

Remarks on the R-E-T meeting in Halle by the observers Dr. Esther Mombo, Valinirina Nomenjanahary, Bishop Jan Janssen

- About the principle of the **Reformation** “sola scriptura” : putting it into practise could be exclusive. It needs to be re–interpreted in a pluralistic community / context. It should be progressive and not static. And its translation into the “language” of a specific context (social, cultural, political language – the feelings and experiences of the people) is another step of **transformation** we can achieve.
- The perception of the other is important for our identity. It reminds us who we are and who we should be when we are about to forget it (Europe seen as a Christian)
- To be christian sometimes is better to be attested by others than to be declared by ourselves.
- More theology and less cultural identity. Let theology remain by doing it actively.
- In the **context** of secularisation and secularism we observe the tendency of disembedded and dismembered religion / religiosity.
- People are no longer feeling bounded / related to the **institutions** and the institutionalised religion / religiosity.
- Question the “North” and the “South” may take for further reflections are: how to be church in a secularized context? How to be church in a secularising context?
- It’s a task to clarify our selfunderstanding, who the subject(s) of “the church/es” is (are), and how church should be an agent (not agency) of transformation. This clarifying is one of the first steps of **transformation** on the shoulders of the reformers.
- However there is also the possibility of combining the sacred and the secular: God is encompassing everything, religion is cross–cutting every part of life.
- Who are the “nones” in our own **context**, who are those who left the church, who are those who mistrust the church. To ask why did they leave the church? Why do they mistrust the church? It requires a critical self introspection of the church.

- About theological **education** using the example of USA – ELCA What type of education do we need? What kind of leaders are we looking for? Obviously we need an education for everybody, an education which allows everybody to participate in societal life but also in doing theology. In the tradition of the Reformation, we are encouraged to make education – especially theological education – accessible for all, and not to retain it for the elites.
- **Some Questions:**
 - Can we organize hope?
 - Are visitors welcome?
 - What do we do for them in our communitys/ congregations/ parishes?
 - Do we next time need more verbal keywords and a relation between them like “reformation learning transformation”?
- **Biblestudys**
 - Even the two in the temple – pharisean and tol collector – may be unidentical twins in their selfunderstanding, how they say “I’am” and theier behavior
 - To make the situation of visa transparent in that assisting and spiritual way, was very helpful. Indeed: Peace do not come from circumstances, but is given by the Lord, to find the ways of forgiveness.
 - Some votes missed visions based on more “biblical stuff”
- **Exposures:** concrete examples concrete faces of what Prof Dr. Monika Wohlrab–Sahr was talking about. It was a appropriate way to understand the context of East Germany as a very clear example of a secularised society
- **Workshops:** Good way for people to engage in discussion

Encountering – Personal conclusion

We made experiences not only of a brotherhood or a sisterhood, but of a twin–hood! we are diverse, very different, unidentical ones, but inspite of that so similar, that we are mistaken one to each other.

And we are on our way (pilgrimage) to the goal of reconciliation like Esau and Jacob experienced with each other (and like Thomas did when he recognised Jesus).

When the twins meet again later, (not far from river Jabboque) not the gifts, Jacob given to Esau, will reconcile them, but his discovering face to face:

*For to see your face is like seeing the face of God,
now that you have received me favorably (Gen 33,11)*