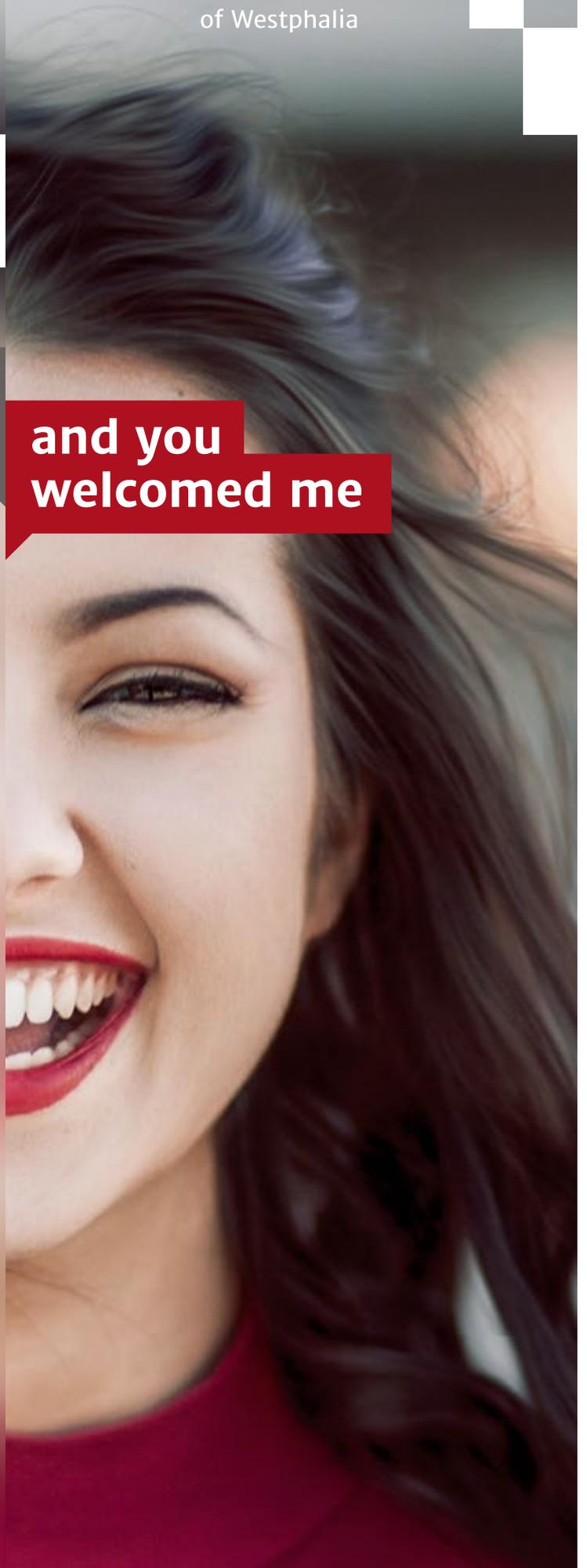


**Resource materials
for the keynote paper**

**I was a
stranger**

**and you
welcomed me**



Programme of a congregation seminar on the keynote paper

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Time/duration	What	How	Who	With what
Leave picture until the next projection is needed	Website picture is projected	Focused/unfocused picture, push slide across to make it all out of focus	Seminar leader	Projector, laptop, internet
Until 10.05	Arrival	Small talk	all	coffee/tea
10.05	Greeting and devotions	Topic: Fable of exodus of all foreigners (e.g. wp.religionspaedagogikzh.ch/modulo8/wp-content/uploads/sites/10/2015/12/M%C3%A4rchen-vom-Auszug-aller-Ausl%C3%A4nder.pdf), song "Aufstehn, aufeinander zugehn"	Seminar leader	Song sheet "Aufstehn, aufeinander zugehn" (Lieder zwischen Himmel und Erde, No. 313)
10.15	Introductions	Briefly say your name	all	
10.20	Sort out biblical characters	Write characters on cards: Adam and Eve, Cain, Noah, Abraham, Jacob, Joseph, Joseph's brothers, Moses, Ruth, the People of Israel, Jesus, the Wise Men, treasurer from Ethiopia, Peter, Paul, Lydia etc. Also write attributes on cards: expelled, sent into exile, boat refugees, migrant, hunger refugee, migrant worker, kidnapped, sold as a slave, relative joining the migrant etc. Discuss and allocate the individual attributes to the characters. The point of all this is not so much to test participants' knowledge. It is to allow the insight to mature that people in the Bible who spent their whole life in one place tend to be the exception.	Seminar leader (and all)	card, pinboard, pins
10.40	Keynote paper – Introduction I	A short text from the Foreword is read out (Text a)	Seminar leader	
10.53	Keynote paper – Introduction II	Film: Rev. Daniel Cham Jung, 3:43 min.	Seminar leader	projector, laptop, internet
11.00	Project picture from website	Focused/unfocused picture, push slide from far right to the middle	Seminar leader	projector, laptop, internet

Time/duration	What	How	Who	With what
11.03	Group work	See below	All in 2 rooms (not one to walk through)	Flip charts, projector, laptop, copied text, felt pens
11.33	Short break and return	Everyone should return from the group work to the plenary	All in 2 groups	
11.45	Project picture from the website	Focused/unfocused picture, push slide from middle to left, bringing it into focus	Seminar leader	Projector, laptop, internet
11.46	Collect the results	These discussions should lead to the framing of a comment on the document.	All, with seminar leader as facilitator	
12.00	Final discussion	Discuss three questions: What stimulates me and in what way? What stimulates us as a congregation and in what way? What should stimulate the church district/central church office and in what way?	Seminar leader facilitates	2 flip charts: one for the congregation and one for the church district and central church office
12.30	Concluding thoughts and suggestions	“Announcements”	All	
12.35	Final song	“Vertraut den neuen Wegen” (trust the new paths)	All	EG 395
12.40	Blessing		Seminar leader	
12.45	Online comments	Upload comments on the website	Seminar leader and all interested	Projector, laptop, internet
13.00	End			

Text a)

Praeses Kurschus: "I was a stranger and you welcomed me." The church has always heard a clear mandate in this sentence: Christ calls us to his side – he who, at the Last Judgement, changes places with the hungry and sick, prisoners and strangers. In autumn 2015 large numbers of people came to our country in a very short time. They were looking for protection from war and persecution, and for new future prospects. The church, too, inquired what needed to be done in a practical way. Congregations and church districts, offices and agencies, and above all many volunteers offered practical assistance, and they still do. The assistance ranged from housing to clothing, from accompaniment in visits to see the authorities and even sanctuary in the church building.

In time, however, deeper questions and new challenges have surfaced in society and the church. Fundamental concerns were expressed. Neglected problems have cropped up. Conflicts have escalated, even into open violence.

Group work in two groups:

Group I: Room without projector, with tables and chairs

Read the text:

2.3 Shaping growing diversity – a task for religions

Migration leads to growing social diversity, not least to religious pluralism. More plurality enriches and, at the same time, confronts society with challenges, as migrants bring along other values as well as their cultural and religious backgrounds.

Migrants face the reverse challenge. The ideas about faith and values from their own culture, too, become only one option among many in a pluralist society. They have to be compatible with rules of individual self-determination and equal rights, as set out in the free democratic constitution.

The religions and religious communities are challenged to say how they understand the coexistence of their views of faith, life, the world and God and put them into practice. It is necessary to be able to give information about your own faith and, at the same time, share views on the connecting, but also dividing claims to truth.

The religiously neutral state looks for sustainable conditions and options to further develop the basically religion-friendly German constitution for different religious communities. At the same time, in view of religious violence, we are hearing voices in society expressing definite reservations about a public presence of religions. Excluding religious life from

the general public on the pretext of supposed neutrality cannot be the solution in a free state based on the rule of law. However, religions must also clearly present its contribution to a peaceful living together, and that way give guidance with their fundamental values.

With respect to Christian faith, too, the process of pluralisation is shown in a growing diversity of denominations. This development is comparatively new. Since the wars of religion of the Reformation period, the various German regions have mostly been uniform in their respective religious culture. Major changes came with the migrant labour during the industrialisation period and the history of fleeing and expulsion at the end of World War II.

The present is characterised by friendly proximity and partnership in relations between the two big mainline churches (Protestant and Roman Catholic) and other smaller denominations and Free Churches. In the course of the present migration movements, people with other church and cultural backgrounds are coming to Germany. The migrants experience religious community and celebrating faith in their own language, their worship and musical traditions as a source of strength, a spiritual home. At the same time, they seek to encounter and share in the life of the older local parishes.

Questions on the text:

- A) Where did you stop and think? Where did you disagree? What would you like to underline?
- B) Where would you like more information, where can you contribute examples for clarification?
- C) What stimulates you to personally reflect?
- D) What do you think is important for our congregation?
- E) What do you think important for our church district and central church office?
- F) What comment would you like to write under the text?

Group II: Room with a laptop and projector

Watch the film: "Pastoral care for Persian-language Christians", 5:52 min.

Questions on the film:

- A) Where did you stop and think? Where did you disagree? What would you like to underline?
- B) Where would you like more information, where can you contribute examples for clarification?
- C) What stimulates you to personally reflect?
- D) What do you think is important for our congregation?
- E) What do you think important for our church district and central church office?
- F) What comment would you like to write under the film/text?

