

update: 11.3.2024

International Study Program 2024

“War and Peace as a Theological and Ecumenical Challenge for the Church”



**Kirchliche Hochschule
Wuppertal**



9 April to 4 July, 2024

Welcome!

Ten students of theology from Africa, Asia and from Germany live and learn together at the Protestant University Wuppertal (Kirchliche Hochschule Wuppertal), accompanied by the United Evangelical Mission (UEM). They will attend lectures and seminars, meet regularly to reflect what they have learned, and attend some programs outside of the university together. They live as a community in a student hostel directly on campus, accompanied by UEM staff. Excursions to church and inter-religious projects in and around Wuppertal will round out the program.

Time table

08 April	Arrival in Germany
09 April	08.30 hrs Orientation (program see below) 19.00 hrs Semester Opening Worship (Church Unterbarmer Hauptkirche)
10 April	Summer term begins (see program)
09 May	Excursion to One Spirit Camp, Himmelsfels, Spangenberg Further excursions to be decided by the group
23 May	19.30 hrs Open evening (HS 3) with Landesbischof Friedrich Kramer, Friedensbeauftragter des Rates der EKD
31 May	90 years Barmen Theological Declaration
19 June	19.30 hrs Open evening (HS 3) The Israeli-Palastine Conflict with Patrick Leiverkus
03 July	17.00 hrs Evaluation
04 July	19.00 hrs Semester ending worship (Audimax)
05 July	Departures

Participants:

- Lemmi Tamilwai BARUTI (f)
- Furaha KAHINDO SYAIKAMBA (f)
- Innocent KAMANANGA SHIMA (m)
- Luisa Operario GIVERO (f)
- Pernando MANIK (m)
- Kwan Enock NG (m)
- Hardiyan TRIASMORADI (m)
- Jan Maximilian WÜNSCHE (m)
- N.N. (f)
- N.N. (m/f)

Lecturers:

- Prof. Dr. Michaela GEIGER (f)
- Prof. Dr. Konstanze KEMNITZER (f)
- Prof. Dr. Henning WROGEMANN (m)
- Prof. Dr. Markus MÜHLINGH (m)
- Dr. Andar PARLINDUNGAN (m)
- Dr. Claudia WÄHRISCH-OBLAU (f)
and others

Questions?

If you need any help, please contact Student Assistant:
Mrs Luisa Kappes (luisa.kappes@stud.kiho-wuppertal.de)

Orientation

Tuesday, 09 April 2024

- 8:30** Devotion (KiHo Chapel or lecture hall),
prepared by the student group (N.N.)
- 9:00** Official welcome
Introduction to KiHo
- 10:00** Walk to UEM Mission House
Coffee break
- 11:00** Introduction to UEM
- 12:00** Introduction to the International Study Program:
Date and activities
- 13:00** Lunch at UEM Mission House
Walk to KiHo
- 15:00** Introduction to the KiHo library
- 16:00** Coffee and cake in the cafeteria, open end
- 19:00** Worship service Unterbarmer Hauptkirche

Students are welcome to join the following church services:

Unterbarmer Hauptkirche, Martin-Luther-Str. 16

14.4. 11.00 hrs
21.4. 10.00 hrs
28.4. 10.00 hrs etc
09.5. 11.00 hrs Open Air church service, Obere
Lichtenplatzer Str. 43
12.5. 10.00 hrs etc.

Thomaskirche, Opphofer Str. 60

11.00 hrs: 14.4., 21.4., 5.5., 12.5., 19.5. etc. .

Wichern Chapel, Nordbahntrasse

15.00 hrs, every Sunday:
"Haltepunkt", a short devotion (15 minutes) at Wichern
Chapel, Nordbahntrasse, by different Christian
denominations from Wuppertal. The Wichern Chapel can
be reached by bike or by bus (bus stop: Handelstraße).

*The churches Unterbarmer Hauptkirche and Thomaskirche
can be reached by walking (1 km/10-15 minutes to Unterbarmer
Hauptkirche and 2 km/20-25 minutes to Thomaskirche).*

Please check times and dates at:

www.evangelisch-wuppertal.de/gottesdienste

*Recommendation for your free time to visit the Wuppertal Zoo,
Skulpturenpark Waldfrieden, Nordbahntrasse (Wichern Chapel,
Mirker Bahnhof etc.)*

Time	Monday	Tuesday	Wednesday	Thursday	Friday
10:50	service (chapel)	service (chapel)	service (chapel)	service (chapel)	service (chapel)
11:15 - 13:00			11.15 – 13.00 hrs Seminar: SYSTEMATIC THEOLOGY: OUR PEACE WITH GOD: THE SALVIFIC WORK OF CHRIST (Mühling) Place: Room 3 ECTS: 4		
14:15 - 16:00			14.15-16.00 hrs Übung: INTERCULTURAL CHURCH – WAR AND PEACE AS A THEOLOGICAL AND ECUMENICAL CHALLENGE FOR THE CHURCH (Währisch-Oblau/ Sembiring and others) Place: Room 5 ECTS: 2		
15.15 – 17.00	15.15 – 17.00 hrs Übung: PRACTICAL THEOLOGY: PREACHING PEACE (Kemnitzer) Place: Room 5 ECTS: 2				
17.00 / 17.15 – 20:00		17.15 – 19.00 hrs Seminar: INTERCULTURAL THEOLOGY: WAR, PEACE AND RECONCILIATION IN INTERCULTURAL PERSPECTIVES (Wrogemann) Place: Room 3 ECTS: 4	17.00 – 19.00 hrs REFLECTION MEETING Place: UEM Mission House, Room 008	17.15 – 20.00 hrs Seminar: BIBLICAL THEOLOGY: PEACE AND WAR IN OLD TESTAMENT (Geiger) Place: Room 3 ECTS: 4	

Old testament (AT)

BIBLICAL THEOLOGY: PEACE AND WAR IN OLD TESTAMENT (*Geiger*):

There is "a time of war and a time of peace" (Ecc 3:8) – not only in Ancient Israel. War is a fundamental experience, a disastrous one. In this seminar, we will explore how and why wars were fought. We will interpret literary depictions of waging and suffering from war and examine the theological implications, e.g., what images of God are associated with them? Against the background of the experiences of war, various notions of peace have emerged. Shalom can mean well-being in everyday life: "Peace be with you" (Jdg 19:20) or political security. Finally, concepts of a universal reign of peace arise, in which "swords are forged into plowshares" and no one learns to wage war anymore (Mic 4:3). In this seminar, we will also discuss how the Old Testament texts can help us to more fully understand the wars of the present and to hold on to our longing for peace.

LITERATURE: Will be recommended during the course.

Religion and intercultural theology (RIT)

WAR, PEACE AND RECONCILIATION-INTERCULTURAL PERSPECTIVES (*Wrogemann*)

War, peace and reconciliation represent important global challenges. In this course, theoretical analysis models are presented using case studies and theological questions are discussed.

LITERATURE: Will be recommended during the course.

Religion and intercultural theology (RIT)

INTERCULTURAL CHURCH – WAR AND PEACE AS A THEOLOGICAL AND ECUMENICAL CHALLENGE FOR THE CHURCH (*Währisch-Oblau / Sembiring*):

We will look at the challenges of war and peace for the churches in the following regions: Eastern Congo/Rwanda, China/HongKong/Taiwan, Israel/Palestine, Ukraine/Europe, Philippines, and Indonesia. How do majority churches work for peace, and what role can minority churches play in resolving conflicts? How do (ethnic) churches deal with ethnic conflicts? Concrete aspects we will consider: DR

Congo: We pray for peace but God does not seem to listen. We work for peace but without success. What gives us hope? Rwanda: How do we reconcile after genocide? Hong Kong: Can very small minority churches without political influence actually do something to promote peace? Israel/Palestine: Whom does the promised land belong to? Ukraine/Europe: Is pacifism still an option? Philippines: How can churches promote peace under very unjust economic circumstances if they take seriously God's preference for the poor? Indonesia: How can minority churches participate in building peace in a very heated and sometimes violent political environment? Especially in the light of Christian-Muslim tensions, ethnic tensions and discrimination?

LITERATURE: Will be provided at the beginning of the term. We will also take into account the personal experiences of the participants from the regions we are looking at.

Text follows

Systematic theology (ST)

OUR PEACE WITH GOD. THE SALVIFIC WORK OF CHRIST (*Mühling*)

The center of Christian faith is the salvific work of the life and destiny of Christ that culminates in the salvific meaning of the cross including its effect of “peace with God”. However, both, from outside Christianity for centuries, as well as from inside Christianity, the salvific meaning of the cross is debated. Therefore, it is necessary to explicate its peaceful meaning for us, by introducing models of interpretation and their problems. Especially in regard of this question, Christian theology of all times and therefore also contemporary theology has a huge responsibility, because the question why and how the cross can have salvific and peaceful implications has a special status: Whereas its presuppositions (doctrine of the Trinity, doctrine of the person of Christ) as well as its implications (doctrine of grace) had found answers in the confessional symbols, the doctrine of atonement (*Versöhnungslehre*), has never been dogmatized. However, this result does not depict a possible marginal role of the question of atonement, but on the contrary, it inspires contemporary theologians (including us) to find responsible answers.

LITERATURE: MÜHLING, MARKUS, *Versöhnendes Handeln – Handeln in Versöhnung. Gottes Opfer an die Menschen*, Göttingen 2005

GUNTON, COLIN E., *The Actuality of Atonement. A Study of Metaphor, Rationality and the Christian Tradition*, Edinburgh 1988

WENZ, GUNTHER, *Geschichte der Versöhnungslehre in der evangelischen Theologie der Neuzeit*, 2 Bde. München 1984

selected sermons in which imaginations about peace and/or war are presented. The examples can be determined by students themselves through research on the Internet or at home in their home communities. In the third step, we write and discuss our own imaginative sermon miniatures on the topic of war and peace.

Practical theology (PT)

PREACHING PEACE (*Kemnitzer*)

In this course taught in English, part of the international study program, we deal with the phenomenon of peace preaching and focus in particular on the discourses of political and ethical preaching, but also on theories about religious warmongering and fanatical rhetoric. The focus is on theories of imagination and our own imaginations of peace (and war), which have shaped us and our sermons biographically and continue to shape us today. The sessions are divided into three parts: We first deal with a theoretical input and then, in the second step, we discuss an example sermon or sequences of