden Aspekt.)		Auswahl	Mittlere Priorität	Hohe Priorität	Sehr hohe Priorität	Summe Prio 1, 2, 3 mit Faktor 3, 6, 9
1	Weitergabe des Glaubens in unserer globalisierten Zeit und Welt	5	1	1	3	36
2	Religion und Säkularisierung	3		1	2	24
3	Öffentliche Theologie unter den unterschiedlichen Voraussetzungen der Partnerländer und Partnerkirchen <i>(siehe auch E21)</i>	5	1	2	2	33
4	Frieden	2		1	1	15
5	Flüchtlingspolitik	2		1	1	15
6	Gerechtigkeit (Erlassjahr, Minderheiten, Diskriminierung, ...); <i>siehe auch E20</i>	5	1	2	2	33
7	Bewahrung der Schöpfung	3		1	2	24
8	Klima und Lebensweise der Menschen	3	1	1	1	18
9	Demokratie und Freiheit	3		2	1	21
10	Spiritualität in unserer Zeit	3		1	2	24
11	Kirche, Glauben und Partnerschaft unter der Pandemie <i>(Theologische Einordnung von Corona unter digitaler Beteiligung der Partner)</i>	5		3	2	36
12	Fragen der gelebten Partnerschaft – alte Wege und neue Aufbrüche <i>(Kulturprotestantismus ist erklärungsbedürftig und wie schaut es mit der praxis pietatis bei uns aus?); siehe auch E18 und E19</i>	8	3	2	3	48
13	Unser Glaube und unser Herr und die Herren dieser Welt	3		3		18
14	Digitalisierung in der Partnerschaftsarbeit?	3		2	1	21
15	Vermittlung der Partnerschaftsarbeit in die Gemeinden und in die Welt hinein <i>(Kulturprotestantismus ist erklärungsbedürftig und wie schaut es mit der praxis pietatis bei uns aus?)</i>	5	1		4	39
16	<i>Platz für weitere eigene Vorschläge:</i>					0
17	<i>Zeit für offenen Austausch in jedem Fall! (bei allen Punkten berücksichtigen!!!)</i>	1	1			3
18	<i>Gewinnung neuer junger Mitglieder bei fortschreitender Alterung und Überalterung eines Arbeitskreises? (siehe E12)</i>	1	1			3
19	<i>Relevanzverlust des ökumenischen Themas und Formen oder neue Formen der Partizipation gerade auch jüngerer Menschen (siehe E12)</i>	1	1			3
20	<i>solidarische Kirche sein in Partnerschaften und in der Arbeit des GAW und ML (siehe E6)</i>	1	1			3
21	<i>Verschwörungstheorien und Populismus (siehe E3)</i>	1	1			3



Selection of topics (what should it be about?)

*Select at least one suggestion. Multiple entries possible. Then assign a priority. (This is a disorderly and random mention of possible topics. The topics always include the transnational aspect.)*

- 1 Transmission of the Faith in our Globalized Time and World
- 2 Religion and Secularization
- 3 Public Theology under the Different Conditions of the Partner Countries and Partner Churches (see also E21)
- 4 Peace
- 5 Refugee policy
- 6 Justice (year of enactment, minorities, discrimination, ...); see also E20
- 7 Preservation of Creation
- 8 Climate and people's way of life
- 9 Democracy and Freedom
- 10 Spirituality in our time
- 11 Church, Faith and Partnership in the Pandemic (Theological classification of Corona with digital participation of the partners)
- 12 Questions of living partnership – old ways and new beginnings (cultural Protestantism needs explanation and what about praxis pietatis in our country?); see also E18 and E19
- 13 Our faith and our Lord and the lords of this world
- 14 Digitalisation in partnership work?
- 15 Mediation of partnership work in the congregations and into the world (Cultural Protestantism needs explanation and what about praxis pietatis in our country?)
- 16 Space for further own suggestions:*
- 17 Time for an open exchange in any case! (consider all points!!!)
- 18 Attracting new young members for the Link-Committees because of the progressive ageing of them? (see E12)
- 19 Loss of relevance of the ecumenical theme and forms or new forms of participation especially of younger people (see E12)
- 20 be a solidary church in partnerships and in the work of GAW and ML (see E6) (ML and GAW are institutions which supports Protestant Minorities in the World).
- 21 Conspiracy theories and populism (see E3)

## 2 2021-2022: Work of the preparatory group

On 15.11.2021 members from the different Link-Committees as well as other ecumenical groups and other responsible persons met for the first time. A total of seven more meetings followed. Meanwhile, the composition has changed. A "core group", which was there from the beginning, then also took over the operational preparatory work towards the end. Many meetings had to be held as videoconferences due to the Corona situation. The minutes of the results can be requested through the regional church.

## 3 March 2022 "Save the date" and June 2022 invitations

In April 2022, "Save the date" folding cards were sent and distributed to all parishes and a very large distributor in analogue and digital format.

At the end of May and the beginning of June 2022, invitations were issued to our partners. In addition to the official invitation and the programme, they received various explanations about the ecumenical conference. At the same time, the invitations to register for the conference within the state church were sent and distributed to all parishes and again with a very large digital and analog mailing list. There were municipal letter templates with a QR code that led to digital registration. The homepage of the state church has advertised this state church event.

### **Translation to 3.1 on the next page**

Worldwide Network

Conference on Ecumenical Partnerships of the Regional Church of Brunswick

For many years the the Regional Church of Brunswick has maintained ecumenical partnerships with churches in England, the Czech Republic, Namibia, Japan and India. They show that the Church lives on the horizon of "the whole inhabited earth" (Greek: ecumenism) and not only of the local community. The Church is networked around the world.

On 27. and on 28 August 2022, the anniversaries of the partnership are the occasion for a conference at the Theological Center and a festive divine service at the Brunswick Cathedral. Lectures and discussions, meetings and presentations, devotions and music are planned in order to take stock of the partnership work and develop perspectives. All those who care about ecumenism are invited.

Please make a note of the date! Official invitations including registration options and program follow.

## 3.1 Save the date



### Weltweit vernetzt

#### Tagung zu den ökumenischen Partnerschaften der Landeskirche Braunschweig

Seit vielen Jahren unterhält die Landeskirche Braunschweig ökumenische Partnerschaften zu Kirchen in England, Tschechien, Namibia, Japan und Indien. Sie zeigen, dass die Kirche im Horizont der „ganzen bewohnten Erde“ (griechisch: Ökumene) lebt und nicht nur der jeweiligen Ortsgemeinde. Die Kirche ist weltweit vernetzt.

Am 27. und 28. August 2022 sind Partnerschaftsjubiläen Anlass zu einer Tagung im Theologischen Zentrum sowie einem Festgottesdienst im Braunschweiger Dom. Geplant sind Vorträge und Gespräche, Begegnungen und Präsentationen, Andachten und Musik, um die Partnerschaftsarbeit zu bilanzieren und Perspektiven zu entwickeln. Eingeladen sind alle, denen die Ökumene am Herzen liegt.

Bitte merken Sie sich den Termin vor! Offizielle Einladungen samt Anmeldemöglichkeiten sowie Programm folgen.

**Evangelisch-lutherische Landeskirche  
in Braunschweig**  
Dietrich-Bonhoeffer-Straße 1  
38300 Wolfenbüttel  
Telefon: 05331/ 8 02-0  
Telefax: 05331/ 8 02-707  
info@lk-bs.de  
www.landeskirche-braunschweig.de



## 3.2 The program, invitation and registration

Die Landeskirche Braunschweig pflegt ökumenische Partnerschaften mit Kirchen in England, Tschechien, Namibia, Japan und Indien. Daneben gibt es weitere Partnerschaften von Gemeinden, Einrichtungen und Vereinen sowie die Stiftung Ökumenisches Lernen, die sich für die weltweite Vernetzung und Solidarität der Christen sowie ihre Weltverantwortung einsetzen.

Die Tagung dient einerseits der Selbstvergewisserung der in dieser Arbeit Aktiven. Sie ist andererseits aber auch offen für alle Neugierigen und Interessierten. Sie will Perspektiven für die Zukunft erarbeiten und sich dabei aktuellen Fragen der Partnerschaftsarbeit stellen. Spiritualität und Gemeinschaftssinn kennzeichnen das Christsein. Deswegen rahmen Andachten die Tagung. Das gemeinsame Singen will Menschen miteinander und mit Gott verbinden. Die Mahlzeiten und das Beisammensein stiften Gemeinschaft. In den Partnerschaften sowie Gruppen ihre Arbeit auf einem kleinen Markt der Möglichkeiten präsentieren, werden wichtige Erfahrungen geteilt und weitergegeben.

Willkommen sind alle, die sich für die weltweite Ökumene interessieren, dafür arbeiten, sie begleiten oder darauf neugierig geworden sind.

Bitte melden Sie sich an auf der Internetpräsenz der Landeskirche Braunschweig unter diesem Link

[www.landeskirche-braunschweig.de/oekumene-tagung](http://www.landeskirche-braunschweig.de/oekumene-tagung)

Or nutzen Sie diesen QR Code:



Or schreiben Sie eine E-Mail an [sabine.hornburg.lka@lk-bs.de](mailto:sabine.hornburg.lka@lk-bs.de)

Evangelisch-lutherische Landeskirche  
in Braunschweig  
Detrich-Broschler-Straße 1  
38100 Wolfenbüttel  
Telefon: 05331/802-0  
Telefax: 05331/802-707  
[info@lk-bs.de](mailto:info@lk-bs.de)  
[www.landeskirche-braunschweig.de](http://www.landeskirche-braunschweig.de)

# Weltweit vernetzt

Zur Zukunft der ökumenischen Partnerschaften  
Tagung und Festgottesdienst

27./28.  
August  
2022

Theologisches Zentrum  
Alter Zeughof 1,  
38100 Braunschweig und  
Braunschweiger Dom



Evangelisch-lutherische  
Landeskirche in Braunschweig

Worldwide network  
The Future of Ecumenical Partnerships  
Meeting and festive divine service  
27. and 28 August 2022

Theologisches Zentrum, Alter Zeughof 1, 38100 Braunschweig and Braunschweig Cathedral  
Evangelical Lutheran Regional Church in Brunswick

The Regional Church in Brunswick maintains ecumenical partnerships with churches in England, the Czech Republic, Namibia, Japan and India. In addition, there are other partnerships of communities, institutions and associations, as well as the Ecumenical Learning Foundation, which are committed to the worldwide networking and solidarity of Christians as well as their global responsibility.

The conference serves, on the one hand, the self-assessment of those active in this work. On the other hand, it is also open to all those who are curious and interested. It aims to develop perspectives for the future and to address current issues of partnership work. Spirituality and a sense of community characterize being Christian. That is why devotions frame the conference. Singing together wants to connect people with each other and with God. Meals and gatherings create community. As the partnerships and groups present their work in a small market of opportunities, important experiences are shared and passed on.

Welcome are all those who are interested in, work for, accompany or have become curious about world ecumenism.

Please register on the website of the Landeskirche Braunschweig under this link:  
[www.landeskirche-braunschweig.de/oekumene-tagung](http://www.landeskirche-braunschweig.de/oekumene-tagung)

Or use this QR code:

Or send an e-mail to: [sabine.hornburg.lka@lk-bs.de](mailto:sabine.hornburg.lka@lk-bs.de)

## Tagung 27. August 2022

**8:30 Uhr** Stehkaffee.

**9:15 Uhr** Beginn der Tagung mit einer Andacht und Selbstvorstellung der Partnerschaftsarbeitskreise

### Impuls I

#### Referat und Diskussion

„Darum braucht die Kirche weltweite Partnerschaften“  
Thomas Wojciechowski, Abteilungsleiter Globale Gemeinde beim Evangelisch-lutherischen Missionswerk Niedersachsen (Hermannsburg)

### Impuls II

#### Referat und Diskussion

„Die feierliche Anrede ‚Geschwister‘ eignet sich nicht als Dekor“  
Sr. PD Dr. Nicole Grochowina, Community Christusbroschenschaft Selbitz und Lehrstuhl Neuere Kirchengeschichte II, Friedrich-Alexander-Universität Erlangen-Nürnberg

### Mittagessen

Offenes Singen  
Propsteikantorin Heike Kieckhöfel (Braunschweig)

### Gruppenarbeit

**17:00 Uhr** Andacht

**18:00 Uhr** Abendessen und Ausklang bei Musik, Snacks und Getränken



- Die Partnerschaftsarbeitskreise sowie weitere Gruppierungen, Einrichtungen und Vereine präsentieren auf einem kleinen Markt der Möglichkeiten ihre Arbeit.
- Internationale Musikgruppen tragen zum weltweiten akustischen Lokalkolorit bei.
- Die Tagungssprache ist Deutsch, für Übersetzungen wird gesorgt. Tagungsgetränke stehen bereit.

## Festgottesdienst 28. August 2022

**10:00 Uhr** Festgottesdienst mit Landesbischof Dr. Christoph Meyns anlässlich der Partnerschaften mit der „Diocese of Blackburn“ in England (25 Jahre), der „Tamil Evangelical Lutheran Church“ in Indien (50 Jahre) und der „Evangelical Lutheran Church in Namibia“ (25 Jahre).

### Empfang nach dem Gottesdienst

5:00 p.m. devotion

6:00 pm Dinner and end with music, snacks and drinks

### Session 27 August 2022

8:30 a.m. Stand-up coffee.

9:15am Beginning of the conference with a devotion and self-presentation of the Link Committees

Impulse I – Presentation and discussion

“This is why the Church needs global partnerships”

Thomas Wojciechowski, Head of the Global Congregation at the Evangelical Lutheran Mission Society of Lower Saxony (Hermannsburg)

Impulse II – Presentation and discussion

“The salutation ‘siblings’ is not suitable as a decoration”

Sr. PD Dr. Nicole Grochowina, Community of Christ Fraternity Selbitz and Chair of Modern Church History II, Friedrich-Alexander-University Erlangen-Nuremberg

Lunch

Open singing, Propsteikantorin Heike Kieckhöfel (Braunschweig)

Group work

- The Link Committees as well as other groups, institutions and associations present their work on a small market of opportunities.
- International music groups contribute to the worldwide acoustic local colour.
- The conference language is German, translations are provided. Conference drinks are available.

### Festive divine service 28 August 2022

10:00 a.m. Festive divine service with Bishop Dr. Christoph Meyns on the occasion of the jubilees of partnerships with the Diocese of Blackburn in England (25 years), the Tamil Evangelical Lutheran Church in India (50 years) and the Evangelical Lutheran Church in Namibia (25 years).

### Reception after the divine service



### 3.3 Presentation of the programme for the official invitation of the partners

*From the draft letter to the partner churches:*

... Dear Brothers and Sisters in Christ, dear Bishop, dear President!  
On the occasion of the anniversaries of three of our partnerships we invite you to an ecumenical meeting and a festive divine service with our bishop. See the attached program. We see this as a good opportunity to reflect on the partnership work after Corona. Through the planned meeting we want to renew and deepen the partnerships.

We hereby invite a delegation of 2 people, to reflect and celebrate together with us.

*The following explanatory note was sent as an attachment:*

#### **Worldwide network**

On the Future of Ecumenical Partnerships – Meeting and Festive Divine Service  
Theologisches Zentrum, Alter Zeughof 1, 38100 Braunschweig and Braunschweig Cathedral

#### **Session 27 August 2022**

**8:30 a.m. Stand-up coffee.**

**9:15 a.m. Beginning of the conference with a devotion** and self-presentation of the Link Committees

#### **Impulse I – Presentation and discussion**

“This is why the Church needs global partnerships” Thomas Wojciechowski, Head of the Global Church Department at the Evangelical Lutheran Mission Society  
Lower Saxony (Hermannsburg)

#### **Impulse II – Presentation and discussion**

“The salutation “siblings” is not suitable for decoration” Sr. PD Dr., Nicole Grochowina, Community of Christ Brotherhood Selbitz and Chair of Modern Church History II, Friedrich-Alexander-University Erlangen-Nuremberg

#### **Lunch**

**Open singing** with Propsteikantor Heike Kieckhöfel (Braunschweig)

#### **Group work**

**5:00 p.m. devotion**

**6:00 p.m. Dinner** and end with music, snacks and drinks

- The Link Committees as well as other groups, institutions and associations present their work on a small market of opportunities.
- International music groups contribute to the worldwide acoustic local colour.
- The conference language is German, translations are provided. Conference drinks are available.

#### **Festive divine service on 28 August 2022**

**10:00 a.m. Festive divine service** with Bishop Dr. Christoph Meyns on the occasion of the anniversary of the partnership.  
Reception after the divine service.

- 25 years to the Diocese of Blackburn in England
- 50 years to the Tamil Evangelical Lutheran Church in India
- 25 years to the Evangelical Lutheran Church in Namibia (ELCIN) based in Ondangwa

#### **P.S.:**

It is very important for us to remember the seeds and fruits of the partnerships in our Churches all over the world. Let us thank God for that. At the same time, the question arises as to how the partnerships should be shaped to be beneficial for the future. Where can we serve one another, learn from one another, or walk together the paths that our Lord shows us? We want to keep in touch with you – our partners – about this. We want the grassroots voice to be heard, where the partnerships are lived. We cordially invite you to do so. And let us pray with you to God for his guidance and blessings for our partnerships, for our Churches and for the Church in the world. This is also very important to us!

### 3.4 Further explanation for the Delegations appointed by the Partner Churches

*In the course of further correspondence with delegations, this information was sent as a separate document for explanation and preparation:*

#### **Details and Explanations on the Ecumenical Meeting and Festive Divine Service 27/28 August 2022**

Dear Sisters and Brothers!

We are pleased that you are going on this journey and that you are following our invitation to the Ecumenical Meeting and the festive divine service on the occasion of the anniversary of our partnerships. Now we very much hope that the approval of visas will work where visas are needed and no authorisations are yet available.

##### Idea of the ecumenical meeting on 27 August:

The Evangelical Lutheran Church in Brunswick has 5 partnerships: 25 years with the Diocese of Blackburn of the Church of England, 50 years with the Tamil Evangelical Lutheran Church (TELC), the Evangelical Lutheran Church (JELC) since 1968, 25 years with the Evangelical Lutheran Church in Namibia (ELCIN) and the Silesian Evangelical Church of Augsburg Confession in the Czech Republic. In addition, the Ecumenical Learning Foundation can look back on a 25-year history. There are link-committees for all partnerships. Here the non ordained and ordained persons work together, who are committed to the partnerships. Networking between the Ecumenical Learning Foundation and the partnership link-committees and the partner churches is essential. The aim is to reflect on the partnership work, especially after Corona, and to focus on the resulting perspectives for the future in view of current issues, challenges and questions. This is a bit of self-assurance, but it is also an attempt to open up to new departures. This can only be achieved with you, our companions. That's why we want to talk not only with each other but also with you. The format is deliberately not an ecumenical consultation. Rather, the format is deliberately a meeting with those who shape and breathe life into the partnership at home and in our partner countries. The questions are the same for all of us: What might be the next step in our different partnerships? What is to be preserved and appreciated with gratitude and what is to be developed anew?

##### Welcome on 27 August

Welcome and devotion are interwoven. The partnership link-committees and other ecumenical groups introduce themselves and you as our partners. This is linked to an element of devotion (text, song or prayer). This is how you are named as our companions right from the start and made known to all participants.

#### Presentations and language on 27 August:

The topics can be found in the program. We will make sure that there is an accompanying booklet containing the main elements of the meeting in English. The Presentations will either be fully translated into English or offer an English summary. For the exchange, we will put someone at the side who will then translate the discussion directly into English or into the local language.

#### Small Market of Opportunities on 27 August

Here the partnership link committees will present themselves together with other ecumenical groups. This is intended to enable the participants to obtain information and to enter into discussions with each other and with you. We would be pleased if you, as representatives of our partner churches and companions, would also be available for discussion and exchange and thus represent the perspective of the world's ecumenism.

#### Open singing on 27 August

At the end of the lunch break before the group work an open singing is planned. The idea and hope are that this will strengthen the community, create a good mood, and help to pray and sing the good Spirit of God.

#### Group work on 27 August

**In the group work, the concerns of the participants should be brought to bear.** We would be pleased if you, as our companions, could bring your concerns to the partnership work. Those who wish to do so can then formulate their subject or their question. In the next step, anyone who has a question or topic will find a small table. Then there are three other participants who are interested or want to contribute. In this way, it is possible and expected that enough English-speaking groups will find themselves for the changing rounds of talks.

**The first round of talks** is about finding out the question behind the question. The results shall be recorded in writing.

Then the "advisors" move to another table with a different subject or a different question.

**In this second round of discussions**, the "new advisers" briefly explain the state of affairs and then ask "What is still missing?" Which images and sensations rise up? What comes to us from the Spirit of God? The results are recorded in turn.

**Then comes a period of reflection** by those who have entered a question or a topic. They should think about what they have realized about themselves or the project, what the next step might be and what support they would need. The others have a break during this time. The advisers then change tables again and turn to a third topic or question.

**In the third round of talks**, the main question is whether the proposal is realistic? Could it be solved more elegantly? Again, notes are made here.

**Harvest and Thanks:** The results are published on flipcharts. They will be made available to all in a conference documentation later on.

#### Evening devotion on 27 August

This devotion will have a simple structure. In the background is Psalm 104. As a text we have chosen Deuteronomy 8:7-18. This is one of the pericope texts for Thanksgiving. All day long there are small cardboard figures on which the participants write down their wishes and visions, which are then networked with the globe in devotion. We would be happy if you, as our companions, would each take on an intercession in the intercessory prayer and if someone from each partner church would be involved in the blessing.

#### Open end on 27 August

After the prayer dinner takes place and afterwards there is the possibility of a cozy get-together. Without a program, we can deepen the exchange. Along the way there are music, snacks and drinks.

#### Festive divine service on 28 August

This service will commemorate the anniversary of partnership: 50 years with India, 25 years with Namibia and 25 years with Blackburn as well as 25 years with Ecumenical Learning Foundation. Our Bishop Dr. Christoph Meyns will preach. The representatives of the partner churches will participate in this divine service. The exact nature of this service is not yet known. We want to keep in touch with you and involve you. If there are first concrete ideas here, we will discuss them with you. Due to the summer holiday season, this will probably be by early or mid-August at the latest. Then I hope we will also know who is actually present from our partner countries. But for the planning of divine services this period should still be enough to coordinate with each other. We are open to requests and ideas and ask you to share them.

#### Program before and after the ecumenical meeting and festive divine service

We already have ideas for this, but we don't have any firm plans yet. In any case, a separate meeting with the respective partnership link-committees should be held. A separate joint meeting of the different representatives from our partner churches is also conceivable. A day trip to Wittenberg could also be included in the program. Our Japanese friends have already incorporated this into their plans. Here, too, we are open to ideas and wishes.

We will keep you informed about the progress of our plans and further details. I myself will be on holiday from tomorrow until 7 August 2022. Of course, I will still answer and process important questions or pass it on for processing.

We look forward to seeing you all. God bless you!

With kind regards  
in Christ

Olaf Neuenfeldt, Rev  
Chariman for ecumenical encounters

## 4 The Delegations of the Partner Churches

### 4.1 Commitments, cancellations, visa difficulties

It should be noted that parallel to the ecumenical conference a meeting of several weeks between the parishes of Peelamedu (India) and St. Johannis (Braunschweig) should have taken place. In order to obtain visas, invitations should have been issued not only three months but at least six months in advance. This had the consequence that neither the Indian bishop nor another member of the Indian delegation could have come. Only Rev. Dr. Thomas Kennedy was able to enter the Schengen area via Stockholm. He had obtained a Swedish visa.

The Namibian delegation has received all the visas requested. Various documents and documents had to be submitted. They required an official invitation, a programme or a description of the destination, a guarantee that travel and accommodation expenses would be covered, including for eventual repatriation, proof of insurance for the duration of the stay and certain documents that had to be presented on the spot. It was only through direct intervention that a missing document could finally be submitted on time.

The German embassies organise the visa application via third parties and usually online. The documents must be submitted there and an appointment must be made at the embassy. Available dates were not available at short notice in India and Namibia. They must be booked several weeks or even six months in advance in India.

The delegation from Japan was able to travel without any problems. The Czech Republic could not send anyone. The Bishop immediately contacted us and explained that he had already taken on other important commitments in his Church and that due to the holiday period, there were no representatives available. It is a small church. The Diocese of Blackburn has not responded.

### 4.2 The participants: from the sister churches

Tamil Evangelical Lutheran Church - TELC (50 years)

- Reverend Dr. Thomas Kennedy Sathanantham

Japan Evangelical Lutheran Church - JELC (more than 50 Jahre)

- President George Joji Oshiba
- Reverend Yoshinobu Matsumoto

Evangelical Lutheran Church in Namibia – ELCIN (25 years), mit Sitz in Ondangwa

- Moderator Reverend Hilja Nghaangulwa (Hamukwaya)
- General secretary Reverend Aaron Set Kanana
- Reverend Dr. Emma Ndaendelao Nangolo



Church of England, Diocese of Blackburn (25 years)

- No feedback

Silesian Church of the Augsburg Confession in the Czech Republic - SKAB

- Cancellation

### 4.3 Accompanying Program for the Delegations of the Partner Churches

The delegations had different journeys. In this respect, it was important to fill the days before and after the meeting in a meaningful way. The Japanese delegation wanted to use part of this time for Luther studies at Luther sites in Germany. All delegations were housed in the Theological Center in Brunswick (ThZ). The Link-Committees (LC) made sure that the delegations were picked up from the train station or airport and brought back there.

#### **Wednesday, 24.08.2022**

Arrival of Rev. Thomas Kennedy, stay in ThZ, participation in LC India.

#### **Thursday, 25.08.2022**

Rev. Thomas Kennedy visits Lutherstadt Wittenberg with Rev. Lothar Voges

Arrival of the Namibian and Japanese delegations.

#### **Friday, 26.08.2022**

Attunement of delegations on the programme in the morning. Network talk and open exchange with representatives of the LCs in the afternoon.

#### **Saturday, 27.08.2022**

Ecumenical meeting

#### **Sunday, 28.08.2022**

Festive divine service in the Cathedral of Brunswick on the occasion of the partnership anniversaries in the morning. Rafting on the Oker flood in Brunswick in the afternoon.

#### **Monday, 29.08.2022**

The Japanese delegation sets off on their Luther Study Tour.

Rev. Thomas Kennedy visits the Brunswick Tafel (Food distribution for the most deprived) and the Namibian delegation the Mittenmank daycare centre for children in the Weststadt in the morning. City tour through Brunswick in the afternoon. Participation in the LC Namibia in the evening. Rev. Thomas Kennedy is invited privately.

#### **Tuesday, 30.08.2022**

City tour of Wolfenbüttel, Ernst-August-Library, Lessing-House, main church, lunch, conversation with the Regional Church Office with Regional Bishop Dr. Christoph Meyns and OLKR Thomas Hofer.

#### **Wednesday, 31.08.2022**

Visit of the former German-German border. Farewell evening together with the partnership representative at the ThZ.

### Thursday, 01.09.2022

The Namibian delegation is leaving. Rev. Dr. Thomas Kennedy visits the Provost Office, Café Kreuzgang in the Brüdernkirche, the ThZ and a Bible Circle Evening in St. Johannis. The Japanese delegation returns from the Luther Study Tour and takes part in the LC Japan.

### Friday, 02.09.2022

The Indian and Japanese delegations are leaving.

## 5 The Ecumenical Meeting

### 5.1 Number of participants and organisational matters

A total of 51 people took part in the conference. It took place in the rooms of the ThZ and the adjacent cloister of the Brüdernkirche.

There were prepared professional nameplates with magnetic adhesion for all registered participants. They were greeted at the entrance and informed about the photo rights. They have given or refused their consent in writing whether they would like to be photographed.

There was a welcome coffee, drinks at any time in the foyer, two soups (one vegetarian) with bread and spread, afternoon coffee and cake, slices for dinner.

### 5.2 Conference structure

Time	Procedure
08:30-09:15	ARRIVAL WITH STANDING COFFEE, SMALL MARKET OF POSSIBILITIES
<b>09:15-10:15</b>	<b>Greeting and devotion with integrated self-introduction.</b> Franziskussaal
10:15-10:25	Little Break
<b>10:25-11:15</b>	<b>Presentation I</b> , followed by exchange (Ute Penzel) (30/20 min)
11:15-11:35	Break
<b>11:35-12:25</b>	<b>Presentation II</b> , followed by exchange (Sr. PD Dr. Nicole Grochowina) (30/20min)
12:30-13:20	LUNCH AND SMALL MARKET OF POSSIBILITIES (CORSS-COAT)
<b>13:20-14:00</b>	<b>Open singing under guidance (Heike Kieckhöfel) in the Petrus Church</b>

<b>14:00-15:40</b>	<b>Pro Action Café Part 1</b> <b>(tables with four persons: Franziskussaal, courtyard, seminar room 1 and 2 on the upper floor)</b>
	Intro 10 min
	Agenda creation 20 min
	Group work I 30min
	Traveler Change 5 min
	Group work II 30 min
	Traveler Change 5 min
15:40-16:00	Break / individual reflection of the hosts during the break 10-20 min
<b>16:00-16:50</b>	<b>Pro Action Café Part 2</b>
	Group work III 30 min
	Harvest and thanks 20 min
16:50-17:00	Little Break
<b>17:00-17:45</b>	<b>Closing devotion, drum group, music</b> <b>(St. Peter's Church)</b>
18:00-18:30	LIGHT EVENING MEAL
<b>18:30</b>	<b>Comfortable get-together: open end with music, snacks, drinks</b>

During the breaks and at the beginning of the meeting, there will be ample opportunity to take a look at the small market of opportunities. Drinks are available at any time.

### 5.3 The Market of Opportunities

The following groups presented themselves in the cloister so that the participants could get information and exchange ideas before the event and at lunchtime:

- Link Committee India
- Link Committee Japan
- Link Committee Namibia
- Link Committee Czech Republic
- Partnership between St. Johannis Braunschweig and Peelamedu India
- Martin-Luther-Bund (The Martin-Luther-Association)

The photo documentation for this is documented at the Regional Church accordingly.

*(There the subfolder 1\_Meeting\_Morning is decisive. And there again the photos from 194A0746.jpg to ...59 and from 194A0864.jpg to ...85. Also in the subfolder below you can find photos: 2\_Meeting\_Afternoon: 194A1144.jpg to ...64 and 194A1167.jpg to ...72.)*

## 5.4 The morning devotion with self-introduction of the participants:

*The individual groups (Link Committees and other ecumenical groups) have come forward to the respective devotional elements individually or with several but always with the corresponding brothers and sisters from the partner churches.*

*The participants gathered for devotion in the Franziskussaal of the ThZ.*

### **Patchwork-Devotion**

L= Leader, R= Response

#### **Opening and Welcome (O. Neuenfeldt)**

**Hymn** : EG 455, 1-2 Morgenlicht leuchtet (Morning has broken, Strophe 2 in English)

L.: In the name of the Father and of the Son and of the Holy Spirit

**R.: Amen.**

L.: Our help comes in the name of the Lord

**R.: Who made heaven and earth.**

*Welcome dear Brothers and Sisters from different countries and Churches, as voluntarily committed Christians and officially in service: We are all children of God. My name is Olaf Neuenfeldt. I'm a Reverend. Today I am here as a chairman for ecumenical encounters of our church. Thank you to all those who have helped with dedication and ideas so that we can have this meeting today and the festive divine service tomorrow. The Link-Committees will introduce themselves and the delegations present during the devotion. I will introduce the speakers and other representatives at the end of the prayer. Already, welcome. Higher Regional Church Councilor and Deputy Bishop Thomas Hofer is the ecumenical advisor of our regional church. He will address his spiritual greeting to us in the middle of the devotion.*

#### **Opening Hymn: Namibia Link Committee and Evangelical Lutheran Church in Namibia – ELCIN (all)**

Hymn: 317, 1-3 (in Oshiwambo)

*Self-presentation with reference to the selected song and presentation of the Namibian delegation: Moderator Rev. Hilja (Hamukwaya) Nghaangulwa, General Secretary Rev. Aron Set Kanana, Rev. Dr. Emma Nangolo*

#### **Psalms 18: Martin-Luther-association (Mr. Schwarz)**

*Leader in italics, Response in bold*

*1 I love you, O Lord, my strength.*

*2 The Lord is my rock and my fortress and my deliverer,*

**my God, my rock, in whom I take refuge,**

**my shield, and the horn of my salvation, my stronghold.**

*3 I call upon the Lord, who is worthy to be praised,  
and I am saved from my enemies.*

**25 With the merciful you show yourself merciful;  
with the blameless man you show yourself blameless;**

*26 with the purified you show yourself pure;  
and with the crooked you show yourself shrewd.*

**27 For you save a humble people,  
but the haughty eyes you bring down.**

28 For it is you who light my lamp;  
the Lord my God lightens my darkness.

*Together:*

**Glorify be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is  
now and ever shall be, world without end. Amen**

**Kyrie: Ev.-Luth. Mission in Niedersachsen – ELM (Ute Penzel)**

Hymn LW21: Meine engen Grenzen

“Mission is the oldest movement of the Church. She wants to transcend boundaries. Limits in myself. Borders between countries, nations and ethnic groups.

As a missionary work, we want to overcome these limitations and invite people to the vastness of God, in which all people can live well.

We do our best and still get guilty. Lord, have mercy and widen our narrow borders.”

**Gloria: Ecumenical Forum** (Alternate: Olaf Neuenfeldt)

Hymn: Strahlen brechen viele (EG 268)

Remember that it is about the many gifts in the sense of charity that lead to a world community of solidarity. Praise to Christ, the gifts and love.

**Prayer: (O. Neuenfeldt)**

Heavenly Father, send us your Spirit, the Spirit of truth, of knowledge, of fellowship and peace,

that he may guide us in all truth, bring us to knowledge, bring us into fellowship and keep us in peace. Therefore we ask you through Jesus Christ, our Lord, who is glorified with you and the Holy Spirit for eternity. Amen.

**Epistle Reading Phillipians 2: 1-4: Czech Republic Link Committee (Silesian Evangelical Church of Augsburg Confession – SEKAB) (Higher Regional Church Councilor Diakonisches Werk Uta Hirschler and Hans-Peter Dreß, both form the Link-Committee)**

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one



mind. 3 Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others.

#### Presentation LC Czech Republic

From LC Czech Republic we are today unfortunately without guests from our partner search and only two of us: HP Dreß and U Hirschler.

Our partner church is the Lutheran Church of the Augsburg Confession in the Czech Republic. It is a small church in the northeast, with the border town of Teschen. It includes (as of 2016) 21 parishes, with 35,000 parishioners and 26 pastors. Today Tomas Tyrlik is their bishop.

Something very special is the diaconia of our partner church. In recent years, a special educational institution for diaconal work has been established there, which has a catchment area especially in the neighboring countries to the east, but also as far as Finland.

The roots of this partnership lie in church music, Mr. Dreß with the trombone choir Bad Harzburg has experienced intensively. In 2013, on a trip with the Brunswick Parish Council, I experienced visiting pastors, some congregations and diaconal institutions. Our AK has started anew this year and we are both looking forward to new meetings in the Czech Republic.

#### **Gradual/Halleluja: India Link Committee and Dr. Thomas Kennedy TELC - Tamil Evangelical Lutheran Church**

Hymn: Saranam (1-2 in German and 3-4 in English, including chorus)

*Self-presentation of the group with reference to the song; presentation of Rev. Dr. Thomas Kennedy as representative of the TELC.*

#### **Gospel: Japan Link Committee and Japan Evangelical Lutheran Church – JELC (President George Oshiba und Dean Yoshinobu Matsumoto)**

Matthew 9: 35-10:1

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, “The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

**Spiritual Greeting: OLKR Thomas Hofer (Higher Regional Church Councilor and Deputy Bishop)**

*As part of the spiritual greeting, OLKR Thomas Hofer hands over small gifts to the delegations of the partner churches (linen bag with imprint symbols Braunschweig, calendar of the city of Braunschweig, brochure about the state church, city map of Braunschweig in English and a Playmobil Luther figure)*

**Thanks and Praise: Foundation Ecumenical Learning**

Hymn: Da wohnt ein Sehnen (There is a longing, 1-2 in German and 3-4 in English, including chorus)

*A self-introduction with reference to the fact that young people sent by the Foundation as volunteers all over the world actually thirst for life, but also a longing for peace and wholeness.*

**Prayer: Blackburn Link Committee (Martin Stützer)**

Lord, heavenly father, you called us to be your church. We live in different places, we speak many languages and bring together all our different traditions. Joined, we follow your demand to proclaim your gospel of love in this world. We invite others into the faith, which carries our lives.

We give thanks that we can meet, led by your word and blessing. We give thanks for brother- and sisterhood and friendship that is raised between peoples and churches. We give thanks that you lead us on our path.

We pray for those who can't live in peace and justice, as they suffer from war, violence, injustice, catastrophes and our hunger for profit. We pray for the earth, your good creation, which we destroy and misuse. We pray for those who live in fear, who are lonely, who despair.

Lead us, o Lord, on the path of justice. Strengthen our human efforts for peace and reconciliation. Let us tear down walls between peoples and give us the insight, that peace is better than evil.

Finally we pray for your church, God. Your church which has to face fundamental changes here in Germany and Western Europe. Your church which is threatened and persecuted in other parts of the world. Your church which is so often afraid. And nevertheless changes the lives of people: Your church which enacts in your love and presence – in the community of worship and prayer, in social projects, by overcoming our narrow points of view. Lead us on your way. And encourage us to dare to take the first steps.

### **Greetings to our guests and speakers: (O. Neuenfeldt)**

The delegations from our partner countries in India, Namibia and Japan have already been introduced. To all of them once again a very warm welcome. We are pleased that your words and your thoughts contribute to our conference and that we will be able to mark the anniversaries and celebrate them during the service tomorrow.

I would like to extend a very warm welcome to our speaker: Sister and Doctor Nicole Grochowina.

Unfortunately, I have to inform you that our adviser, Thomas Wojciechowski, is unable to be here today due to a family bereavement. The India consultant of the Evangelical Lutheran Mission Society in Lower Saxony (Hermannsburg) Mrs. Ute Penzel will represent him and has brought her intern Abel Jonathan Peter.

Also in order to facilitate networking and also because we are happy that they are present, I would like to briefly introduce a few functionaries by name:

Among us is the director of the Neuerkerode Foundation Tobias Henkel. Neuerkerode now covers a wide range of diaconal fields of activity and is interested in international exchange.

A warm welcome to you, too. Uta Hirschler, who is at the same time senior church councillor at the Diakonisches Werk Niedersachsen and who is also responsible for the voluntary service of young people from abroad with us, introduced herself. The commitment of the Ecumenical Learning Foundation, represented by Rev. Harald Welge, goes in the opposite direction.

Furthermore, among us are the Dean of Braunschweig, Lars Dedekind and the director of the Theological Centre Kerstin Vogt.

It's nice to have all of us together, you, all of us from the preparatory stages, our foreign companions and you dear participants for whom we are hosting this event.

Mrs Vogt, I would now like to give you the floor for a moment.

### **Greeting from the hostess (Study Director Kerstin Vogt)**

*Kerstin Vogt welcomes all present and expresses her pleasure at having this conference in her home. She wants to develop these kinds of events further for the house. She wishes all participants a fruitful course and, as still quite new director, is curious about the ecumenism of the Braunschweiger Landeskirche.*

### **Continuation announcements on the further course (Olaf Neuenfeldt)**

We have hired photographers for the documentation and for the press in print and digital form. It may be that you will be photographed. We have asked for your consent. If you did not give your consent, it will be helpful to signal to the photographer of this fact. This applies to today. In the case of public services with possible public interest, such as tomorrow in the cathedral, one's presence declares one's willingness to be photographed for such purposes.

During the conference you will find at various places small cardboard figures. We invite you, indeed we challenge you, to express your visions, dreams, wishes, but also requests, etc. and to put them in the baskets provided. These will then be used in the evening devotion and the documentation of the conference later.

I encourage you all to engage in conversation. You will have the possibility to encounter the different groups' booths at the small "market of possibilities" in the cloister at lunchtime and at the end of the meeting.

In the afternoon, after the open singing, there will be group work. Before we go into the group work, there will be a phase where you can formulate topics or questions to be discussed in small groups. So feel free to say what is on your mind and what you would like to work on.

Let us ask for the blessing with the next song, then we will have a short break, and then start with the first presentation.

### **Closing Hymn: Gustav-Adolf-Werk**

(Association which supports protestan minorities in the world)

Hymn EG170, 1-3 Komm Herr segne uns

*Self-introduction and reference that the Gustav-Adolf-Werk as a diaspora work for Protestant minorities in the world is almost dependent on not being alone locally and globally, but serving salvation and peace in the world in common spirituality and solidarity.*

## 5.5 The morning devotion and the songs

The songs for the morning devotion were presented via beamer in both German and English. Sung in both languages or there was a translation into the other language via beamer. The songs were accompanied by the organist Ursula Gozdek on the Klavinova.

## Morgenlicht leuchtet

1) Morgenlicht leuchtet, rein wie am  
Anfang.  
Frühlied der Amsel, Schöpferlob klingt.  
Dank für die Lieder, Dank für den  
Morgen,  
Dank für das Wort, dem beides  
entspringt.

2) Sanft fallen Tropfen,  
sonnendurchleuchtet.  
So lag auf erstem Gras erster Tau.  
Dank für die Spuren Gottes im Garten,  
grünende Frische, vollkommnes Blau.

Morning has broken like the first morning  
Blackbird has spoken like the first bird  
Praise for the singing, praise for the morning  
Praise for them springing fresh from the world

Sweet the rains new fall, sunlit from  
Heaven  
Like the first dewfall on the first grass  
Praise for the sweetness of the wet garden  
Sprung in completeness where His feet  
pass

## Lobe den Herren

1. Hambeleleni Kalunga, Ohamba yashili! Simanekeni pombanda ngu Omuwa gwombili! Mu hikilile, Ihe ne mu hakelele Meni, moomwenyo tuu dheni.
2. Hambeleleni Omushiti gwegulu nogwevi. Simanekeni pombanda Omuleli ngu gweni. Oye tuu ngo Tate nomweendithi wo Hela twe ya mo muuyuni.
3. Eeno, nda hala, ndi pandule Omuwa ngu gwandje. Eeno, nda hala ndi tange Omuleli ngu gwandje, Henda ndjo ye Oye omukwateli gwe, Tu ye momwenyo gwaaluhe.

**Meine engen Grenzen 21**

2. Meine ganze Ohnmacht, was mich beugt und lähmt, bringe ich vor dich. Wandle sie in Stärke: Herr, erbarme dich.

### Translation

1. My narrow limits, my short view  
I'll put it in front of you.  
Extend it, Lord, have mercy! (2x)
2. All my faintness, which bends and paralyzes me  
I'll put it in front of you.  
Turn them into strength, Lord, have mercy? (2x)

## Strahlen brechen viele aus einem Licht

*♩. = 48*

1. Strah - len bre - chen vie - le aus ei - nem Licht.  
 2. Zwei - ge wach - sen vie - le aus ei - nem Stamm.  
 3. Ga - ben gibt es vie - le, Lie - be ver - eint.

Un - ser Licht heißt Chris - tus.  
 Un - ser Stamm heißt Chris - tus.  
 Lie - be schenkt uns Chris - tus.

Strah - len bre - chen vie - le aus ei - nem Licht - und wir  
 Zwei - ge wach - sen vie - le aus ei - nem Stamm - und wir  
 Ga - ben gibt es vie - le, Lie - be ver - eint - und wir

sind eins durch ihn.  
 sind eins durch ihn.  
 sind eins durch ihn.

Translation:

Many rays break out of one light.  
 Our light is called Christ.  
 Steals break many out of one light -  
 and we are one through him.

Branches grow many from one stem.  
 Our tribe is called Christ.  
 Branches grow many from one trunk -  
 and we are one through it.

Gifts are many, love unites.  
 Love gives us Christ.  
 Gifts are many, love unites - and we  
 are one through Him.

## Saranam

Je - sus, Ret - ter, zu dir hin flie - he ich: Sa - ra  
 nam, sa - ra - nam, Sa - ra - nam. Sei mir  
 Fels und Zu - flucht be - schüt - ze mich: Sa - ra  
 nam, Sa - ra - nam, Sa - ra - nam. Mit - ten in der Angst ru  
 ich zu dir, wenn ich mut - los bin und nicht mehr  
 weiß, wohin. Gib mir Ant - wort, gib dem Le - ben  
 neu - en Sinn. Sa - ra - nam, Sa - ra - nam, Sa - ra - nam.

2. Lass dein Wort mir Haus und Wohnung sein,  
 dass ich bei dir immer wieder Frieden find.  
 Lass dein treues Antlitz leuchten über mir. Saranam...

3. Sei mir Hilfe, lass mich dein Werk tun,  
 in der Liebe lass mich fröhlich weitergehn,  
 du bist da, auch wenn ich nicht mehr weiter kann. Saranam.

4. Gestern, heute und zu aller Zeit  
 Soll, wer seinen Namen trägt, auch Erbe sein,  
 dass Jesus kam von Sünden zu befrei'n. Saranam...

2. Lass dein Wort mir Haus und Wohnung sein,  
 dass ich bei dir immer wieder Frieden find.  
 Lass dein treues Antlitz leuchten über mir. Saranam...

3. Sei mir Hilfe, lass mich dein Werk tun,  
 in der Liebe lass mich fröhlich weitergehn,  
 du bist da, auch wenn ich nicht mehr weiter kann. Saranam.

4. Gestern, heute und zu aller Zeit  
 Soll, wer seinen Namen trägt, auch Erbe sein,  
 dass Jesus kam von Sünden zu befrei'n. Saranam...

**Refrain: Jesus, Savior, Lord, lo to thee I fly  
 Saranam Saranam Saranam  
 Thou the Rock, my refuge that's higher than I  
 Saranam Saranam Saranam**

1. In the midst of foes I cry to thee,  
 From the ends of earth where ever I may be;  
 My strength in helplessness, O answer me  
 Saranam, Saranam, Saranam.

2. In thy tent give me a dwelling place  
 And beneath thy wings may I find sheltering grace  
 O lift on me the sunshine of thy face  
 Saranam, Saranam, Saranam

3. **O that I my vows to thee may pay,  
 And that by thy faithfulness to me each day  
 May live and on thy love my burdens lay  
 Saranam, Saranam, Saranam.**

4. **Yesterday, today fore'er the same  
 Lo the heritage of all who bear thy name;  
 To ransom them from sin the Savior came  
 Saranam, Saranam, Saranam.**



**There is a longing (Da wohnt ein Sehnen) 19**

*Refrain:* There is a long-ing in our hearts, o  
Da wohnt ein Seh-nen tief in uns, o

Lord, for you to re-veal your-self to us.  
Gott, nach dir, dich zu sehn, dir nah zu sein.

There is a long-ing in our hearts for  
Es ist ein Seh-nen, ist ein Durst nach

love we on-ly find in you, our God.  
Glück, nach Lie-be, wie nur du sie gibst.

*Strophen:* 1. For jus-tice, for free-dom, for mer-cy:  
1. Um Frie-den, um Frei-heit, um Hoff-nung

hear our prayer. In sor-row, in grief:  
bit-ten wir. In Sor-ge, im Schmerz

be near, hear our prayer, o God.  
sei da, sei uns na-he, Gott.

2. Um Einsicht, Beherztheit, um Beistand bitten wir.  
In Ohnmacht, in Furcht sei da, sei uns nahe, Gott. (*Refrain*)
3. Um Heilung, um Ganzsein, um Zukunft bitten wir.  
In Krankheit, im Tod sei da, sei uns nahe, Gott. (*Refrain*)
4. Dass du, Gott, das Sehnen, den Durst stillst, bitten wir.  
Wir hoffen auf dich, sei da, sei uns nahe, Gott. (*Refrain*)

**There is a longing (Da wohnt ein Sehnen) 19**

*Refrain:* There is a long-ing in our hearts, o  
Da wohnt ein Seh-nen tief in uns, o

Lord, for you to re-veal your-self to us.  
Gott, nach dir, dich zu sehn, dir nah zu sein.

There is a long-ing in our hearts for  
Es ist ein Seh-nen, ist ein Durst nach

love we on-ly find in you, our God.  
Glück, nach Lie-be, wie nur du sie gibst.

- 2 For wisdom, for courage, for comfort  
hear our prayer.  
In weakness, in fear, be near, hear our prayer, o God.
- 3 For healing, for wholeness, for new life,  
hear our prayer.  
In sickness, in death, be near,  
hear our prayer, o God.
- 4 Lord, save us, take pity, light in our darkness.  
We call you, we wait  
be near, hear our prayer, o God.

**EG 170 Komm, Herr, segne uns, dass wir uns nicht trennen**

Text und Melodie: Dieter Trautwein 1978

G D/F# Em Bm Am Am D G Bm D Am D7

1. Komm, Herr, seg-ne uns, dass wir uns nicht tren-nen,  
son - dem ü - ber - all uns zu dir be - ken-nen. Nie sind wir al - lein,

G G/H C D7 Em D Am Em G/D D7 G

stets sind wir die Dei - nen. La - chen o - der Wei - nen wird ge - seg - net sein.

2. Keiner kann allein Segen sich  
bewahren.  
Weil du reichlich gibst, müssen wir nicht  
sparen.  
Segen kann gedeihn, wo wir alles teilen,  
Schlimmen Schaden heilen, lieben und  
verzeihn.

3. Frieden gabst du schon, Frieden  
muß noch werden,  
Wie du ihn versprichst uns zum  
Wohl auf Erden.  
Hilf, daß wir ihn tun, wo wir ihn  
erspähnen -  
Die mit Tränen säen, werden in ihm  
ruhn.

**Translation**

1. Come, Lord, bless us that we  
may not part,  
But everywhere we confess to  
you.  
We are never alone, we are always  
yours.  
Laughing or crying will be blessed.
2. No one can preserve blessings  
alone.  
Because you give so much, we  
don't have to save.  
Blessing may flourish where we  
share everything,  
Heal, love and forgive terrible  
damage.
3. Peace you have already given,  
peace has yet to come,  
As you promise, for the good of  
the earth.  
Help us to do it where we spot him  
-  
Those who sow with tears shall  
rest in him.

## 5.6 Impulse I: Why the Church Needs Worldwide Partnerships

### 5.6.1 Speaker Ute Penzel (Speaker Ecumenical Cooperation India of the Evangelical Lutheran Missionary Society in Lower Saxony)

Olaf Neuenfeldt: And now I would like to introduce you to Ute Penzel. Thank you for stepping in for Thomas Wojciechowski. You're about to say something about yourself. I would like to mention that you support our relations with our partner church in India with a great deal of heart. You have very good contacts and know the country well. This is important in order to be able to approach each other: to understand the other. Maybe you'll tell us how many times you've been to India. And then you might be able to understand why your work is so successful. The basis of everything should be developed and grown trust. In this regard, I am curious to hear what you will say from your own experience, why the Church needs global partnerships. You have the floor.

### 5.6.2 Presentation

#### **This is why the Church needs global partnerships**

Ute Penzel, Secretary Education international and Ecumenical Cooperation India  
Evangelical Lutheran Mission in Lower Saxony (ELM)  
with theological ideas of Thomas Wojciechowski, Deputy Director, ELM

#### **This is why the Church needs global partnerships**

**Worldwide Network:** "Ecumenical partnerships are a central task of the church. They are not a luxury we can afford in prosperous times, but which we could do without as our resources diminish." (VELKD, Gera 2004)

What a statement, ladies and gentlemen. Ecumenical partnerships from congregation to congregation, from church district to church district, from church to church. The Regional Church of Brunswick has long experience of this: 25 years with the Diocese of Blackburn in England, 25 years with the Evangelical Lutheran Church in Namibia, and 50 years with the Tamil Evangelical Lutheran Church in India. What a long time. Almost half of my life it is when the church district of Blackburn, Evangelical Lutheran Church of Namibia and the Evangelical Lutheran Church of Brunswick decided to walk together. I was 9 years old when the Brunswick Church and TELC entered into a partnership. It immediately feels very different. Long standing partnerships in Brunswick... The church can be proud of it.

Church needs the global perspective. In faith in God, the global and local dimensions of church come together. And this is nothing new in the Christian context. Paul had and used a broad network of churches that were in relationship with each other. Church was and is a global player.

We are one in Christ, members of the one body (1 Cor 12), the global people of God, linked together through partnership relationships. What a powerful statement...

Let's look at the story of hope (Emmaus story Lk 24:13-35). This sharing of hope is not to be understood as an interpretative pattern of the past, but relates to the present and the future and finds its expression in the mutual and obligatory love, both of God towards people and between people (Jn 14:15-26).

At this point, a challenge already becomes clear: when two partners are on the way, there are at least three opinions. The two disciples were on the way and try to classify what had happened. In doing so, they are moved by a disappointed hope: "But we hoped that he would deliver Israel" (verse 21).

In order to understand, we have to set out again and again and seek dialogue. In doing so, we will not find that we are all of one mind. Not even among the Lutheran churches. Lutheran churches worldwide are bound to certain confessions, but nevertheless the church always takes place in cultural contexts that bring their own patterns of interpretation. And it must be remembered that confessions of a church were formed at a certain time under certain conditions. And they must retain their radiance in the present, with their respective current contexts and challenges.

This requires **dialogue and willingness** to move forward. Partnership is understood as a fellowship of brothers and sisters. Christ joins the community on the way. Here, church happens in and with all diversity, which succeeds through mutual love.

And here another problem becomes clear: what is our **inner attitude** towards people? Are we concerned with "love your neighbour" and respect for others? Or do we prefer to be right and insist on the legitimacy of our confession?

By being open with respect to the other, often strange to us, we may be led in such a way that our eyes are opened and we recognize Christ. But this requires a welcoming attitude, as is evident in the Emmaus story.

**Church is diverse.** Pauline theology sums up this idea in the image of the body: the members and organs of a body have different functions, but they are always related to and dependent on each other. The malfunction of one limb or organ has consequences for the whole body (1.Cor:12). With this image of the body, the vision of a church based on diversity is also sketched. Church lives with and through its diversity and so does partnership.

The idea of partnership does not refer exclusively to the relationship between God and man, but is also explicitly related to the relationship between man and man and thus to the understanding of the Christian church.

This idea in the New Testament sense was interpreted in a cross-border way from the very beginning. The first missionary journeys of the Apostle Paul not only led to other countries, but also gave rise to congregations in different cultures. The Pauline letters to the newly founded congregations in the different regions have throughout the ductus that they are connected with each other and stand up for each other. (Rom 15:25-28).

Partnership, the word sounds good. An end to the colonial structure within ecumenical relations. That sounds like balanced give and take. And then on an equal footing?

**That's how they are, the others.....**Imagine a person in a faraway country, in a foreign land. The person is trying to understand why things are seen and handled in the way he or she is experiencing them there. And let us assume that all the tools for classifying, perceiving, understanding, analyzing and interpreting are one's own perception and understanding, one's own experiences and one's own culture. The starting point: All participants find themselves in misunderstandings.... This is often the initial situation in a partnership. Acting...reacting... and (mis)understanding chains can begin. This is where intercultural learning helps to increase self-reflection, to perceive and appreciate foreignness in a positive way, and to design and promote processes of understanding based on this.

My former colleague used to tell an example from the Indian context in a small distant village (and this is not in the TELC area): You are the first white visitor to come to our village. We are happy about that. We feel honoured. The guest is happy, feels honoured. This experience is unique. He feels unique. Isn't that reason enough for the people in the village to welcome the next visitor with the same words? Get involved in the villagers' point of view. Someone is coming from so far away. The person must be so rich that he can travel to us. What an honour. They want to give something back. One of the highest values is hospitality and giving. The villagers want to be able to give something. That is obviously what they can give: That someone experiences something special, feels unique....

**Making contact, listening, learning from each other, forming relationships....How can this be done?**

- a) The first orientation happens through trust. People with whom I develop a close relationship give me orientation in the new situation.
- b) new experiences stimulate and broaden the horizon
- c) The strength is there to acquire knowledge and develop special skills.

I get involved in something new and perceive myself in a new way in a different context. I can see ecumenical partnerships as a learning community.....for example, where in many German churches the membership numbers are decreasing, but in some partner churches the numbers are increasing rapidly?

### **So: ecumenical partnerships as a learning community!**

**But, what about the money?** Despite goodwill, one can quickly revert to an attitude that makes one side the recipients and the other the givers of aid. And poof, there it is on the German side: what a good feeling to help, we can give money... Partnership becomes sponsorship. The boundaries can be fluid. The balance of power has shifted unilaterally. Desmond Tutu, the South African Nobel Peace Prize laureate, said partners become "objects of pity".

Showing solidarity and mutual willingness to receive, to give must not be forgotten. And money plays a subordinate role here. Partnerships shape common life in a globalized world and are committed to the ecumenism of justice. Instead of competition and disinterest, there is community and empathy.

And now, what are the possibilities? Digitalization has made many things easier. Prompt communication has become easier via Zoom, social media, email etc.

### **What can fill partnerships with content?**

Here are some examples.

- Living and sharing faith in partnership
  - exchange of prayer requests, every 4th Sunday in church service
  - worship services and Bible studies via Zoom
  
- Addressing topics
  - a group works together on the issue of minorities on both sides of the partnership and they learn from each other.
  - climate change has a global impact. Sharing in the partnership about the impacts in different contexts are told, discussed and carried out with a joint statement to the respective church leaders.
  - young people from partnerships meet virtually for a peace camp and become peace ambassadors in their contexts.

- To live community
  - news is shared via social media. Weddings, baptisms, funerals, events in the communities
  - recipes are exchanged and cooked. This is what partnership tastes like.
  - favourite songs are exchanged. This is what partnership sounds like.
- regular meetings are important
  - Physical encounters are the highlight and carry on for a long time. Contact is important, but
  - must also be maintained in the years between physical visits.

Partnerships have a long history on which they are built. Nevertheless, it always remains a challenge to adjust to the other person, to let oneself be surprised and to critically question oneself. But it is worth it!

## 5.7 Impulse II: The title “siblings” is not suitable as a decoration

### 5.7.1 Speaker: Sister and Privat Lecturer Dr. Nicole Grochowina (Community Christ Brotherhood Selbitz and Chair of Modern Church History II at the Friedrich-Alexander-University Erlangen-Nuremberg)

Olaf Neuenfeldt: You completed your master's degree in history and Japaneseology with distinction, then completed your doctorate, have completed your habilitation and are now a private lecturer at the Chair of Early Modern History and a research assistant at the Chair of Modern Church History at the Friedrich-Alexander University Erlangen-Nuremberg. Since 2008 you are a member of the community Christusbruderschaft (Brotherhood of Jesus Christ) Selbitz, a Protestant community. You have researched and written about cultural identities, dealt with the property rights of women in history and, together with Rainer Oechslen, published a book on the subject: Conflict of Religions – Conflict and Tolerance. It is against this background that we have been drawn to your attention. I am very happy and grateful that we were able to recruit you as a speaker and I look forward to seeing what special perspectives you will offer on our field of work in the light of your expertise and your curriculum vitae. A warm welcome to you.

## 5.7.2 Presentation

**The solemn address "brothers and sisters (siblings)" is no good as a decoration**

**Departure to new narratives in partnership**

**--- It is the spoken word ---**

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Sister and PD Dr. Nicole Grochowina

(Community Christ Brotherhood Selbitz and Chair of Modern Church History II at the Friedrich-Alexander-University Erlangen-Nuremberg)

"The solemn salutation 'dear brethren' is ill-suited for decoration." This is how Wilhelm Stählin, the co-founder of the Evangelical Michael Brotherhood and the former Bishop of Oldenburg, put it so succinctly and so sharply.

Stählin emphasized that the form of address "brothers" - or today more correctly: siblings - is not suitable as a decoration, because it means something highly substantial to understand oneself as brothers and sisters in a situation in which community has been perverted to the highest degree. To be more precise, in 1940 he wrote about "brotherhood" and even more about community and about the mutual responsibility that all those who feel they belong to a community and also want to shape this togetherness bear for one another. In the midst of a time in which community in Germany has become the controlling, because fearful, instrument of totalitarian rule, Stählin upheld a different idea of sisterhood and thus also of partnership - an idea that he had actually very much suspected and hoped for among believers and thus in the church. But looking at this very church, he was disappointed, because he found a church that had allowed itself to be instrumentalized almost without reservation for an anti-human regime. And so he then had to say: "The lack of brotherhood is poverty and sickness of the Church, nakedness and shame; and no correct theology, no sermon according to the Scriptures, no beautiful service, no glorious church music, no sublime art (...), no missionary zeal (...) can cover this nakedness and replace this lack." Indeed, "The solemn salutation 'dear brethren' is ill-suited for decoration." For, Stählin continued, "We are taken at our word, and when we approach God praying, we are asked, Where is your brother?"<sup>1</sup>

Where is your brother, where is your sister, where are your brothers and sisters? - These are indeed the crucial questions when it comes to living community that takes seriously having been founded by God as a whole. But they are also delicate questions, because they also serve to divide minds. That means concretely: The question about the brother, about the sister, about the siblings in the sense of Jesus always uncovers the images and narratives of community and fraternity, which underlie the address "brother" or "sister" - and it does this

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<sup>1</sup> Stählin: Bruderschaft, 39



sometimes relentlessly. In this very uncovering, then, it becomes clear what is meant by the salutation; what spirit it breathes. And what is more, it also becomes clear whether and how a "correct theology" or "splendid church music" does not conceal a good deal of paternalism, hierarchization, and power attitudes, all of which do not arise from this broad concept of community founded in God, but show a deeply human way of shaping relationships.

The serious question about the brother, about the sister, about the siblings thus uncovers such narratives - and this is a necessary, because life-serving process. At the same time, however, it is a perpetual process and thus one that is always necessary, because: such narratives can never be completely prevented. To put it casually: We humans would be the holy edition of ourselves, if we would succeed in constantly living community and thus also partnership in such a way that we could approach the relational events of the Trinity and also the unrestricted, unconditional and to the highest degree trustful affection of Father, Son and Holy Spirit or even depict them in their entirety. No, already in the 16th century Martin Luther spoke with good reason of human existence as "simul iustus et peccator", as justified before God and yet at the same time as sinful, as far from God. Analogously, in the 20th century the theologian Henning Luther pointed out the fragmentary existence of us humans. Both explain that "Christian culture of life" as the basis of community always has an inherent refraction, which - and this is the basic problem - will only be fully resolved in eternity, but not in time now.

So the talk of community, and by extension partnership, is an important talk. It is important because it articulates one's own understanding of community both superficially and superficially - and this own understanding includes both the reflected and the unreflected settings. Together, these form a narrative that makes sense - meaningful because one's own thinking, acting, and speaking are now located. This results in handling maxims. This means that narratives form the backbone of systems of meaning, of world interpretations and world views, and thus legitimize one's own actions.

Talking about partnership is therefore never free of contextual assumptions, values and expectations of one's own position in life and in the world. But: Rarely is this mixture of issues reflected through to the last detail; perhaps this is not even possible in the final instance. Nevertheless, it is important to try to recognize the narratives describing partnership to a large extent and - if necessary - to deconstruct them as well. In short, it is necessary to look for such narratives and then to question whether they are sustainable and therefore useful - or whether they are smoke candles that then need a "beautiful theology" or the "glorious church music" to cover up how hierarchizing and standardizing partnership is thought here.

Approaching these narratives is possible in two ways: First, existing narratives can be discovered, screened, and examined for their decorative content. This is helpful and therefore also an essential part of the debates, which are currently summarized - in the

broadest sense - under the keyword of the "post-colonial turn" and the approaches of an intercultural theology. Which ways of speaking, which narratives cement hierarchy and lack of freedom because they express chauvinism and demarcation? But it must also be asked: Which ways of speaking, which narratives are well-intentioned, but cannot detach themselves from a paternalistic worldview that still appropriates the other in the benevolent and ultimately still denies him his own right to exist?

Since language not only conveys meaning, but also creates meaning as a performative act, as an event, it is important to look intensively at such speech acts and to question them according to their content. In other words: Whoever speaks of partnership and people in a specific way will always have to explain what is meant in each case. Only then can a conversation unfold without unspoken orders and value horizons torpedoing it and sowing discord. The first possibility, then, describes the de-construction of narratives. This is an important prerequisite for the renewal of narrative modes and systems of meaning. The second way is to give these narratives explicit content - that is, to suggest how they can be filled. Understanding this also and especially as an interdisciplinary process not only ensures that we get to know other, new ways of looking at things, which originate from other disciplines and thus also from other systems. It also provides a new perspective on one's own view of the world and one's own language through the other view and the other language - and thus to re-examine one's own narratives or to recognize and linguize them in the first place. The second possibility, then, describes the thoughtful construction of narratives. "Carefully" because this process is also shaped by the respective context, world views and values.

The following is not about de-construction, but about the construction of narratives. That means: I assume that in the partnership contexts in which this circle is on the move here, we have long since looked together to see in which concepts, ways of speaking and thinking something of what Stählin would have understood as "decoration" appears, which then has to be whitewashed, for example, by "splendid church music" or by "missionary zeal". Assuming this mindfulness, the following is an offer for ways of speaking and thinking when looking at partnership. This offer comes - and this has already been indicated by the beginning with Stählin - from the area of the catholic orders and evangelical communities. The fact that it comes from this area may only be surprising at first. But religious orders in all churches and denominations have the task of living a common vocation for the sake of God and people, despite all the differences in people, backgrounds, value systems and spiritualities. This means that there are necessarily processes of negotiation here, which are characterized by the reassurance of ways of speaking and thinking as well as by injuries and successes on the common path. In addition, there is always the question of limits and tolerability. Likewise, the happiness that occurs when gifts complement each other and thus something of the unity that constitutes the kingdom of God at its core becomes visible also belongs to this space of experience. The offer now includes a basic premise and two

narratives and thus offers - it is hoped - a good starting point for reflecting on one's own narratives in order to correct them where necessary.

This brings us to the **basic premise**: anyone who talks about partnership is always talking about community. This is the short form of many dialog processes in ecumenical dialogue. But reflection in church federations is also connectable here. Thus, not least, the Lutheran World Federation states in its study document "The Self-Understanding of the Lutheran Church Fellowship": "Church fellowship lives because God calls it into being and sustains it. To be able to live together as a communion is a gift given to the churches."<sup>2</sup> The same can be said about partnership: There is the gift given by God to live together for his sake as a communion and thus also and especially as partners in God's people. In fact, community shines here as the "basic code of the Christian culture of life."<sup>3</sup> At the same time, it is a basic code that aims at the freedom of God's children. The basis of this free community is God Himself, who - in all freedom - first gives Himself to man and first establishes in Himself a community that is Trinitarian and complementary. That is to say: this community is characterized throughout by a mutual self-gift and thus by a congenial complementarity.

Furthermore, it is important to note that this gift is not an end in itself. Rather, it gives rise to the task for churches, partnerships, and every form of spiritual community to act as "the unity that it already is [from God]." In other words, in this diction, communal action in partnership always has a testimonial character: in common action, the unity created by God is witnessed, so that "the world believes," as it says in John 17. Analogous to the trinity, this is then also designed to complement. This means that the individual gifts and charisms must interact in a de-hierarchized and complementary way so that the unity that God has created becomes visible.

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<sup>2</sup> ELKB Außenbeziehungen, 27

<sup>3</sup> Ludger Schulte: *Kommunion ,unter vielerlei Gestalt'. Communio als dogmatischer Schlüsselbegriff*, in: Thomas Dienberg, Thomas Eggenberger, Ulrich Engel (Hg.): *Auf der Suche nach einem neuen ,Wir'. Theologische Beiträge zu Gemeinschaft und Individualisierung*. Münster 2016, 87-100, hier: 87.

From this basic premise, two narratives emerge for reflecting on partnership. This is, first, the talk of eternity as the ground of a common spirituality beyond contextually conditioned differences. Second, it is the talk of fraternity that takes seriously both the communal foundation and the individual's need for complementarity. Walter Hümmer, the co-founder of the Protestant religious community "Christusbruderschaft Selbitz", is the godfather of the first narrative. Like Wilhelm Stählin, his ideas about community are rooted in the experiences of the "Third Reich," but they continued to take shape until the 1960s. The second narrative goes back to the encyclical "Fratelli tutti," issued by Pope Francis, a Jesuit and thus also a religious, in October 2020. Both narratives can be combined, since they start from the unity of God's community, while at the same time they seek to testify to this unity and thus to God himself in the world.

**This brings us to the first narrative**, the talk of eternity as the basis of a common spirituality beyond contextually conditioned differences: "Our Protestant church is ablaze," Walter Hümmer said in a sermon on September 23, 1934. What had happened? One group in the church, according to Hümmer, places the emphasis on "state-political necessities" and thus conforms to the "spirit of the Third Reich," while another group instead aims at "preservation and renewal of our church in the way Christ prescribes for it."<sup>4</sup> Here, then, an intense struggle is raging, ignited by the question of in what spirit the church and thus community should be built.<sup>5</sup>

For Hümmer, this finding resulted in the call to resistance for God's sake, because: The voice of God, according to Hümmer, must not be drowned out under any circumstances. And even more: It is to be prevented that "beside the voice of Christ the voice of the blood becomes ecclesiastical, eternal and last truth". In other words, those who seek the "eternal meaning" cannot attach themselves to "blood, but [must attach themselves to] the gift of grace from heaven, for which one can only pray."<sup>6</sup>

And indeed: The "God thing" is from now on the pivot of all theological considerations of Hümmer. It is his narrative - and this "God thing" is based for him on the power of the gospel, as it would be expressed in the "life truth" of the kingdom of God.<sup>7</sup>

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<sup>4</sup> Just there

<sup>5</sup> Just there, leaf 3

<sup>6</sup> Sermon from Walter Hümmer (21. Oktober 1934), Bl. 2.

<sup>7</sup> Sermon from Walter Hümmer (Deggendorf, Anfang 1932), in: Archiv CCB/Predigten Walter Hümmer, Deggendorf, 1-19, hier: 2.

The resistance now demanded and the power of resistance required for this is based by Hümmer in the conscience of the people.<sup>8</sup> This is the decisive place, because here not only the "absolute eternity depth" of faith is understood and lived, but also the motivation to act out of "eternity depth" arises here.

When looking at conscience, eternity and eternity depth are thus key terms for Hümmer. They ground the conscience - and thus they are the decisive criteria of discernment in everyday decisions of faith. At the same time, they transcend spiritual differences without abolishing them. In the consequence this means: If such a foundation is given up in the eternity, then human orders and systems prevail. In other words, the basic orientation to God is lost.

But not only the conscience of the individual plays a role for Hümmer, he also ascribes to the church with all its members the task of being "the conscience of the people." How is this thought of in concrete terms? The Church has to remind "the people" that they must reach out to the living God. For 1934, this meant making it clear that "the belief in the eternity of German blood (...) is intoxicated with an illusion" from which "our people could die".<sup>9</sup> More precisely: German blood was certainly not granted an eternity. This, he said, was a notion too debunking.

It becomes clear here that Hümmer is also concerned with the guardianship of the church vis-à-vis the world, since it always and first of all has the task "to proclaim the eternal kingdom (...) also within the third".<sup>10</sup> If the church in the present does not take care of a free proclamation centered on the word of God in word and deed, the world is endangered in all its fundamentality, because then it is no longer possible for man to find "the right position towards eternity" and to live from it.<sup>11</sup>

Eternity and eternal faithfulness are thus the criteria by which disputes should be decided according to basic orientation and togetherness. As amorphous as this may sound, they seem to make sense, since eternity marks the common ground of all Christian beliefs. This concept is filled with the timeless message of the Gospel, the home of the believer and the basic mission to bear witness to this timeless message of life. To start from this communal anchoring of one's own conscience and to describe and live partnership from this perspective thus reshapes acts of speaking and acting, because here, ultimately, a clear distinction is made between "God's business" and "world system".

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<sup>8</sup> On conscience and the attempts to find a definition and its meaning in the history of the Church, cf. Jürgen-Gerhard Blühdorn: *Gewissen I*, in: TRE 13 (1984), 192-213; Adam Weyer: *Gewissen IV (Neuzeit)*, in: TRE 13 (1984), 225-234.

<sup>9</sup> For all quotes: Sermon from Walter Hümmer (21. Oktober 1934), Bl. 3.

<sup>10</sup> Just there, leaf 2

<sup>11</sup> For Walter Hümmer, the Church has a special importance because he considers it to be the "secret thought of love of God before the foundation of the world". He further elaborated on this in his sermon on July 27, 1969, in: Archiv CCB/ Predigten Walter Hümmer, leafs. 1-7, here: 2f.

**The second narrative:** siblinghood. The basis of fraternity, as Pope Francis stated in 2020, lies in "joyfully accepting that no people, culture or person can be self-sufficient."<sup>12</sup> In doing so, he also takes the Trinity as a measure, emphasizing that the pioneering model of community and thus also of partnership is visible here. Thus, the Pope first states: "When we go to the ultimate source, which is the innermost life of God, we encounter a communion of three persons, the origin and perfect model of every life of communion."<sup>13</sup> Thus, there is always a need for a sense of this "ultimate source" to bring communion together and keep it together. If this sense is lost, deformation and polarization occur.

That this danger always exists is already evident from the fact that the divine model of community in the world, according to the pope, is never completely reproduced, because: There is always an alienation from religious values, but there is also the fact that even people of faith do not always want to live the love that is needed to put a "culture of fraternity" on stable feet. In fact, the Pope states in a highly realistic way: "The fact of believing in God and worshipping him is no guarantee that one will also live as God pleases."<sup>14</sup> Nevertheless, he assumes that community can still be thought of and lived - and then in all fragility - "in such a way that one gives all priority to life."<sup>15</sup> This dream must be preserved with all one's strength. Or, in other words, to abandon this hope would not only be tantamount to a declaration of human bankruptcy, but would also deny God's mandate to bear witness in community.

The narrative of fraternity thus takes its measure from Trinitarian community events and posits that God's people as a community have the mandate to give all priority to life. Where Walter Hümmer focuses on eternity as a superordinate and conscience-guiding category, Pope Francis speaks of life as a gift of God and as a common vision of human beings. Both then gave rise to the language and actions of the people.

Hümmer and the Pope meet in concreteness, because both opt for an active and solidary charity that starts from a serious answer to the question: Where is your brother, where is your sister, where are your brothers and sisters? In this way, both narratives defy the indifference of a world that does not take wounding seriously and is prepared at most for sporadic generosity, but not for fraternal altruism.

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<sup>12</sup> FT, 45.

<sup>13</sup> FT, 26.

<sup>14</sup> FT, 23

<sup>15</sup> FT, 35.

Moreover, also their wide ground - eternity or life itself - enables to understand brother, sister and sibling in the broadest and above all: in the egalitarian sense. It is irrelevant, Pope Francis says, whether the injured brother "comes from here or from there." And even more: at the moment when God entrusted the earth to the entire human family, he also stipulated that no one should be excluded or given preferential treatment. In all circumstances, therefore, it is necessary to remember what each individual human being is worth.<sup>16</sup> Accordingly, people should then also deal with each other. Last but not least, this is the basis for all networks of human solidarity, which thus becomes the "heart of every healthy and non-exclusionary social life".<sup>17</sup>

**So what remains in the end?** Basing talk of eternity, fidelity to eternity, and fraternity on the reflection of community and then introducing and accentuating it in the discourse on partnerships is potentially-a dangerous endeavor. Dangerous because here a communal and thus egalitarian anchoring in eternity or in life is rigorously assumed. To take this seriously is not only to take seriously the dignity of all in the community of believers to the last iota. It also means in concrete terms that the partner, who often sees himself as a giving - because: financing projects - part in a partnership relationship, must admit anew or for the first time that, regardless of the concrete, active help, the complementary relationship in the partnership is by no means dissolved, but continues to exist, because: The witness of God's people in the world is and remains a witness that is designed for complementarity. No one can speak of or testify to eternity or life as such alone; and this means that in the *missio Dei*, therefore, there is neither center nor periphery. But what does this mean for partnerships based not only on exchange but also on concrete project financing? How then is it possible to tell about these partnerships?

The great question, then, is: what does a speech and a way of acting look like that is unconditionally based on the anchoring of all in eternity, in life, and on the unconditional complementarity of the charisms, and therefore is not in danger of using "brother," "sister," or "sibling" only as decoration? The narratives of eternity and fraternity challenge us to this very reflection because of their sheer size and expanse; and possibly they also deconstruct, as it were, narratives with which we - without suspecting it - are currently still on the road. To look at this together would certainly be a real fraternal, a real partnership process - and so without any decoration.

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<sup>16</sup> FT, 32.

<sup>17</sup> FT, 55



## Die feierliche Anrede „Geschwister“ taugt nicht als Dekor

### Aufbruch zu neuen Narrativen in der Partnerschaft

The solemn address "brothers and sisters  
(siblings)" is no good as a decoration  
Departure to new narratives in partnership

Sr. PD Dr. Nicole Grochowina

### „Bruderschaft“ Brother as decoration?

- “The lack of brotherhood is poverty and sickness of the Church, nakedness and disgrace; and no correct theology, no scriptural preaching, no beautiful worship, no glorious church music, no sublime art..., no missionary zeal (...) can cover this nakedness and replace it.”
- “The solemn address ‘dear brothers’ is ill-suited as a decoration.”
- “We are taken at the word, and when we approach God in prayer, we are asked, ‘Where is your brother?’”

werden wir gefragt: wo ist dein Bruder?“



### Narratives – Wises and Ways to talk and think

- God’s idea of communion in the midst of the fragility of the world
- simul justus et peccator (both justified and sinner)
- Backbone of sense systems
- Treatment
  - test, demonstrate
  - Language as a performative act
  - construct thoughtfully: new content

### and Denkweisen



## Prerequisite

- Partnership - Community
- "Church community lives because God calls it into being and sustains it. Being able to live together as communion is a gift given to the Churches."
- Basic Code of the Christian Culture of Life
- Unity and Communion of God
- "... so that the world may believe."

## Voraussetzung



## Narrativ I: Ewigkeit

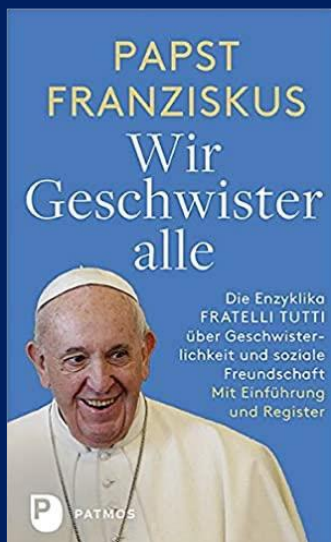


### Narrative I: Eternity

- Walter Hümmer: "Struggle between State Political Necessities" and "The Preservation and Renewal of the Church."
- 'eternal meaning'
- 'God's Cause'
- Resistance through "absolute eternity fidelity"
- "Depth of Eternity"
- Conscience Founded in "Eternity"
- Guardian function of the Church
- Objective: "right position for eternity"

- Ziel: „rechte Stellung zur Ewigkeit“

## Narrativ II: Geschwisterlichkeit



### Narrative II: Brotherhood

- "...to accept joyfully that no people, culture or person can be self-sufficient."
- "When we go to the ultimate source, which is the innermost life of God, we encounter a community of three persons, the origin and perfect model of every life of the community."
- "Culture of Brotherhood"
- But: "The fact of believing in God and worshipping him is not a guarantee of living as God pleases."
- Give priority to life in everything

## „Wo ist dein Bruder?“



### Where's your brother?

- Narratives: Eternity and Life as Gifts of God
- Narratives against the indifference of the world
- **Expression:** egalitarian and complementary
- **Consequence:** networks of human solidarity as “the heart of every healthy and inclusive social life.”

Gesellschaftslebens.“

### Conclusion

- Speech of eternity, eternity fidelity, Brotherhood: dangerous for understanding partnership?
- Importance of dignity
- Despite (financial) project support: need for complementarity remains

**So ask yourself:** What is a speech and a way of acting that unconditionally starts from the anchoring of all in eternity, in life, and from the unconditional complementarity of charisms, and therefore does not run the risk of using “brother”, “sister” or “siblings” only as a decoration?:



...ise aus, die bedingungslos  
...d von der unbedingten  
...nicht in der Gefahr steht,  
...oration zu gebrauchen?

## 5.8 Open Singing

Provost cantor Heike Kieckhöfel has organized an open singing in the Petrikirche. This was an offer that could be taken up by those who wanted to. At the same time, the small market remained open to opportunities. Photos of the open singing can be retrieved via the following LINK to DATE. In the folder "2\_Meeting\_Afternoon" there are photos 194A1022.jpg to ...1143. Before going on with the group work, the vicar Kathleen Müller introduced herself with the work of the GEKE (CPCE).

## 5.9 5.9 Group work

The preparatory group has prepared itself for the pro-action café method for group work and has also named different group topics for itself internally in case there are no or insufficient proposals from the plenary. This is documented below for the sake of completeness.

The collection of topics for the group work took longer than planned. Therefore, a spontaneous departure from the planned method was made. (There was no need to resort to the group's preliminary discussion topics.) The groups should no longer change. Instead, the group work was now organised in such a way that all the discussion rounds were grouped together in the initial group. The discussion rounds should structure the discussion within the groups. However, most groups structured their discussions independently and then recorded the results. The results are documented below.

### 5.9.1 Group topics from the preparatory group's preliminary deliberations (no reference was made to them)

#### **Possible group topics for “Pro Aktion Café”**

elaborated on 14 June 2022

*for the correctness: Olaf Neuenfeldt, 1 July 2022*

1. How can exchange in the worldwide church between different church professional groups get going?
2. How can exchanges get started in the worldwide church between volunteers?
3. How can exchange in the worldwide church between clergy get going anew?
4. How do we become a church free from discrimination? - free from discrimination with regard to
  - Racism
  - different sexual identities
  - Skin color
  - different religions
  - Disability
  - ...
5. How do we get the man to shut up and the woman to talk at the church leadership level?
6. To what form of partnership do we want to set out?
7. What does a partnership without money transfer look like?
8. What does lived solidarity mean in partnership?
9. Which Jesus are we talking about?
10. How do we pray together?
11. The Annunciation in times of Corona
12. How can partnerships be strengthened again and again?
13. How can partnership work be passed on to the next generation?
14. How does networking work with the Ecumenical Learning Foundation grantees and other similar volunteer programs?

5.9.2 Method “Pro Action Café” as an overview (this has been deviated from. The method and structure of three discussion rounds has been used freely.)

## **Pro Action Café (Group-work)**

### **First round of talks:**

What is the question behind the question?

Travellers can write down their questions and impressions on the flipchart.

### **Second round of discussions:**

What else is missing?

- Advice
- 3-5 minutes silence
- Key questions on:
  - What images and sensations arise?
  - What comes to us from the Spirit of God?
- Flash light above as an exchange among the participants.
- The host writes down what is important to him.

### **Break**

Reflection of the host on the following questions:

- What did I recognize?
  - About myself
  - About the project
- What next steps do I want to take?
- What support do I need?  
That can be written down.

### **Third round of discussions:**

Is it realistic? - Can you be more elegant?

Keywords: easier, release energy, name support, check timing, increase the likelihood of success. Here, too, notes are possible.

### **Harvest and thanksgiving:**

Hosts have the word (also possible on the basis of the flipcharts). Guests add. It is not about presentations but about the harvest and fruits given to God and togetherness. But thanks for help are also possible, just as travel reports can name the harvest experiences.



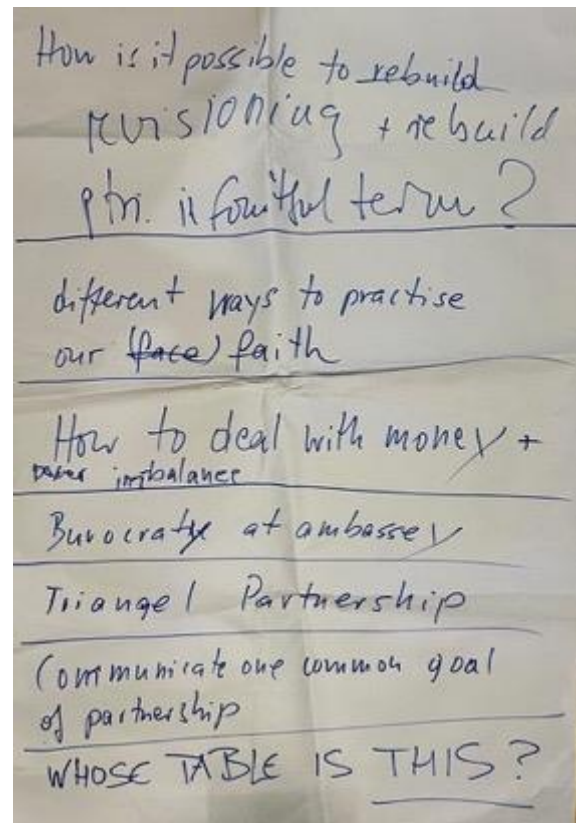
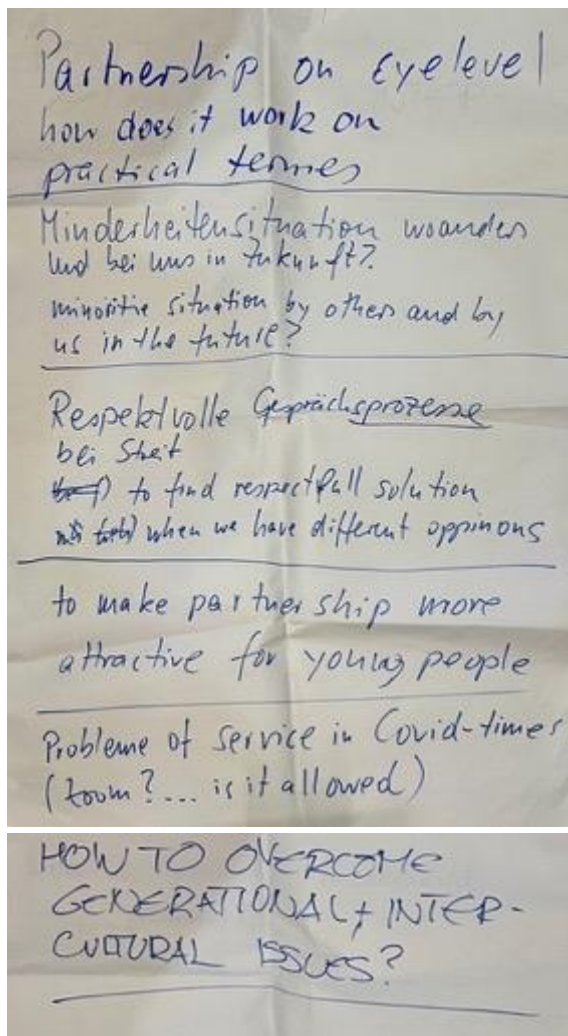
## 5.10 Results and impulses of the participants:

The participants formulated their thematic wishes and then divided themselves into groups of about the same size. The results are documented below as a text image and transcribed accordingly.

The following topics have been selected (see here and 5.10.1 to 5.10.9.). Finally, the topics mentioned in 5.10.10 were not selected for group work because there were no or too few participants.

The results of the group work were then collected on flipcharts and published in the plenary.

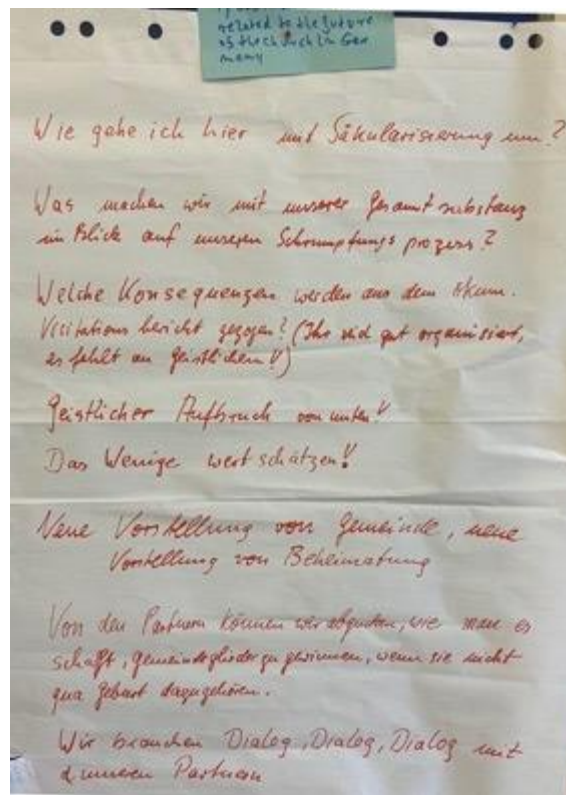
Presentation of the items collected in the plenary session:



The group names chosen below do not correspond to the group numbers at the meeting. The definition here is intended to allow a uniform allocation later, e.g. in the context of evaluation.



5.10.1 Minderheitensituation woanders und bei uns in Zukunft?  
*Church in minority churches related to the future to the Church in Germany*



Gruppe 1

Group 1

Wie gehe ich hier mit Säkularisierung um?

Was machen wir mit unserer Gesamtsubstanz im Blick auf unseren Schrumpfungsprozess?

Welche Konsequenzen werden aus dem ökumenischen Visitationsbericht gezogen? (Ihr seid gut organisiert, es fehlt an Geistlichem!)

Geistlicher Aufbruch von unten!

Das Wenige wertschätzen!

Neue Vorstellung von Gemeinde, neue Vorstellung von Beheimatung.

Von den Partner können wir abgucken, wie man es schafft, Gemeindeglieder zu gewinnen, wenn sie nicht Quatsch Geburt dazugehören.

Wir brauchen Dialog, Dialog, Dialog mit unseren Partnern.

**How do I deal with secularization here?**

**What do we do with our total substance in view of our shrinkage process?**

**What conclusions are drawn from the ecumenical visitation report? (You are well organized, there is a lack of spirituality!)**

**Spiritual departure from below!**

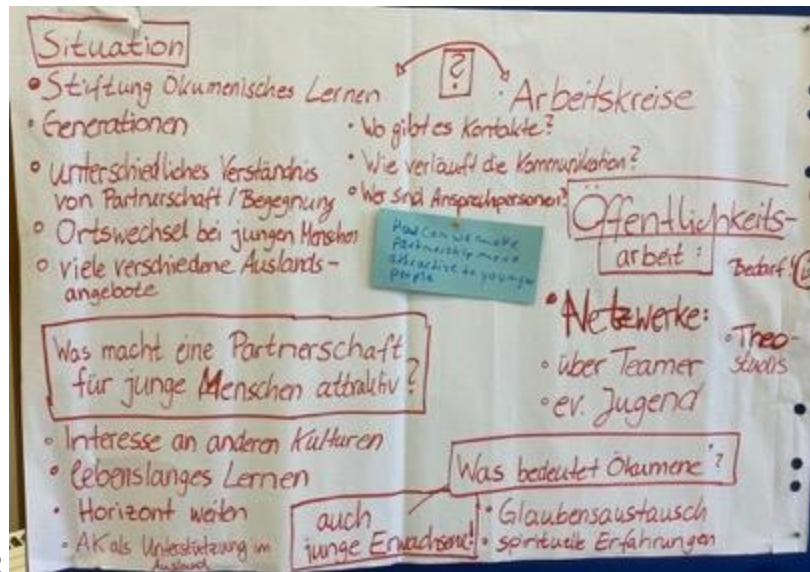
**Appreciate the little!**

**New idea of community, new idea of to be native to my home.**

**From the partners, we can see how it is possible to attract parishioners if they are not part of it by birth.**

**We need dialogue, dialogue, dialogue with our partners.**

## 5.10.2 Partnerschaften für junge Menschen attraktiver machen To make partnership more attractive for young people



Gruppe 2

Group 2

### Situation

- Stiftung Ökumenisches Lernen (Vernetzung mit den Arbeitskreisen:
  - Wo gibt es Kontakte?
  - Wie läuft die Kommunikation?
  - Wo sind Ansprechpersonen)
- Generationen
- unterschiedliches Verständnis von Partnerschaft / Begegnung
- Ortswechsel bei jungen Menschen
- viele verschiedene Auslandsangebote

### Was macht eine Partnerschaft für junge Menschen attraktiv?

- Interesse an anderen Kulturen
- lebenslanges Lernen
- Horizont weiten
- Arbeitskreise als Unterstützung im Ausland

### Öffentlichkeitsarbeit

- hoher Bedarf, Handlungsbedarf!
- Netzwerke:
  - über Teamer, evangelische Jugend, Theologiestudenten

### Was bedeutet Ökumene

- auch junge Erwachsene!
- Glaubensaustausch
- spirituelle Erfahrungen

### Situation

- **Foundation for Ecumenical Learning (Networking with Link-Committees:**
  - **Where are the contacts?**
  - **How's the communication going?**
  - **Where are contact persons?**
- **Generations**
- **Different understanding of partnership / encounter**
- **Change of location in young people**
- **many different offers abroad**

### What makes a partnership attractive to young people?

- **Interest in other cultures**
- **lifelong learning**
- **Broaden the horizon**
- **Working groups as support abroad**

### Public relations

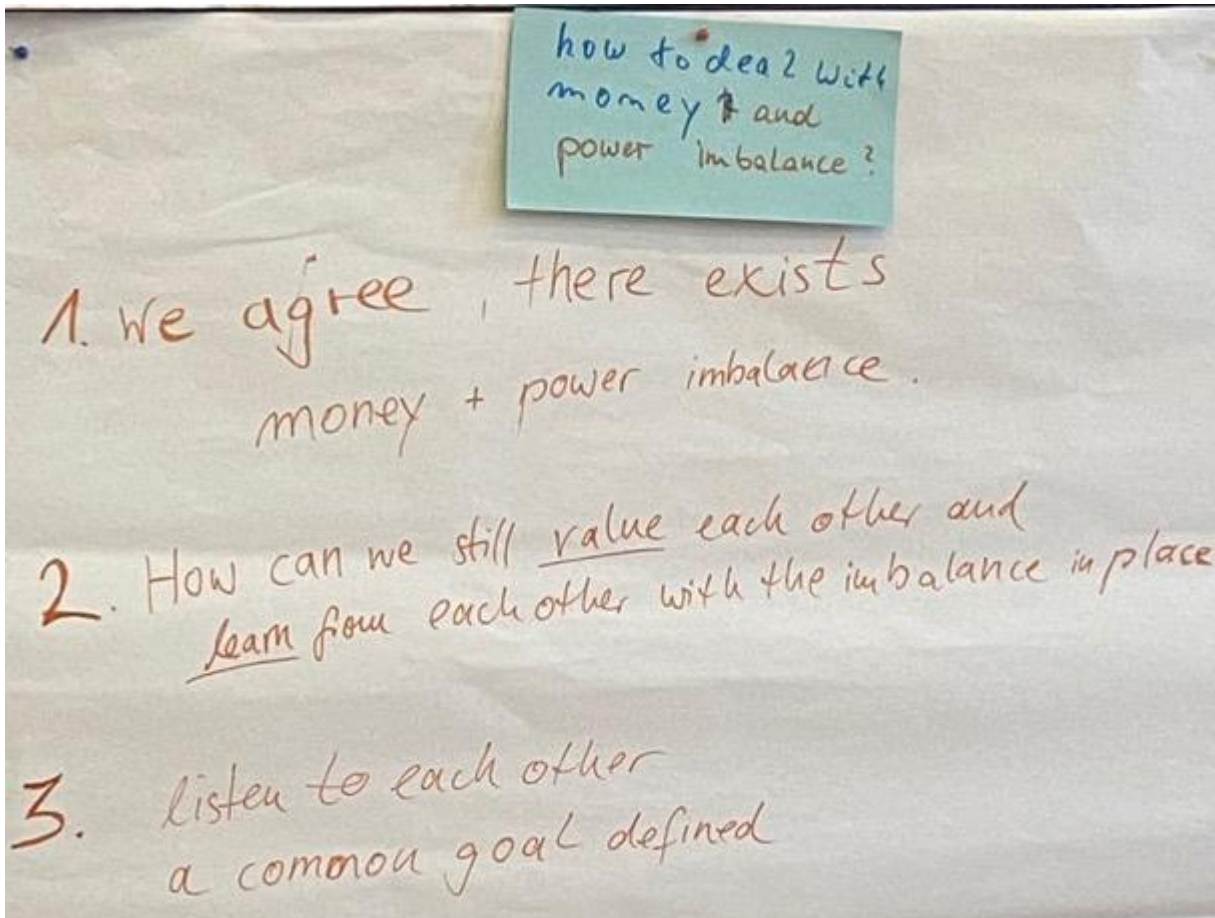
- **great need, need for action!**
- **Networks:**
  - **about Teamer, Protestant youth, theology students**

### What does ecumenism mean?

- **Even young adults!**
- **Exchange of faith**
- **spiritual experiences**

### 5.10.3 Umgang mit Geld und Machtungleichgewicht

#### *How to deal with money and power imbalance*



#### Gruppe 3

Wir sind uns einig, dass es ein Ungleichgewicht in Bezug auf Geld und Macht gibt.

Wie können wir uns immer noch gegenseitig wertschätzen und voneinander lernen, wenn das Ungleichgewicht vorhanden ist?

Einander zuzuhören  
wenn ein gemeinsames Ziel definiert

#### Group 3

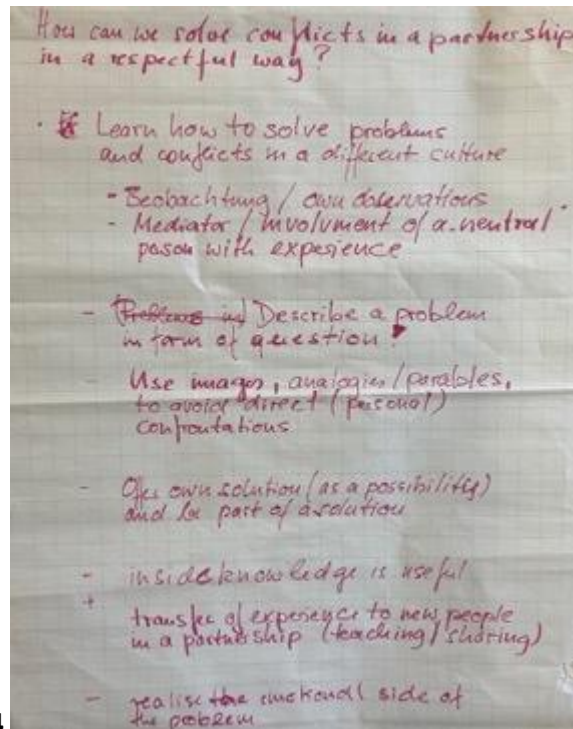
***We agree, there exists money and power imbalance.***

***How can we still value each other and learn from each other with the imbalance in place?***

***listen to each other  
a common goal defined***

## 5.10.4 Respektvolle Gesprächsprozesse bei Streit

### *How can we solve conflicts in a partnership in a respectful way?*



Gruppe 4

Group 4

Erfahren Sie, wie Sie Probleme und Konflikte in einer anderen Kultur lösen können

- Eigene Beobachtung
- Mediator / involviert einer "neutralen" Person mit Erfahrung
- Beschreiben Sie ein Problem in Form einer Frage!
- Bilder, Analogien / Parabeln verwenden, um direkte (persönliche) Konfrontationen zu vermeiden
- Eigene Lösung anbieten (als Möglichkeit) und Teil einer Lösung sein

- Insiderwissen ist nützlich

UND:

- Weitergabe von Erfahrungen an neue Menschen in einer Partnerschaft (Lehren / Teilen)
- die emotionale Seite des Problems erkennen

***Learn how to solve problems and conflicts in a different culture***

- ***Own Observation***
- ***Mediator / involviert of a "neutral" person with experience***
- ***Describe a problem in form of question!***
- ***use images, analogies / parables, to avoid direkt (personal) confrontations***
- ***Offer own solution (as a possibility) and be part of a solution***
- ***inside knowledge is useful***

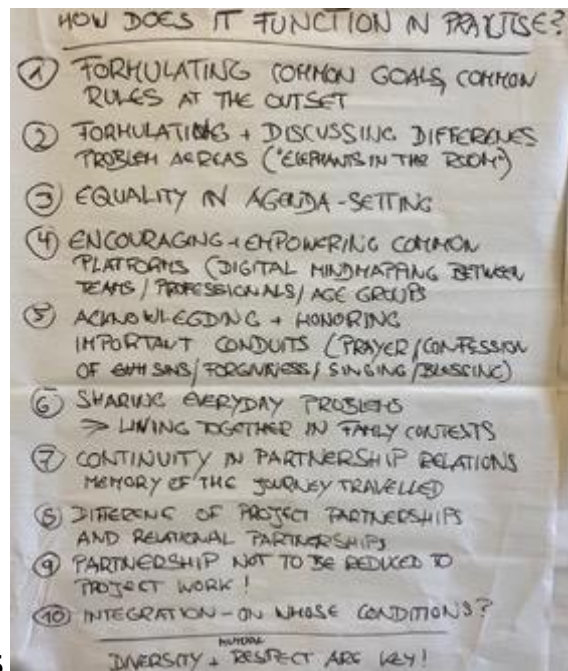
**AND:**

- ***transfer of experience to new people in a partnership (teaching / sharing)***
- ***realise the emotional side of the problem***



## 5.10.5 Partnerschaft auf Augenhöhe, wie funktioniert sie in der Praxis?

### *Partnership on eyelevel, how does it work on practical terms?*



Gruppe 5

Group 5

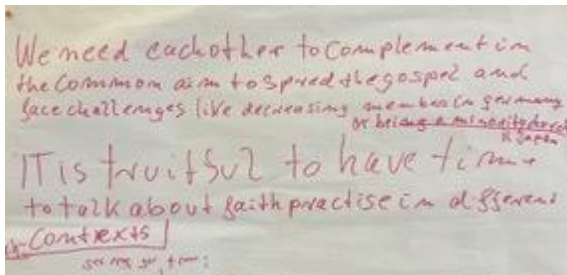
- |  |  |
|--|--|
| 1. Formulierung gemeinsamer Ziele, gemeinsame Regel von Anfang an  | 1. <b>Formulating common goals, common rule at the outset</b>  |
| 2. Formulierung und Diskussion von Differenzen Problembereichen ("Elefanten im Raum")                              | 2. <b>Formulating and discussing differences problem areas ("elephants in the room")</b>                                 |
| 3. Gleichstellung bei der Festlegung der Agenda  | 3. <b>Equality in Agenda-Setting</b>   |
| 4. Förderung und Stärkung gemeinsamer Plattformen (digitales Mind Mapping zwischen Teams / Profis / Altersgruppen) | 4. <b>Encouraging and empowering common platforms (digital mind mapping between teams / professionals / Age groups)</b>  |
| 5. Anerkennung und Ehrung wichtiger Leitungen (Gebet / Sündenbekenntnis / Vergebung / Singen / Segnen)             | 5. <b>Acknowledging and honoring important conduits (prayer / confession of sins / forgiveness / singing / blessing)</b> |
| 6. Probleme des Alltags teilen -> Zusammenleben in familiären Zusammenhängen                                       | 6. <b>Sharing everyday problems -&gt; living together in family contexts</b>   |
| 7. Kontinuität in partnerschaftlichen Beziehungen Erinnerung an die zurückgelegte Reise                            | 7. <b>Continuity in partnership relations memory of the journey travelled</b>  |
| 8. Unterschied zwischen Projektpartnerschaften und relationalen Partnerschaften                                    | 8. <b>Difference of project partnerships and relational partnerships</b>   |
| 9. Partnerschaft darf nicht auf Projektarbeit reduziert werden!  | 9. <b>Partnership not to be reduced to project work!</b>   |
| 10. Integration - zu welchen Bedingungen?  | 10. <b>Integration - on whose conditions?</b>  |

Vielfalt und gegenseitiger Respekt sind Schlüssel!

**Diversity and mutual respect are key!**

## 5.10.6 Verschiedene Möglichkeiten, unseren Glauben zu praktizieren

### *Different ways to practice our faith*

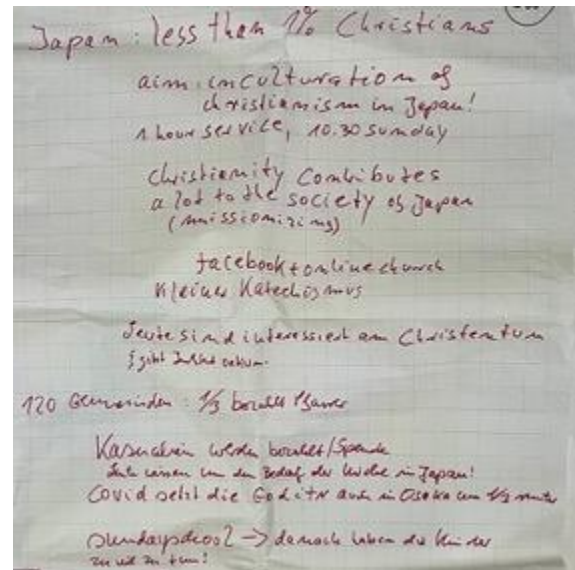


Gruppe 6

Wir müssen einander ergänzen in dem gemeinsamen Ziel, das Evangelium zu verbreiten und Herausforderungen wie schrumpfende Mitglieder in Deutschland oder Minderheitenkirche in Japan zu begegnen. Es ist fruchtbar, Zeit zu haben, über Glaubenspraxis in verschiedenen kirchlichen Kontexten zu sprechen.

#### Aufzeichnungen aus der Gruppendiskussion

- Japan: weniger als 1% Christen
- Ziel: Inkulturation des Christentums in Japan!
- 
- Ein-Stunden-Gottesdienste, 10:30 Sonntag
- Das Christentum trägt viel zur Gesellschaft Japans bei (missionarisch)
- Facebook und onlineKirche
- Kleiner Katechismus
- Leute sind interessiert am Christentum
- 120 Gemeinden: 1/3 bezahlt Pfarrer
- Kausalen werden bezahlt / Spenden
- Die Leute wissen um den Bedarf der Kirche in Japan!
- Covid setzt die Gottesdienste auch in Osaka um 1/3 runter
- Sundayschool -> Danach haben die Kinder zu viel zu tun!



Group 6

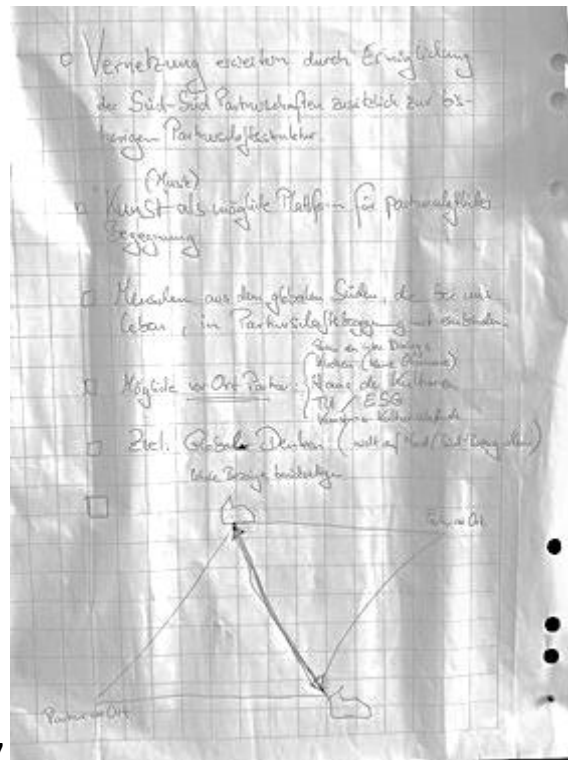
***We need each other to complement in the common aim to spread the gospel and face challenges like decreasing members in Germany or being a minority church in Japan. It is fruitful to have time to talk about faith practice in different church-contexts.***

#### Records from the group discussion

- ***Japan: less than 1% Christians***
- ***aim: inculturation of christianize in Japan!***
- ***One-hour-service, 10:30 Sunday***
- ***Christianity contributes a lot to the society of Japan (missionizing)***
- ***Facebook and onlinechurch***
- ***Small Catechism***
- ***People are interested in Christianity***
- ***120 parishes: 1/3 paid pastor***
- ***Causals are paid / donations***
- ***People know about the needs of the Church in Japan!***
- ***Covid also cuts worship services in Osaka by 1/3***
- ***Sundayschool -> After that the children have too much to do!***

## 5.10.7 Dreieckspartnerschaft

### Triangel Partnership



Gruppe 7

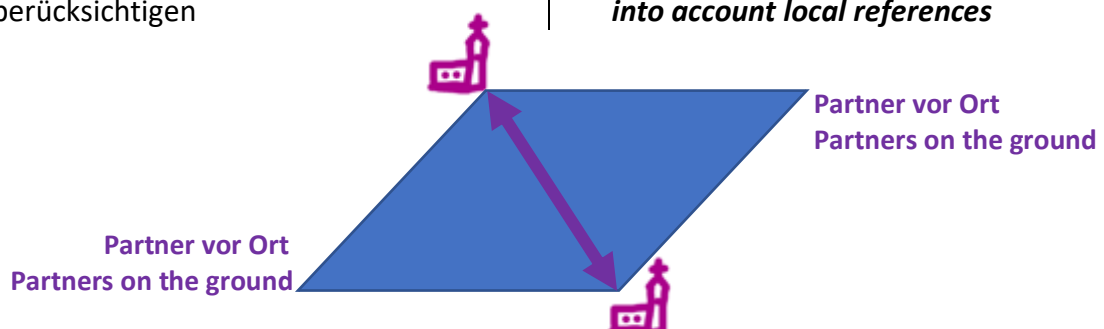
Group 7

Vernetzung erweitern durch Ermöglichung der Süd-Süd-Partnerschaften zusätzlich zur bisherigen Partnerschaftsstruktur

- "Kunst" (Musik) als mögliche Plattform für partnerschaftliche Begegnung
- Menschen aus dem globalen Süden, die bei uns leben, in Partnerschaftsbegegnungen mit einbinden
- Mögliche vor-Ort-Partner:
- Partner des interreligiösen Dialogs
- Haus der Kulturen
- Technische Universität / Evangelische Studierendengemeinde
- Kunst- und Kulturschaffende
- Ziel: Global Denken (nicht auf Nord/Süd-Bezug allein), lokale Bezüge berücksichtigen

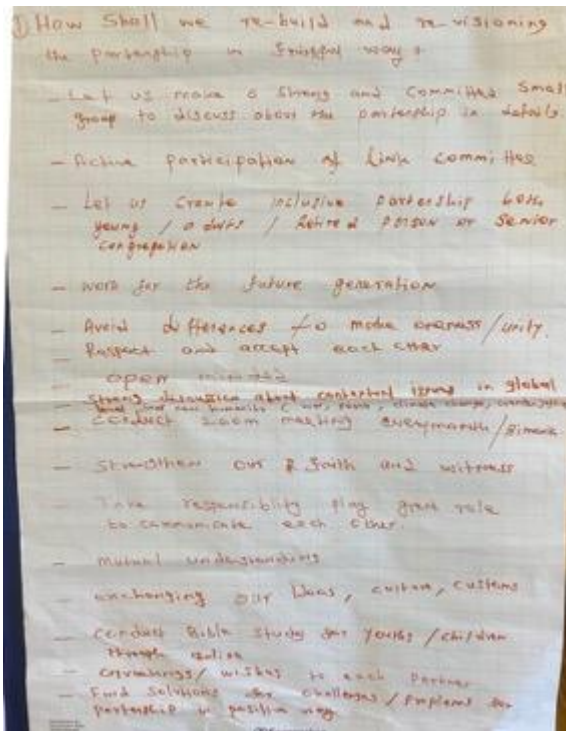
**Expand networking by enabling South-South partnerships in addition to the existing partnership structure**

- **"Art" (music) as a possible platform for partnership encounters**
- **Engaging people from the global South who live with us in partnership encounters**
- **Possible on-site partners:**
- **Partners of Interreligious Dialogue**
- **House of Cultures**
- **Technical University / Evangelical Student Community**
- **Artists and cultural workers**
- **Goal: Thinking globally (not just North/South reference), taking into account local references**



## 5.10.8 Wie ist es möglich, die Partnerschaft auf fruchtbare Weise zu überarbeiten und neu aufzubauen?

*How is it possible to revisioning and rebuild partnership in fruitful terms?*



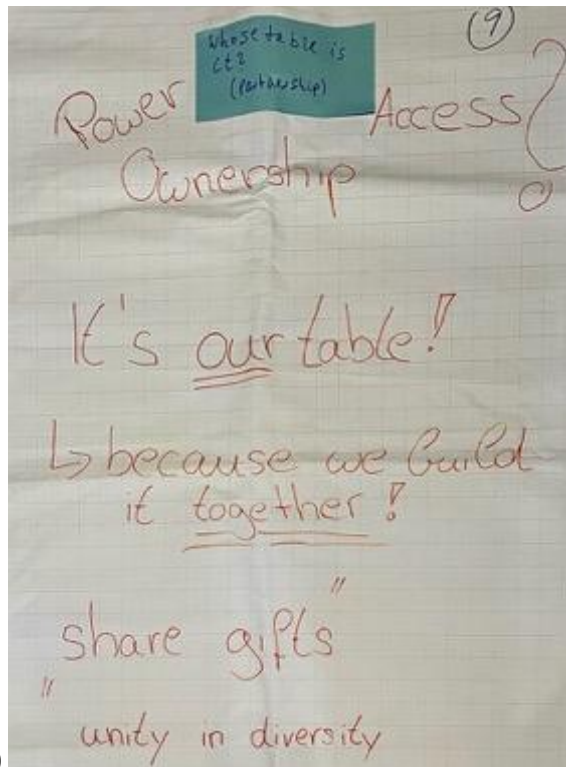
Gruppe 8

Group 8

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• Lassen Sie uns eine starke und engagierte kleine Gruppe bilden, um die Partnerschaft im Detail zu besprechen</li> <li>• Aktive Beteiligung der Arbeitskreise</li> <li>• Lassen Sie uns inklusiv Partnerschaft schaffen sowohl junge / Erwachsene / Rentner oder ältere in der Gemeinde</li> <li>• Arbeit für die zukünftige Generation</li> <li>• Unterschiede vermeiden, um Einssein / Einheit zu schaffen</li> <li>• Respektiert und akzeptiert einander</li> <li>• Aufgeschlossen</li> <li>• intensive Diskussion über kontextuelle Probleme auf globaler Ebene für die neue Menschlichkeit (Krieg, Frieden, Klimawandel, Gender Gap Leben)</li> <li>• Führen Sie Zoom-Meetings monatlich / zweimonatlich durch</li> <li>• Verantwortung übernehmen spielt eine große Rolle, um miteinander zu kommunizieren</li> <li>• Gegenseitiges Verständnis</li> <li>• Austausch von Ideen, Kultur, Bräuchen</li> <li>• Bibelstudium für Jugendliche / Kinder online durchführen</li> <li>• Grüße / Wünsche an jeden Partner</li> <li>• Lösungen für Herausforderungen / Probleme der Partnerschaft auf positive Weise finden</li> </ul> | <ul style="list-style-type: none"> <li>• <b>Let us make a strong and committed small group to discuss about the partnership in details</b></li> <li>• <b>Active participation of Link-Committee</b></li> <li>• <b>Let us create inclusive partnership both young / adults / retired person or senior congregation</b></li> <li>• <b>Work für the future generation</b></li> <li>• <b>Avoid differences to make oneness / unity</b></li> <li>• <b>Respect and accept each other</b></li> <li>• <b>Open minded</b></li> <li>• <b>strong discussion about contextual issues in global level for new humanity (war, peace, climate change, gender gap life)</b></li> <li>• <b>Conduct Zoom-meetings every month / bimonthly</b></li> <li>• <b>Take responsibility plays a great role to communicate each other</b></li> <li>• <b>mutual understanding</b></li> <li>• <b>exchanging our ideas, culture, customs</b></li> <li>• <b>conduct Bible Study for youth / children through online</b></li> <li>• <b>Greetings / wishes to each partner</b></li> <li>• <b>Find solutions for challenges / problems for partnership in positive way</b></li> </ul> |
|--|---|



5.10.9 Wessen Tisch ist das?  
Whose table is this?



Gruppe 9

Group 9

Zugänge zu Macht und Eigentum?

Das ist unser Tisch!  
-> weil wir ihn gemeinsam bauen!

"Gaben teilen"

Einigkeit in der Vielfalt

**Power Ownership Access?**

**It's our table!**  
-> **because we build it together!**

**"share gifts"**

**unity in diversity**

## 5.10.10 Nicht angewählte Gruppenthemen aus dem Plenum *Non-selected group topics from the plenary session*

10. Verkündigung des Evangeliums in Covid-Zeiten - Anbetung via ZOOM - ist das erlaubt  
***Proclamation of the gospel in Covid-times - worship via ZOOM - is it allowed***

11. Bürokratie in der Botschaft  
***Bureaucracy at embassy***

12. Ein gemeinsames Ziel der Partnerschaft kommunizieren  
***Communicate one common goal of partnership***

13. Wie können generations- und interkulturelle Probleme überwunden werden?  
***How to overcome generational and intercultural issues?***

## 5.11 Evening devotion

The evening devotion took place in the Petrikirche in Braunschweig. The idea of the preparatory group was to incorporate the results of the group work. In this respect, the intention of a spiritual festival of thanksgiving was pursued here. The action with the cardboard figurines with wishes and visions on the way to the globe should underline this. The individual as well as the collective output of the Ecumenical Day should be made visible. The lyrics and songs had been selected accordingly in advance.

The evening devotion had a predetermined structure. Everyone should appear appropriate in it. The idea was to celebrate a spiritual Thanksgiving. All together everyone in their language collects some of the fruits and visions of the day. In order to avoid lengths, the results of the group work were not specifically named again. This has already been done in plenary. In the devotion this evening English was the dominant language.

### 5.11.1 Texts and songs of devotion

#### **Music to the entrance: drummers**

#### **Short welcome (Olaf Neuenfeldt)**

God's great goodness be with you  
- from his hand comes all life

God's creative word be among you  
 - from his power comes all life.  
 God's living breath be in you.  
 - From his mouth comes all life.

We form a community of the way. The whole day we were together: praising God, listening, eating and drinking, singing, thinking, collecting ideas and thinking about first steps. Now we are exhausted and bring our harvest. All toil and effort let us lay aside and come to God. With him we want to rest and ask for new strength. We have accomplished a lot. Therefore, let us join in the praise.

**EG 317 in many languages**

en: Praise to the Lord, the Almighty, the King of creation!  
 O my soul, praise him, for he is your health and salvation!  
 Come, all who hear; now to his temple draw near,  
 join me in glad adoration.

jap: Tsu kuri nu shi (w)o, hou me ta ta e ma tsu re,  
 wa ga ko ko ro yo, Shu (w)o ta ta e ma tsure.  
 Mo ro bi to, Ko to (w)o na ra shi te,  
 Ho me uta (w)o uta e.

dt: Lobe den Herren, den mächtigen König der Ehren,  
 meine geliebete Seele, das ist mein Begehren.  
 Kommet zuhauf, Psalter und Harfe, wacht auf,  
 lasset den Lobgesang hören!

osh: Hambeleleni Kulanga, Ohamba yashili! Simanekeni pombanda ngu Omuwa gwombili!  
 Mu hikilile, Ihe ne mu hakelele Meni, Moomwenyo tuu dheni.

**Kyrie and Gloria in connection with song call EG 172  
 (Gabriele Geyer-Knüppel)**

1.  
 Sen - de Dein Licht und Dei - ne Wahr - heit  
 2.  
 dass sie mich leit - ten zu dei - ner Woh - nung  
 3.  
 und ich dir dan - ke, dass du mir hilfst.

### **Opening prayer (OLKR Thomas Hofer)**

A day breathes out.  
Well, good Lord,  
let me put my hands in my lap.  
Take the plans out of my hands.  
Let me open my hands.  
Take every intention out of my mind.

A day breathes out.  
Now good God,  
we bring before you our day's work,  
lay before you the fruits of our labor,  
we entrust to you where you lead us

Give us fellowship,  
that helps heal the wounds of this world.  
Let's stay on the path together with you.  
We ask this through Jesus Christ our Lord and brother.  
Amen.

### **Interlude: drummer**

#### **5. Genesis 8:7-18 in distributed roles in different languages**

BODO WALTHER

[7] Denn der Herr, dein Gott, führt dich in ein gutes Land, ein Land, darin Bäche und Quellen sind und Wasser in der Tiefe, die aus den Bergen und in den Auen fließen, [8] ein Land, darin Weizen, Gerste, Weinstöcke, Feigenbäume und Granatäpfel wachsen, ein Land, darin es Ölbäume und Honig gibt, [9] ein Land, wo du Brot genug zu essen hast, wo dir nichts mangelt, ein Land, in dessen Steinen Eisen ist, wo du Kupfererz aus den Bergen haust. [10] Und wenn du gegessen hast und satt bist, sollst du den Herrn, deinen Gott, loben für das gute Land, das er dir gegeben hat.

KATE BURCKHARDT

[11] So hüte dich nun davor, den Herrn, deinen Gott, zu vergessen, sodass du seine Gebote und seine Gesetze und Rechte, die ich dir heute gebiete, nicht hältst.

OLAF NEUENFELDT

[12] Wenn du nun gegessen hast und satt bist und schöne Häuser erbaust und darin wohnst [13] und deine Rinder und Schafe und Silber und Gold und alles, was du hast, sich mehrt, [14] dann hüte dich, dass dein Herz sich nicht überhebt und du den Herrn, -- deinen Gott,

vergisst, der dich aus Ägyptenland geführt hat, aus der Knechtschaft, [15] und dich geleitet hat durch die große und furchtbare Wüste, wo feurige Schlangen und Skorpione und lauter Dürre und kein Wasser war, und ließ dir Wasser aus dem harten Felsen hervorgehen [16] und speiste dich mit Manna in der Wüste, von dem deine Väter nichts gewusst haben, auf dass er dich demütigte und versuchte, damit er dir hernach wohltäte. [17] Du könntest sonst sagen in deinem Herzen: Meine Kräfte und meiner Hände Stärke haben mir diesen Reichtum gewonnen.

KATE BURCKHARDT

[18] Sondern gedenke an den Herrn, deinen Gott; denn er ist's, der dir Kräfte gibt, Reichtum zu gewinnen, auf dass er hielte seinen Bund, den er deinen Vätern geschworen hat, so wie es heute ist.

GUEST

[7] For the Lord your God is bringing you into a good land – a land with brooks, streams, and deep springs gushing out into the valleys and hills; [8] a land with wheat and barley, vines and fig-trees, pomegranates, olive oil and honey; [9] a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills. [10] When you have eaten and are satisfied, praise the Lord your God for the good land he has given you.

GUEST

[11] Be careful that you do not forget the Lord your God, failing to observe his commands, his laws and his decrees that I am giving you this day.

GUEST

[12] Otherwise, when you eat and are satisfied, when you build fine houses and settle down, [13] and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, [14] then your heart will become proud and you will forget the Lord your God, who brought you out of Egypt, out of the land of slavery. [15] He led you through the vast and dreadful wilderness, that thirsty and waterless land, with its venomous snakes and scorpions. He brought you water out of hard rock. [16] He gave you manna to eat in the wilderness, something your ancestors had never known, to humble and test you so that in the end it might go well with you. [17] You may say to yourself, 'My power and the strength of my hands have produced this wealth for me.'

GUEST

[18] But remember the Lord your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.

**Silence (3 minutes)**

## EG 181.6 Laudate omnes gentes in many languages

lat: Laudate omnes gentes  
Laudate dominum.  
Laudate omnes gentes  
Laudate dominum.

dt: Lobsingt, ihr Völker alle  
Lobsingt und preist den Herrn.  
Lobsingt, ihr Völker alle  
Lobsingt und preist den Herrn.

en: Sing praises, all the peoples,  
Sing praises to the Lord!  
Sing praises, all the peoples,  
Sing praises to the Lord!

**Action Connect small cardboard figures with wishes and visions to the globe via lines and clips. (Instruction Alexandra Wüstefeld; Material Alexandra and Gabriele)**

**Individual wishes are read out at random**

*(Documentation of wishes following the documentation of devotion)*

### Indischer Liedruf: Saranam

Je - sus, Ret - ter, zu dir hin flie - he ich: Sa - ra  
nam, sa - ra - nam, Sa - ra - nam. Sei mir  
Fels und Zu - flucht be - schüt - ze mich: Sa - ra  
nam, Sa - ra - nam, Sa - ra - nam. Mit - ten in der Angst ru  
ich zu dir, wenn ich mut - los bin und nicht mehr  
weiß, wohin. Gib mir Ant - wort, gib dem Le - ben  
neu - en Sinn. Sa - ra - nam, Sa - ra - nam, Sa - ra - nam

1 Lass dein Wort mir Haus und Wohnung sein, dass ich bei dir immer wieder Frieden find. Lass ein treues Antlitz leuchten über mir. Saranam, Saranam, Saranam.

Refrain englisch: Jesus, Savior, Lord, lo to thee I fly, Saranam Saranam Saranam. Thou the Rock, my refuge that's higher than I, Saranam Saranam Saranam.

2. In thy tent give me a dwelling place. And beneath thy wings may I find sheltering grace. O lift on me the sunshine of thy face. Saranam, Saranam, Saranam: Refrain deutsch

Sei mir Hilfe, lass mich dein Werk tun, in der Liebe lass mich fröhlich weitergehn, du bist da, auch wenn ich nicht mehr weiter kann. Refrain englisch

4. Yesterday, today fore'er the same. Lo the heritage of all who bear thy name; To ransom them from sin the Savior came, Saranam, Saranam, Saranam.

**Refrain: Jesus, Savior, Lord, lo to thee I fly  
Saranam Saranam Saranam  
Thou the Rock, my refuge that's higher than I  
Saranam Saranam Saranam**

1. In the midst of foes I cry to thee,  
From the ends of earth where ever I may be;  
My strength in helplessness, O answer me  
Saranam, Saranam, Saranam.

2. In thy tent give me a dwelling place  
And beneath thy wings may I find sheltering grace  
O lift on me the sunshine of thy face  
Saranam, Saranam, Saranam

**3. O that I my vows to thee may pay,  
And that by thy faithfulness to me each day  
May live and on thy love my burdens lay  
Saranam, Saranam, Saranam.**

**4. Yesterday, today fore'er the same  
Lo the heritage of all who bear thy name;  
To ransom them from sin the Savior came  
Saranam, Saranam, Saranam.**

### Fürbitte mit Liedruf EG 178.9 (Gäste)



### All guests speak an intercession in their own language

### Conclusion and Lords Prayer (Neuenfeldt)

### Blessing (conduction and guidance by Neuenfeldt)

*Let us, as sisters and brothers, receive and pass on the blessing,  
forming a large circle in the Church here.*

*Now stretch your left hand forward to receive.*

*And put the right hand between the shoulders of the right neighbor where the heart is.*

### MR THOMAS HOFER

May God preserve our fellowship and the fruits of this day,  
may he guard your coming and going,  
He spread over us the tent of his peace,  
from now on to eternity. Amen.

### Music for the exit: Drummer

## 5.11.2 Documentation of visions and wishes

There were figures made of different colored clay cardboard. There were female figures with skirts. There were male figures in trousers. And there were various figures, half wearing skirts and half wearing pants. These figures were out all day. The visions and wishes of the participants should be noted on them.

**1. Viel mehr Partner einladen und Sie viel mehr zu Wort kommen lassen, z. B. in Vorträgen.**

*Invite many more partners and let you have a much more say, e.g. in lectures.*

**2. Ich wünsche mir mehr personellen Austausch mit unseren Partnerkirchen.**

*I would like to see more personal exchanges with our partner churches.*

**3. Lord, you have permitted this Partnership to be between our Churches. Help us to cherish it and work together in a common goal. Amen.**

*Herr, du hast diese Partnerschaft zwischen unseren Kirchen zugelassen. Hilf uns, sie wertzuschätzen und zusammen an einem gemeinsamen Ziel zu arbeiten. Amen.*

4. **Gemeinsam lachen, weinen, tanzen fühlen.**  
*Laughing, crying, dancing together.*
5. **Eine im Glauben starke voneinander lernende Partnerschaft auf gemeinsamen Weg.**  
*A partnership that is strong in faith and learns from each other on a common path.*
6. **Unsere Partnerkirchen leben häufig in einer Minderheitensituation. Sie haben uns Erfahrungen voraus, auf die wir im „christlichen Abendland“ zugehen.**  
*Our partner churches often live in a minority situation. They are ahead of us with experiences that we are approaching in the “Christian Occident”.*
7. **Raise awareness of diversity.**  
*Sensibilisierung für Vielfalt*
8. **Unity in diversity**  
*Einheit in Vielfalt*
9. **It is necessary to meet members of the different churches per e-mail or personally.**  
*Es ist notwendig, die Mitglieder der verschiedenen Kirchen per E-Mail oder persönlich zu treffen.*
10. **Unity in reconciled diversity.**  
*Einheit in versöhnter Vielfalt.*
11. **A partnership where everybody is free to say what he needs.**  
*Eine Partnerschaft, in der jeder sagen kann, was er braucht.*
12. **Vielfalt statt Einfalt.**  
*Diversity instead of simplicity.*
13. **Bitte helft und unterstützt (betet) Versuche, mit Menschen oder Geschwistern in meiner oder unserer Partnerkirche oft oder öfter in Kontakt zu kommen.**  
*Please help and support (pray) attempts to come into contact with people or brothers and sisters in my or our partner church often or more often.*
14. **Aufgabenfelder in Partnerschaften klarer definieren.**  
*Defining fields of activity in partnerships more clearly.*
15. **Witensess of peace and love.**  
*Kenntnis des Friedens und der Liebe.*
16. **Ich wünsche mir regelmäßige Veranstaltungen zur Ökumene- und Partnerschaftsarbeit in der Landeskirche.**  
*I would like to see regular events on ecumenism and partnership work in the regional church.*
17. **Mit den Partnern Dinge tun.**  
*Doing things with the partners.*
18. **Understanding the mission by grass roots level.**  
*Verstehen der Mission durch die Basisebene.*
19. **Ewigkeit leuchte in die Zeit, dass uns groß das groß erscheine aber Klein das Kleine.**  
*Eternity shines in time, that the great appear to us great, but the Small appear to be Small.*



20. **Inclusiveness all genders. Good continuation. Inte(r)gr(?)** [integrate / integrity – look at the picture at this side] **among us.**

*Einbeziehung aller Geschlechter. Gute Fortsetzung. Eingegliedert / Integrität unter uns. (Siehe rechts wegen der korrekten Übersetzung.)*



21. **Alle sollen gleich willkommen!**

*I want you all to welcome!*

22. **Bitte die Auswertung und Planung zukünftiger Konsultationen mit Verantwortlichen der Partnerkirche durchführen**

*Please carry out the evaluation and planning of future consultations with leaders of the partner church*

23. **Regelmäßiger Austausch mit den Menschen in den Partnerkirchen (z. B. Video-Konferenz).**

*Regular exchange with people in the partner churches (e.g. video conference).*

24. **Vorurteilsfreier und freier / offener Austausch in Herzlichkeit.**

*Unprejudiced and free / open exchange in cordiality.*

25. **In der Partnerschaft darf nicht Kolonialismus und Paternalismus mit neuen Methoden stattfinden.**

*The partnership must not allow colonialism and paternalism to take place with new methods.*

26. **Mein Verständnis von Mission: Mission muss auf Augenhöhe geschehen. Mission kann und soll die Prozesse in den Partnerkirchen begleiten. Aber bitte keine Bevormundung.**

*My understanding of mission: mission must be done at eye level. Mission can and should accompany the processes in the partner churches. But please don't patronize me.*

27. **Jede und jeder ist bedeutend.**

*Each and every one is significant.*

28. **May our hopes in this partnership never fail but be truly realized.**

*Mögen unsere Hoffnungen in diese Partnerschaft niemals versagen, sondern sich wirklich erfüllen.*

29. **Kontakt auf Augenhöhe und Zuversicht und Durchhaltevermögen.**

*Contact at eye level and confidence and perseverance.*

30. **Mehr themenbezogene Reisen in die Partnerkirche.**

*More thematic trips to the Partner Church.*

31. **Miteinander**

*With each other*

32. **Jede und jeder darf sich Gehör verschaffen.**

*Everyone can make their voices heard.*

33. **We 'll walk hand in hand – one day.**

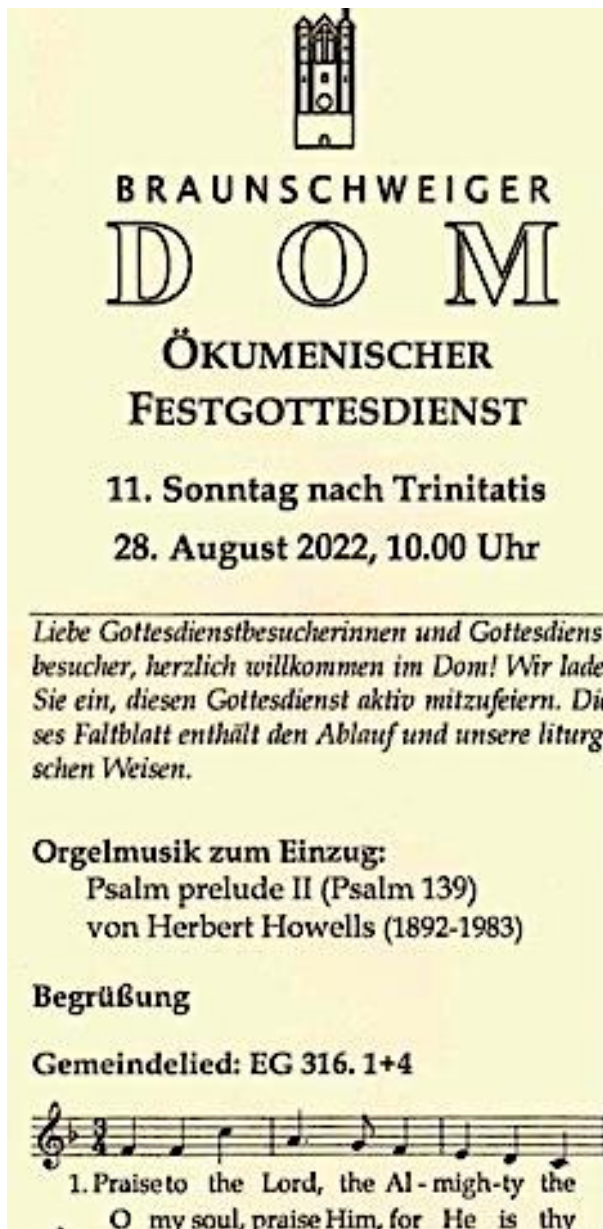
*Wir gehen Hand in Hand – eines Tages.*

### 5.11.3 Evening of get-together

Not all participants stayed until the end. There was supper and drinks. The time was used for talks and exchange.

## 6 Partnership anniversaries

### 6.1 Ecumenical festive divine Service on the occasion of the anniversary of the partnerships on 28 August 2022



The leaflet features a yellow background with a black and white illustration of a cathedral tower at the top. The text is centered and reads: 'BRAUNSCHWEIGER DOM ÖKUMENISCHER FESTGOTTESDIENST 11. Sonntag nach Trinitatis 28. August 2022, 10.00 Uhr'. Below this, there is a German welcome message, details about organ music (Psalm prelude II by Herbert Howells), the hymn 'Begrüßung' (EG 316), and a musical staff with the lyrics '1. Praise to the Lord, the Almighty the O my soul, praise Him, for He is thy'.

**Brunswick Cathedral. Ecumenical festive service. 11th Sunday after Trinitatis. August 28, 2022, 10:00 a.m.**

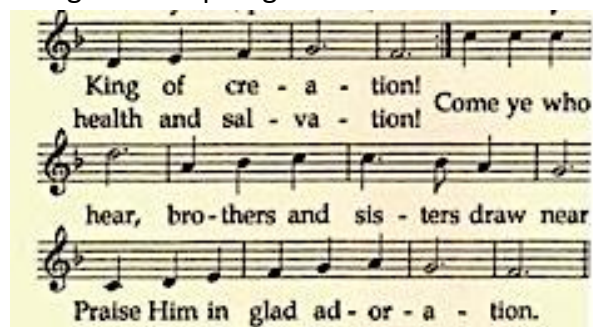
*Dear churchgoers, welcome to the cathedral! We invite you to participate actively in this service. This leaflet contains the sequence and our liturgical ways.*

**Organ music for the entrance:**  
Psalm prelude II (Psalm 139) by Herbert Howells (1892-1983)

**Welcome**

**Church song: Evangelical hymn book 316, 1+4**

1) Gelobt sei der Herr, der Allmächtige, der König der Schöpfung!



4. Lobe den Herren, der sichtbar dein Leben gesegnet, der aus dem Himmel mit Strömen der Liebe gereget. Denke daran, was der Allmächtige kann, der dir mit Liebe begegnet.

#### Psalm

Gott ist für uns eine starke Zuflucht.  
In höchster Not steht er uns bei.

**Darum fürchten wir uns nicht,  
wenn die Fundamente der Erde  
schwanken und die Berge mitten im  
Meer wanken.**

Sollen die Wellen doch toben und schäumen  
und die Berge vor seiner Majestät beben!

**Frisches Wasser strömt durch die  
Kanäle zur Freude der Menschen in  
Gottes Stadt. Dort hat der Höchste  
seine heilige Wohnung.**

Gott ist in ihrer Mitte, darum wird sie nicht  
wanken.

Gott wird ihr helfen, wenn der Morgen an-  
bricht!

**Völker toben, Königreiche wanken!  
Lässt Gott seine Donnerstimme er-  
schallen, schwanken sogar die Fun-  
damente der Erde:**

Der Herr der himmlischen Heere ist mit uns  
Der Gott Jakobs ist für uns eine feste Burg.

**Kommt und schaut die Taten des  
Herrn! Er versetzt die Erde in Furcht  
und Schrecken.**

Auf der ganzen Welt macht er den Kriegen  
ein Ende.

Den Bogen zerbricht er, den Speer zerschlägt  
er und Streitwagen verbrennt er mit Feuer.

**Hört auf zu kämpfen und erkennt:  
Ich bin Gott! Ich stehe über den Völ-  
kern, ich stehe über der Welt.**

Der Herr der himmlischen Heere ist mit uns  
Der Gott Jakobs ist für uns eine feste Burg.

O meine Seele, preise ihn, denn er ist deine  
Gesundheit und dein Heil!

Kommt her, alle, die ihr hört, und nun nahet  
euch zu seinem Tempel,  
Begleite mich in froher Anbetung.

4) Praise the Lord who visibly blesses your  
life, who rained from heaven with streams of  
love. Remember what the Almighty can do,  
who meets you with love!

#### Psalm 46

[1] God is our refuge and strength,  
an ever-present help in trouble.

[2] Therefore we will not fear, though the  
earth give way and the mountains fall into  
the heart of the sea,

[3] though its waters roar and foam and  
the mountains quake with their surging.

[4] There is a river whose streams make  
glad the city of God, the holy place where  
the Most High dwells.

[5] God is within her, she will not fall; God  
will help her at break of day.

[6] Nations are in uproar, kingdoms fall; he  
lifts his voice, the earth melts.

[7] The Lord Almighty is with us; the God of  
Jacob is our fortress.

[8] Come and see what the Lord has done,  
the desolations he has brought on the earth.

[9] He makes wars cease to the ends of the  
earth. He breaks the bow and shatters the  
spear; he burns the shields with fire.

[10] He says, 'Be still, and know that I am  
God; I will be exalted among the nations, will  
be exalted in the earth.'

[11] The Lord Almighty is with us; the God  
of Jacob is our fortress.



**Alle:**  
Ehre sei dem Vater und dem Sohn und dem Heiligen Geist, wie es war im Anfang, jetzt und immerdar und von Ewigkeit zu Ewigkeit. Amen.

### Hinführung zum Kyrie

#### Kyrie

Die Gemeinde antwortet jeweils mit:



*Christe, Christe eleison*

#### First KYRIE call (English)

*Dr. Emma Nangolo*

Almighty God, we are suffering from your and our powerlessness. Each of us sees war or threatening war scenarios on our own doorstep. There is still no end to the many injustices in this world.

WIR BITTEN DICH (This three words in German, what means "we pray to you")

*The congregation responds with the Kyrie song.*

#### Second KYRIE call (English)

*Dr. Thomas Kennedy*

Merciful God, we suffer from your weakness and our weakness. We want to serve you together. But bureaucracy is opening up new boundaries. We are on the path to visible unity. But indifference and different ways of praying and believing throw us back.

WIR BITTEN DICH

#### Third KYRIE call (English)

*Aron Set Kanana*

All-Knowing God, we suffer from your and our inability. Corona not only brought sickness and death, but also deprived us of communion with you in the Lord's Supper for a long time. Your good creation rebels against us by our guilt.

WIR BITTEN DICH (This three words in German, what means "we pray to you")

All:

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and now, and for ever and ever. Amen.

### Introduction to the Kyrie

#### Kyrie

*The municipality responds with: Kyrie eleison*

#### Erster KYRIE-Aufruf (English)

*Dr. Emma Nangolo*

Allmächtiger Gott, wir leiden unter deiner und unserer Ohnmacht. Jeder von uns sieht Krieg oder drohende Kriegsszenarien vor seiner Haustür. Es gibt immer noch kein Ende der vielen Ungerechtigkeiten in dieser Welt.

WIR BITTEN DICH

Die Gemeinde antwortet mit dem Kyrie-Lied.

#### Zweiter KYRIE-Aufruf (English)

*Dr. Thomas Kennedy*

Gütiger Gott, wir leiden unter deiner und unserer Schwäche. Wir wollen Dir gemeinsam dienen. Aber die Bürokratie öffnet neue Grenzen. Wir sind auf dem Weg zur sichtbaren Einheit. Aber Gleichgültigkeit und unterschiedliche Arten zu beten und zu glauben werfen uns zurück.

WIR BITTEN DICH

Die Gemeinde antwortet mit dem Kyrie-Lied.

#### Dritter KYRIE-Aufruf (English)

*Aron Set Kanana*

Allwissender Gott, wir leiden unter deiner und unserer Unfähigkeit. Corona brachte nicht nur Krankheit und Tod, sondern beraubte uns auch lange Zeit der Gemeinschaft mit DIR beim Abendmahl. Deine gute Schöpfung rebelliert gegen uns durch unsere Schuld.

WIR BITTEN DICH

Die Gemeinde antwortet mit dem Kyrie-Lied.

## GLORIA-Ruf (German)

Yoshinobu Matsumoto

Allwissender Gott, wir loben dich. Denn von Christus können wir gemeinsam lernen.  
Barmherziger Gott, wir loben dich. Denn wir können 50 Jahre und 25 Jahre  
Weggemeinschaft in den Partnerschaften dankbar feiern.  
Allmächtiger Gott, wir loben dich. Du hast uns deinen Lebensatem gegeben, damit wir durch deine Kraft die Wunden der Menschen und dieser Welt heilen können.  
Darum singen wir:

*Die Gemeinde antwortet mit dem Gloria-Gesang*

## GLORIA call (German)

Yoshinobu Matsumoto

All-Knowing God, we praise you. Because from Christ we can learn together.  
Merciful God, we praise you. Because we can happily celebrate 50 years and 25 years of accompaniment together in the partnerships.  
Almighty God we praise you. You have given us your breath of life, so that through your power we may heal the wounds of people and of this world.  
That's why we sing.

*The congregation responds with the Gloria chant*

### Hinführung zum Gloria

#### Gloria

*Als Gloria singt die Gemeinde:*

Mei-ne Hoffnung und meine Freu-de, mei-ne  
Stär-ke, mein Licht, Christus, mei-ne Zu-ver-  
sicht, auf dich ver-trau' ich und fürcht' mich nicht  
auf dich ver-trau' ich und fürcht' mich nicht!

#### Gebet zum Tage

*Pfarrerin Gabriele Geyer-Knüppel*

### Introduction to the Gloria

#### Gloria

*As Gloria, the congregation sings:*

Song: My hope and my joy, my strength, my light, Christ my confidence, in you I trust and that's why I am not afraid.

#### Prayer for the Day

Rev. Gabriele Geyer-Knüppel

**Musik für Gesang und Orgel:**  
„Vater unser“ op. 157/4  
von J. G. Rheinberger (1839-1901)

**Lesung aus dem Brief an die Galater,  
Kapitel 3, Verse 25-29**

### Epistel (German)

Yoshinobu Matsumoto

Die Epistel für den heutigen Sonntag steht im Brief des Paulus an die Galater im 3. Kapitel:

Ihr seid alle Kinder Gottes, weil ihr durch den Glauben mit Christus Jesus verbunden seid. Denn ihr alle habt in der Taufe Christus angezogen. Und durch sie gehört ihr nun zu ihm. Es spielt keine Rolle mehr, ob ihr Juden seid oder Griechen, Sklaven oder freie Menschen, Männer oder Frauen. Denn durch eure Verbindung mit Christus Jesus seid ihr alle wie ein Mensch geworden. Wenn ihr aber zu Christus gehört, dann seid ihr Abrahams Nachkommen. Damit bekommt ihr auch das Erbe, das Gott ihm versprochen hat.

*Worte der Heiligen Schrift.*

**Halleluja**  
*Als Halleluja singt die Gemeinde:*



Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num.

### Music for voice and organ:

"Our Father" op. 157/4  
by J.G. Rheinberger (1839-1901)

Reading from the Epistle to the Galatians,  
Chapter 3, Verses 25-29

### Epistle (English)

Yoshinobu Matsumoto

The epistle for this Sunday is found in Paul's letter to the Galatians in chapter 3:

[26] So in Christ Jesus you are all children of God through faith, [27] for all of you who were baptised into Christ have clothed yourselves with Christ. [28] There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. [29] If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

*Words of Sacred Scripture.*

### Hallelujah

*As Hallelujah the congregation sings:*

#### English:

Praise all you peoples, sing and praise the Lord.

#### Deutsch:

Lobsingt ihr Völker alle, lobsingt und preist den Herrn.



**Lesung aus dem Evangelium nach Markus,  
Kapitel 4, Verse 29-29**

*Die Gemeinde erhebt sich.  
Nach der Ankündigung singt die Gemeinde:*



G: Eh - re sei dir, Herr.

„Und er sprach: Mit dem Reich Gottes ist es so, wie wenn ein Mensch Samen aufs Land wirft und schläft und aufsteht, Nacht und Tag; und der Same geht auf und wächst – er weiß nicht wie. Denn von selbst bringt die Erde Frucht, zuerst den Halm, danach die Ähre, danach den vollen Weizen in der Ähre. Wenn sie aber die Frucht gebracht hat, so schickt er alsbald die Sichel hin; denn die Ernte ist da.“

*Nach der Lesung singt die Gemeinde:*



G: Lob sei dir, Christus.

**Das Apostolische Glaubensbekenntnis**  
I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our  
Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,

was crucified, died, and was buried;  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and  
the dead.  
I believe in the Holy Spirit,  
the holy universal Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.  
Amen.

*Anschließend nimmt die Gemeinde Platz.*

**Reading from the Gospel according to  
Mark, Chapter 4, Verses 29-29**

*The congregation rises.  
After the announcement, the congregation  
sings: **Glory be to you, Lord.***

**Evangelium (Gospel in English)**

Dr. Thomas Kennedy

Jesus also said, 'This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces corn – first the stalk, then the ear, then the full grain in the ear. As soon as the corn is ripe, he puts the sickle to it, because the harvest has come.'

*Gospel of our Lord Jesus Christ.*

*The congregation responds with: **Praise be to you Christ:***

**The Apostles' Creed**

Hilja Hamukwaya

Ich glaube an Gott, den Vater, den Allmächtigen, den Schöpfer des Himmels und der Erde.

Und an Jesus Christus, seinen eingeborenen Sohn, unsern Herrn, empfangen durch den Heiligen Geist, geboren von der Jungfrau Maria, gelitten unter Pontius Pilatus, gekreuzigt, gestorben und begraben, hinabgestiegen in das Reich des Todes, am dritten Tage auferstanden von den Toten, aufgefahren in den Himmel; er sitzt zur Rechten Gottes, des allmächtigen Vaters; von dort wird er kommen, zu richten die Lebenden und die Toten.

Ich glaube an den Heiligen Geist, die heilige christliche Kirche, Gemeinschaft der Heiligen, Vergebung der Sünden, Auferstehung der Toten und das ewige Leben. Amen.

*Afterwards, the community takes its seat.*

**Gemeindelied: EG 194**



1. O Gott, du höchst-ter Gna-den-hort, ver-  
leih, dass uns dein gött-lich Wort von  
Oh - ren so zu Her-zen dring, dass  
es sein Kraft und Schein voll-bring.

2. Der einzig Glaub ist diese Kraft, der fest an Jesus Christus haft'; die Werk der Lieb sind dieser Schein, dadurch wir Christi Jünger sein.

3. Verschaff bei uns auch, lieber Herr, dass wir durch deinen Geist je mehr in dein'r Erkenntnis nehmen zu und endlich bei dir finden Ruh.

**Predigt**

**Church song: Evangelical hymn book 194**

1) O God, the highest place of grace,  
grant us your divine word  
from ears so to heart,  
that it may fulfill its power and appearance.

2) The one faith is this power,  
who clings firmly to Jesus Christ';  
the works of love are this appearance,  
by this we are Christ's disciples.

3) Provide us also, dear Lord,  
that through your mind we are more and  
more  
in your'r knowledge increase  
and finally find peace with you.

**Sermon**

Original / original

Predigt zum Ökumenischen  
Festgottesdienst am 28. August 2022 über Mk  
4,26–29

Landesbischof Dr. Christoph Meyns

Und er sprach: Mit dem Reich Gottes ist es so, wie wenn ein Mensch Samen aufs Land wirft und schläft und steht auf, Nacht und Tag; und der Same geht auf und wächst – er weiß nicht wie. Von selbst bringt die Erde Frucht, zuerst den Halm, danach die Ähre, danach den vollen Weizen in der Ähre. Wenn aber die Frucht reif ist, so schickt er alsbald die Sichel hin; denn die Ernte ist da.

Übersetzung / Translation

**Homily for the Ecumenical Divine  
Service on 28 August 2022 on Mk 4,26–  
29**

**Regional Bishop Dr. Christoph Meyns**

**And he said, Such is the kingdom of God, as if a man put seed in the earth, And went to sleep and got up, night and day, and the seed came to growth, though he had no idea how. The earth gives fruit by herself; first the leaf, then the head, then the full grain. But when the grain is ready, he quickly sends men to get it cut, because the time for cutting has come.**



Gnade sei mit euch und Friede von Gott, unserem Vater und dem Herrn Jesus Christus. Amen.

**Dear brothers and sisters in Christ, liebe Festgemeinde!**

**I am deeply grateful looking back at the many decades of our ecumenical links or „Partnerschaften“, as we call it in German: so many visits, fruitful exchanges, enriching experiences and friendships between people and churches on three different continents.**

Es ist ein großer Reichtum an Begegnungen, Beziehungen, Erfahrungen und praktischer Arbeit, für den wir heute Gott von Herzen danken. **Thank you so much to all who have put time and effort into keeping the link between our churches alive throughout all those years,** danke an alle hier bei uns und in unseren Partnerkirchen, die sich dafür engagieren.

**We celebrate our connection in this hour by doing what all Lutheran churches are there to do: we gather around the word of God.** Wir hören auf das Wort Gottes und stellen, was uns bewegt, in sein Licht. Wir tun das mit dem Gleichnis, das wir eben als Lesung gehört haben.

Jesus lenkt unseren Blick auf einen alltäglichen Vorgang: Das Korn wächst nach der Saat ganz von alleine, ohne menschliches Zutun. Die Kraft dazu ist in der Natur selbst angelegt, etwas was wir auch hier im Braunschweiger Land jedes Jahr aufs Neue erleben. **When Jesus tells about how a seed grows to become a head of grain, ready to be harvested, he gives a**

**Grace to you and peace from God our Father and the Lord Jesus Christ. Amen.**

Liebe Schwestern und Brüder in Christus, **dear festive congregation!**

Ich bin zutiefst dankbar, wenn ich auf die vielen Jahrzehnte unserer ökumenischen Beziehungen zurückblicke oder Partnerschaften, wie wir in Deutschland sagen. Viele Besuche, fruchtbarer Austausch, bereichernde Erfahrungen und Freundschaften zwischen Menschen und Kirchen auf drei verschiedenen Kontinenten. **It is a great richness of encounters, relationships, experiences and practical work for which we give heartfelt thanks to God today.** Vielen Dank an alle, die Zeit und Mühe in die Aufrechterhaltung der Verbindung zwischen unseren Kirchen in all diesen Jahren investiert haben, **thank you to everyone here with us and in our partner churches who are committed to this.**

Wir feiern unsere Verbindung in dieser Stunde, indem wir das tun, wozu alle lutherischen Kirchen da sind: Wir versammeln uns um das Wort Gottes. **We listen to the Word of God and place what moves us in his light. We do this with the parable we have just heard as a reading.**

**Jesus directs our gaze to an everyday process: after sowing, the grain grows all by itself, without human intervention. The power for this is invested in nature itself, something we also experience here in the landscape of Brunswick every year anew.** Wenn Jesus davon erzählt, wie aus einem Samenkorn ein Kornkorn wird, das bereit ist, geerntet zu werden, gibt er einen Hinweis darauf, wie Gott unter uns gegenwärtig ist. Du kannst Gott nicht direkt sehen. Er ist zu groß und zu klein,

**hint on how God is present among us. You can't see God directly. He is too great and too small, with everything in the universe and in between, within and beyond space and time,** der Strohalm und die Sterne, der Sperling und das Meer, so dichtet Matthias Claudius.

**You can only get a glimpse, an inkling of his presence and his power, sometimes tiny, sometimes more or less obvious, sometimes magnificent, sometimes doubtful, sometimes you have to believe in it against all appearances. Teaching us to see something at all, Jesus is disturbing our perception of time. A seed is a little piece of the future growing into the present.** Ein Same, der wächst, das bedeutet: Die Zukunft wächst hinein in die Gegenwart, bis sie sie ganz ausfüllt.

Wir verstehen im Alltag die Gegenwart als etwas, das aus der Vergangenheit herauswächst. Jesus aber stellt diese Wahrnehmung auf den Kopf. **We are asked to look at the present from the future, not from the past.** Das Wachstum der Pflanze in Gewissheit der Ernte, darin zeigt sich die Macht der Zukunft über die Gegenwart. Der Pfeil der Zeit kehrt sich um. Die Gegenwart ist nicht geworden. Vielmehr wirft die Zukunft ihre Schatten voraus auf die Gegenwart. **And those with open eyes will glimpse the seeds, the leaves and heads, the small traces, the tiny beginnings of God's future hidden within the present and leaking into it.** Und in der Gegenwart liegen Spuren der Zukunft Gottes verborgen. Sie gilt es zu entdecken.

Die Ernte ist, das ist das größte Glück in der Antike. Denn Hunger gehört für die Menschen damals zum Alltag. Mit einer Missernte kann der Tod sehr schnell vor der Tür stehen. Die Ernte, das ist die beglückende Erfahrung von Fülle und

mit allem im Universum und dazwischen, innerhalb und jenseits von Raum und Zeit, **The straw and the stars, the sparrow and the sea, writes Matthias Claudius.**

Man bekommt nur einen flüchtigen Blick, eine Ahnung von seiner Gegenwart und seiner Macht, manchmal winzig, manchmal mehr oder weniger offensichtlich, manchmal großartig, manchmal zweifelhaft, manchmal muss man gegen alle Erscheinungen daran glauben. Indem Jesus uns lehrt, überhaupt etwas zu sehen, stört er unsere Wahrnehmung der Zeit. Ein Samenkorn ist ein kleines Stück der Zukunft, das in die Gegenwart hineinwächst. **A seed that grows, which means: the future grows into the present, until it fills it completely.**

**In everyday life, we see the present as something that grows out of the past. But Jesus turns this perception upside down.** Wir sind aufgefordert, die Gegenwart aus der Zukunft zu betrachten, nicht aus der Vergangenheit. **The growth of the plant in the certainty of the harvest, in it is shown the power of the future over the present. The arrow of time is reversing. The present has not become. Rather, the future casts its shadows ahead of the present.** Und die mit offenen Augen werden die Samen, die Blätter und Köpfe erblicken, die kleinen Spuren, die kleinen Anfänge der Zukunft Gottes, die in der Gegenwart verborgen sind und in sie eindringen. **And in the present are traces of the future of God bent. It is to be discovered.**

**The harvest is, this is the greatest happiness in antiquity. Hunger was part of everyday life for people back then. With a crop failure, death can very quickly be imminent. The harvest is the blissful experience of fullness and joy, the end of all worries about daily survival.**

Freude, das Ende aller Sorgen um das tägliche Überleben. **Jesus speaks to people who are constantly hungry most of their days. The kingdom of God can be compared to the time of harvest. A time of fulfillment and happiness, without sorrow, without fear, without hunger. And it is an era that has already begun.**

**As Christians we are a worldwide community of people who believe that God's future is coming as certain as the next harvest. We are trace finders, detectives tracking down the small beginnings of his presence.** Wir sind Spurensucher der Zukunft Gottes. **We believe that Jesus, his words, his deeds, his suffering and death and his resurrection are decisive traces that show that this future has indeed begun to grow among us, a power of its own accord.**

**Where do we look? I see a sign of God's presence growing within the relationships between our churches. They bridge the gap between different nations, languages and cultures. I see it in the growing understanding and the enrichment that helps broadening our horizons.**

**In addition to that the cross of Jesus leads us in another direction.** Das Kreuz zeigt uns noch andere Orte, verborgen im Gegenteil, inmitten von Leiden, Ohnmacht, Schuld, Krankheit und Tod. **God is also present in a deeply hidden way where people become sick, guilty, suffer and die. So we go there to find him.**

Deshalb begleiten wir als Kirche Kranke und Sterbende, deshalb üben wir Seelsorge an Strafgefangenen, deshalb wenden wir uns sozial Schwachen, Kriegsoptionen und Flüchtlingen zu. **We find God behind the walls of a**

Jesus spricht zu Menschen, die ständig hungrig sind die meisten ihrer Tage. Das Reich Gottes kann mit der Zeit der Ernte verglichen werden. Eine Zeit der Erfüllung und des Glücks, ohne Kummer, ohne Furcht, ohne Hunger. Und es ist eine Ära, die bereits begonnen hat.

Als Christen sind wir eine weltweite Gemeinschaft von Menschen, die glauben, dass Gottes Zukunft so sicher ist wie die nächste Ernte. Wir sind Spürer, Dedektive, die die kleinen Anfänge seiner Anwesenheit aufspüren. **We are seekers of the future of God.** Wir glauben, dass Jesus, seine Worte, seine Taten, sein Leiden, sein Tod und seine Auferstehung entscheidende Spuren sind, die zeigen, dass diese Zukunft tatsächlich begonnen hat, unter uns zu wachsen, eine Kraft aus eigenem Antrieb.

Wo suchen wir? Ich sehe ein Zeichen der Gegenwart Gottes in den Beziehungen zwischen unseren Kirchen wachsen. Sie überbrücken die Kluft zwischen verschiedenen Nationen, Sprachen und Kulturen. Ich sehe es in dem wachsenden Verständnis und der Bereicherung, die uns hilft, unseren Horizont zu erweitern.

Darüber hinaus führt uns das Kreuz Jesu in eine andere Richtung. **The Cross shows us other places, hidden on the contrary, in the midst of suffering, impotence, guilt, sickness and death.** Gott ist auch in einer tief verborgenen Weise gegenwärtig, wo Menschen krank werden, schuldig werden, leiden und sterben. Also gehen wir dorthin, um ihn zu finden.

**That is why we, as a Church, accompany the sick and dying, that is why we offer pastoral care to prisoners, that is why we turn to the socially vulnerable, victims of war and refugees.** Wir finden Gott hinter den Mauern eines deutschen Gefängnisses.

**prison in Germany. We find him among the day workers in Osaka. We find him in the eyes of HIV-orphans in Ondangwa. We find him in the slums of Chennai. We find him among drug addicted teenagers in Blackpool. We find him among mentally Disabled in Teschen. And there we find the church as a witness that there is hope, that something new has already begun and that hidden within everything there are ways out of the dark.**

Wir finden Gott und die Kraft seiner Zukunft auch in den dunklen Seiten unseres eigenen Lebens: unserer Schwäche, unserem Versagen, unseren Grenzen, unserer Schuld, unserer Mutlosigkeit, unseren Ängsten. Ihm dürfen wir das alles anvertrauen. So wächst neue Hoffnung. Neue Wege zeigen sich. **He is also within ourselves. As St. Pauls hears it from God: „My grace is enough for you, for my power is made complete in what is feeble.“** Meine Kraft vollendet sich in Schwachheit.

**Dear brothers and sisters, Let us nurture this certain hope. Let us do that as an act of defiance against all that is evil. Let us deny that a pandemic, a war or an energy or a food crisis possesses the power to rule the future. Let us declare that all of that is not more than a final twitch of a dying past and that God's future is growing as certain as the next harvest. Let our focus not be trapped by the weeds in between the crops but let us stay concentrated on Jesus Christ as the sign that the harvest that is coming, God's kingdom full of glory, peace and happiness.**

**And let us act on this certain hope. Let us further strengthen the bonds between our churches during the next years and decades. Let us stay united. Let us be where we are needed.** Lasst uns den Kranken und Sterbenden beistehen, den

Wir finden ihn unter den Tagesarbeitern in Osaka. Wir finden ihn in den Augen von HIV-Waisen in Ondangwa. Wir finden ihn in den Slums von Chennai. Wir finden ihn unter drogenabhängigen Teenagern in Blackpool. Wir finden ihn unter den geistig Behinderten in Teschen. Und dort finden wir die Gemeinde als Zeuge, dass es Hoffnung gibt, dass schon etwas Neues begonnen hat und dass es in allem verborgene Wege aus der Dunkelheit gibt.

**We also find God and the strength of his future in the dark sides of our own lives: our weakness, our failure, our limitations, our guilt, our discouragement, our fears. We can trust him with all this. This is how new hope grows. New paths are emerging.** Wie der hl. Paulus von Gott hört: „Meine Gnade genügt dir, denn meine Kraft ist vollendet in dem, was schwach ist.“ **My strength is perfected in weakness.**

Liebe Brüder und Schwestern, nähren wir diese sichere Hoffnung. Lassen Sie uns das als einen Akt des Trotzes gegen alles Böse tun. Lassen Sie uns leugnen, dass eine Pandemie, ein Krieg oder eine Energie- oder Nahrungsmittelkrise die Macht hat, die Zukunft zu bestimmen. Lassen Sie uns erklären, dass all dies nur ein letztes Zucken einer sterbenden Vergangenheit ist und dass Gottes Zukunft so sicher wächst wie die nächste Ernte. Lassen wir unseren Fokus nicht von dem Unkraut zwischen den Kulturen gefangen sein, sondern bleiben wir konzentriert auf Jesus Christus als Zeichen für die kommende Ernte, Gottes Reich voller Herrlichkeit, Frieden und Glück.

Und lassen Sie uns auf diese sichere Hoffnung hin handeln. Lassen Sie uns die Bande zwischen unseren Kirchen in den kommenden Jahren und Jahrzehnten weiter stärken. Lassen Sie uns vereint bleiben. Lassen Sie uns dort sein, wo wir gebraucht werden.

sozial Schwachen, den Opfern von Krieg und Gewalt und den Hungernden. Lasst uns dazu beitragen, dass Frieden und Versöhnung wachsen können.

Nicht weil unsere Taten so großartig wären oder viel ändern könnten. Wie Albert Schweitzer sagt: „Alles was du tun kannst, wird in Anschauung dessen, was getan werden sollte, immer nur ein Tropfen statt eines Stromes sein“. Aber wir wissen: Wenn wir die Spuren Gottes in der Gegenwart finden, manchmal offen vor Augen, oft genug aber auch im Gegenanglauben gegen den Augenschein, dann verbinden wir uns mit der Kraft, die uns von Gott aus entgegenkommt und die trägt – in Zeit und in Ewigkeit.

Und der Friede Gottes, der höher ist als alle Vernunft, bewahre unsere Herzen und Sinne in Christus Jesus. **And the peace of God, which is deeper than all knowledge, will keep your hearts and minds in Christ Jesus.**

**Amen.**

**Musik für Gesang und Orgel:**  
„Sehet welche Liebe“, op. 157/1  
von J. G. Rheinberger

**Abkündigungen**

#### **Short greetings as part of the announcements**

- Dr. Thomas Kennedy (50 years India)
- Hilja Hamukwaya (25 years Namibia)
- George Oshiba (Greetings and Congratulants from Japan)
- Summary translation: Thomas Hofer

**Let us help the sick and dying, the socially vulnerable, the victims of war and violence and the hungry. Let us contribute to the growth of peace and reconciliation.**

**Not because what we did was so great or could make a difference. As Albert Schweitzer says: “Everything you can do will always be a drop instead of a straw in view of what should be done.” But we know that when we find the traces of God in the present, sometimes openly in front of our eyes, often enough, but also in counter-belief against the appearance of the eye, we unite ourselves with the power that comes to us from God and sustains it – in time and in eternity.**

**And the peace of God, which is above all understanding, guard our hearts and minds in Christ Jesus.** Und der Friede Gottes, der tiefer ist als alle Erkenntnis, bewahre eure Herzen und Sinne in Christo Jesu.

**Amen.**

Music for voice and organ:  
"See what love", op. 157/1  
by J.G. Rheinberger

Communications to the congregation

#### **Kurze Grußworte im Rahmen der Abkündigungen**

- Dr. Thomas Kennedy (50 Jahre Indien)
- Hilja Hamukwaya (25 Jahre Namibia)
- George Oshiba (Grüße und Glückwünsche aus Japan)
- Kurzübersetzung: Thomas Hofer

### Gemeindelied:



1. See this cross that stands be-fore us. Here on  
earth it's hea-ven's sign. Though we  
may not feel God's pre-sence we are  
al-ways on his mind. He's our  
strength in times of trou-ble gi-ving  
com-fort, al-ways near. God in  
Spi-rit shares our strug-gles and the  
cross that's ours to bear.

2. See this cross, oh, soul, remember,  
when our trust comes to an end.  
When we feel we're going under  
we fall safely in God's hand.  
None could lay such deep foundation  
as the one that Christ has laid.  
From this source flows our salvation:  
he has risen from the grave.

3. See this cross, embrace the promise  
of new life, eternity.  
Through our faith we sense it strongest;  
we taste immortality.  
Death no longer means it's over.  
Life goes on, there's more than this,  
for the cross transforms death's power.  
Love is stronger, yes love is.

### Fürbittengebet

*Die Gemeinde erhebt sich und singt nach jeder  
Fürbitte:*



Ky-ri-e e-lei-son, Ky-ri-e e-lei-son,  
Ky-ri-e e-lei-son.

### Community song

1) Seht das Kreuz, das vor uns steht. Hier auf Erden ist es das Zeichen des Himmels. Obwohl wir Gottes Gegenwart nicht spüren, sind wir immer in Seinem Sinn. Er ist unsere Stärke in Zeiten der Not und gibt Trost immer in der Nähe. Gott im Geist teilt unsere Kämpfe und das Kreuz, das wir tragen müssen.

2) Sieh dieses Kreuz, oh, Seele, erinnere dich, wenn unser Vertrauen zu Ende geht. Wenn wir das Gefühl, wir gehen unter, dann fallen wir sicher in Gottes Hand. Keiner konnte so ein tiefes Fundament legen wie das, das Christus gelegt hat. Aus dieser Quelle fließt unser Heil: Er ist aus dem Grab auferstanden.

3) Seht dieses Kreuz, umarmt das Versprechen für ein neues Leben, die Ewigkeit. Durch unseren Glauben spüren wir es am stärksten; Wir schmecken Unsterblichkeit. Der Tod bedeutet nicht mehr, dass es vorbei ist. Das Leben geht weiter, es gibt mehr als das, denn das Kreuz verwandelt die Macht des Todes. Liebe ist stärker, ja, Liebe ist stärker.

### Prayer of intercession

*The congregation rises and sings after every  
intercession: Kyrie Eleison*



### Fürbitte – Intercession

Dr.Thomas Kennedy, en

Empowerment of the woman and gender

Cornelia Götz, dt

Hilja Humukwaya, en

Peace in the World

Lothar Voges dt

Lasst uns Gott bitten für seine Kirche,  
dass er sie fest an ihren Herrn bindet,  
ehrlich und aufrichtig miteinander umzugehen,  
damit sie ihm glaubwürdig dient  
und für die Rechte der Menschen einsetzt.  
Weil wir es alleine nicht schaffen, bitten wir dich  
Gott,  
der Kirche deinen Heiligen Geist zu senden  
damit ihre Worte und Taten übereinstimmen  
und so die Wunden in dieser Welt geheilt  
werden.

George Oshiba, en

Understanding and Cooperation in Ecumenism  
and All Religions in the World

Überleitung zum Vaterunser in den eigenen  
Muttersprachen: Cornelia Götz

### Fürbitte – Intercession

Dr.Thomas Kennedy, en

Gleichstellung/Emanzipation der Frau und des  
Geschlechts

Cornelia Götz, dt

Hilja Humukwaya, en

Frieden in der Welt

Lothar Voges dt

Let us pray to God for His Church,  
that he may bind them to their Lord,  
to deal honestly and sincerely with each other,  
so that it serves him credibly  
and advocates for the rights of the people.  
Because we can't do it alone, we pray to God,  
to send your Holy Spirit to the Church  
so that their words and deeds match  
and so the wounds of this world are healed.

George Oshiba, en

Verständnis und Zusammenarbeit in der  
Ökumene und allen Weltreligionen

Conversion to the Lord's Prayer in their own  
mother tongues: Cornelia Götz

### Vaterunser

**Gemeindelied: EG 321**



1. Now thank we all our God, with  
who won-drous things has done, in  
hearts and hands and voi-ces, who  
whom his world re-joi-ces; who  
from our mo-ther's arms has  
blest us on our way with count-less  
gifts of love and still is ours to-day.

### Lords Prayer

#### Church song: Evangelical hymn book 321

1) Nun danket alle Gott  
mit Herzen, Mund und Händen,  
der große Dinge tut  
an uns und allen Enden,  
der uns von Mutterleib  
und Kindesbeinen an  
unzählig viel zugut  
und noch jetzund getan

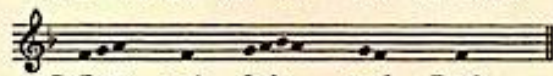
2. Der ewigreiche Gott woll uns bei unserm Leben ein immer fröhlich Herz und edlen Frieden geben und uns in seiner Gnad erhalten fort und fort und uns aus aller Not erlösen hier und dort.

3. All praise and thanks to God the Father now be given, the Son, and him who reigns with them in highest heaven: the one eternal God, whom earth and heav'n adore; for thus it was, is now, and shall be evermore.

### Sendung



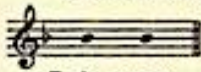
L: Ge - het hin im Frie - den des Herrn.



G: Gott sei Lob und Dank.

### L: Segen

*Die Gemeinde antwortet:*



G: A - men.

### Orgelmusik zum Auszug:

„Music for a while“

von Henry Purcell (1659-1695)

**Anschließend Empfang  
im Seitenschiff**

*Die Kollekte am Ausgang erbitten wir für die  
Chororgel am Dom*

### Mitwirkende:

Pfarrer Dr. Thomas

Kennedy Sathanantham

Rev. Hilja Nghaangluwa Hamukwaya

Rev. Aron Set Kanana

Rev. Dr. Emma Ndaendelao Nangolo

President George Joji Oshiba

Dean Yoshinobu Matsumoto

Landesbischof Dr. Christoph Meyns

Dompredigerin Cornelia Götz

OLKR Thomas Hofer

Pfarrerin Gabriele Geyer-Knüppel

Pfarrer Lothar Voges

Lisa Bunt - Mezzosopran

Maurits Bunt - Orgel

Kantorin Elke Lindemann

2) O may this bounteous God through all our life be near us, with ever joyful hearts and blessed peace to cheer us, to keep us in his grace, and guide us when perplexed, and free us from all ills of this world in the next.

3) All praise and thanks to God the Father now be given, the Son and Spirit blest, who reign in highest heaven the one eternal God, whom heaven and earth adore; for thus it was, is now, and shall be evermore.

### Dismissial

Liturgist: Go in the peace of the Lord.

Congregation: Thanks be to God forever.

### Liturgist: Blessing

May the Lord bless you and keep you. May the Lord shine upon you and have mercy on you. May the Lord lift up his face upon you and give you peace.

Congregation: Amen.

Organ music for the Move out:

"Music for a while"

by Henry Purcell (1659-1695)

*We request the collections at the exit for the  
choir organ at the cathedral*

Contributors (see the names on the left)



## 6.2 Reception

After the festive divine service, a reception was invited by the Regional Church in the side nave. Guests and church-goers have lined up at standing tables with plenty of cold cuts and drinks for stimulating and intensive discussions, international exchange and many photos.

## 7 Afterword and how to go on

This concludes the documentation on what was at the Ecumenical Meeting itself on 27. and 28. August in 2022. In October 2022, the compilation of this documentation began. Due to various circumstances, the work has been halted and has only just been completed. This is partly due to external circumstances. Secondly, it is because all the material that was available was documented. Thirdly, everything should be presented in the same way in two languages.

Nevertheless, the claim to completeness has not been fulfilled. Some prayers from the evening devotion and the festive divine service are missing. It would certainly have been interesting to record the discussions after the impulses and the discussions of the group work. Perhaps in the aftermath of an evaluation one or two of your own records can be supplemented.

The aim is to present this documentation to the competent bodies of the state church, which financed the ecumenical conference. If possible, all participants should have access to it. The Link-Committees and the guests from the partner churches at the Ecumenical Conference will receive the documentation directly. This documentation was written by the current chairman for ecumenical encounters, Rev. Olaf Neuenfeldt. He will take on other tasks from 1. August 2023. That is why the monitoring of the evaluation will have to be carried out by other persons.

It was agreed that the chairpersons of the Link-Committees, the distribution group of the preparatory group, the speakers and those directly involved as well as, above all, the brothers and sisters from our partner churches who took part in the ecumenical meeting would meet after studying the documents. Then this round should gather and consider how the evaluation should take place: timetable, themes, questions, criteria, etc. Then each participant evaluates this for himself and it is collected and discussed. It is conceivable that a joint final document on evaluation will be produced. However, it is also conceivable that all evaluations are documented side by side and that there is only a summary of the different results.

The final step and wish would be for each partnership relationship to describe at least one or even two or three next concrete steps. The Ecumenical Meeting focused attention in addition on the bilateral partner relations of the Regional Church of Brunswick on the multilateral level. It is possible that next steps will also be formulated at this multilateral level.