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LUDWIG-
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EVANGELISCH-THEOLOGISCHE FAKULTÄT
LEHRSTUHL FÜR DOGMATIK,
RELIGIONSPHILOSOPHIE UND ÖKUMENE



LIB ERA L

THEOLOGY
Today

Programme/Programm



LUDWIG-
MAXIMILIANS-
UNIVERSITÄT
MÜNCHEN

EVANGELISCH-THEOLOGISCHE FAKULTÄT
LEHRSTUHL FÜR DOGMATIK,
RELIGIONSPHILOSOPHIE UND ÖKUMENE

LIBERALE THEOLOGIE HEUTE – INTERNATIONALE KONFERENZ

18.–21. JULI 2018

LUDWIG-MAXIMILIANS-UNIVERSITÄT MÜNCHEN

CONFERENCE HOST / VERANSTALTER:

Lehrstuhl für Dogmatik, Religionsphilosophie und Ökumene
der Evangelisch-Theologischen Fakultät
an der Ludwig-Maximilians-Universität München

ORGANIZATION / VERANTWORTLICHE:

Jörg Lauster
Ulrich Schmiedel
Peter Schüz
Barbara Rappenglück (Office)

ONLINE-INFORMATION:

www.lmu.de/liberaltheology2018
www.facebook.com/LMUMunich/

CONTACT/KONTAKT:

Ludwig-Maximilians-Universität München
Evangelisch-Theologische Fakultät
Lehrstuhl für Dogmatik, Religionsphilosophie und Ökumene
Geschwister-Scholl-Platz 1
80539 München
Tel: +49 (0) 89 / 2180 3482
Fax: + 49 (0) 89 / 2180 5067

CONFERENCE OFFICE / TAGUNGSBÜRO:

Phone: +49 (0) 89 / 2180 - 3482

Öffnungszeiten:

Mittwoch: 13.00–16.00 Uhr

Donnerstag: 9.45–11.15 Uhr und 13.45–14.45 Uhr

Freitag: 9.45–11.15 Uhr

Samstag: 10.30–11.00 Uhr

REGISTRATION / ANMELDUNG:

LMU Hauptgebäude – Lichthof

CONFERENCE VENUES / VERANSTALTUNGSORTE:

Papers/Vorträge:

A 014

B 015

B 201

Große Aula

Motiv Titelseite: © Everett - Art/shutterstock.com

Gestaltung: Weiss Werkstatt München

WED
18/07

13:00–14:00

Lichthof

Registration/Anmeldung

14:00–15:30

Raum B 015

Papers/Vorträge Junior Scholars

Ann-Kathrin Armbruster

Philipp Melanchthon and Liberal Theology

Taking Philip Melanchthon's doctrine of the image of God as its point of departure, this paper examines the potential for understanding liberal theology as a trans-epochal theological posture. Specifically, systematic theology can be seen in the liberal paradigm as a mode of reflection closely attentive to the context and complexities of the lives of individuals. This orientation becomes visible in the way Melanchthon combines methods very similar to what is today understood under the terms of narrativity and performativity. In drawing out such methodological affinities, the paper shows one aspect of the liberal paradigm accomplished in Melanchthon's work and thereby its importance for contemporary theology.

Daniel Rossa

**Voids Full of God: Narrative Traces of
Secular-Christian Conceptions of
the Mystery in Heinrich Böll's**

Doktor Murkes Gesammeltes Schweigen

This paper presents voids as vital for both theological systems of thought and narrative literature. First, it analyses concepts having the form of voids in two works of liberal theology. In Rudolf Otto's *Das Heilige* (1917) it outlines the moment of *mysterium* as one such void and considers the effect this has on aesthetic representation. In *Von der Tiefe* (1948/52), the paper shows Paul Tillich using the void of "depth" to theorize an ontology that, by its open character, bears orientation/hope for life in a multi-layered reality. The second part interprets Heinrich Böll's *Doktor Murkes gesammeltes Schweigen* (1955/58). Although not a work of theology, Böll's text uses voids in a way that presents the individual's life as grounded by dynamics of transcendence/coincidence that in a profound way refer to God.

WED
18/07



Junior Scholars

Junior Scholars



WED
18/07

14:00–15:30
Raum B 015

Papers/Vorträge Junior Scholars

Megan Arndt

**Nature as the New Revelation?
Ralph Waldo Emerson's Hermeneutics
in the Context of Liberal Theology**

Ralph Waldo Emerson cannot be classified as a liberal theologian in the narrower sense of the term. However, if he is contextualized within the development of liberal religion in the United States, it becomes apparent how he is transformed by and transforming liberal theology. Parallels between Emerson and German liberal theology are the influence of German Idealism and Romanticism as well as the focus on the significance of the individual for religious experience. Against this backdrop, this paper investigates Emerson's definition of the relationship between the Bible, Nature, and the relevance of the individual with her or his innate sense for the perception of truth.

15:30–16:00
Lichthof

*Coffee break/Kaffeepause
& Registration/Anmeldung*

WED
18/07

16:00–17:30
Raum B 201

Papers/Vorträge Junior Scholars

Katharina Opalka

**Albrecht Ritschl:
A Surprisingly Modern Liberal Theologian**

This paper attempts a narratological and performative re-reading of Albrecht Ritschl (1822–1889) and aims to rediscover him as a – surprisingly – (post-)modern theologian. Part one analyses Ritschl's presentation of the "Kingdom of God" as a narrative that defines the collective identity of the community of believers (*Gemeinde*). Part two examines how the individual in the *Gemeinde* experiences this narrative, using the categories of performance theory and focusing on humility, patience and prayer as the main religious attitudes (*Haltungen*). Part three discusses how these experiences might be expressed by analysing Ritschl's language: Although he tends to write in a very precise language, he presents some significant points in deeply poetic formulations.



Junior Scholars

Junior Scholars

WED
18/07

16:00–17:30

Raum B 201

Papers/Vorträge Junior Scholars

Laura Schmidt

**Contemporary Sermons:
Testimonies to a Lack of
Liberal Theology**

Regarding the present homiletic discussion, it is common sense concerning the liberal theological point of view that a strong emphasis is put on the meaning of a preacher's personality and the situation of a sermon's listener that make the essential contribution to the individual faith of a believer. My presentation analyses current sermons concerning the topic of freedom in relation to the preacher's role in the sermon and the listener's situation in order to answer the question whether and in what kind of concepts the liberal theological theory made its way into the homiletic practice and which conclusions could be drawn from these sermons for the individual faith of the believer.



Junior Scholars

WED
18/07

Arne Lademann

**Liberal Thought in an Authoritarian Manner:
Emanuel Hirsch's Ambivalent Theology**


The theology developed by Emanuel Hirsch (1888–1972) has provoked diverging opinions. There are many things which can be learnt by reading Hirsch about the task of finding new ways of dogmatic explication concerning the individual insight into contents of the Christian religion under conditions of modern times. But Hirsch also makes repulsive impressions because of his commitment to the Nazi regime in Germany and his attempt to legitimate this by using the social ethical topics of his theological thought. This paper intends to help to clarify the complicated mixture of problematical authoritarian political subjects and liberal theological innovations in Hirsch's thought.



Junior Scholars

*Break/Pause
& Registration/Anmeldung*

17:30–18:00
Lichthof



*»Der freisinnige
Protestantismus
ist ein kostba-
res Gut für die
Welt. Er muss
erhalten bleiben
und wieder zum
Ansehen kom-
men.«*

Albert Schweitzer (1875–1965)

WED
18/07

18:00–18:30
Raum B 201

Welcome/Konferenz-Eröffnung

18:30–20:15
Raum B 201

Papers/Vorträge

Valentine Zuber

**Is Protestantism the Source of Modern Freedoms?
Protestantism and Human Rights: From the French
Revolution to the Aftermath of World War II**

Following the upheaval of the French Revolution, there were two violently divergent ideological-religious interpretations of French history in the intellectual and religious spheres. One of the issues in this political reappraisal is the interpretation that it is appropriate to apply to the introduction of the Reformation to France in the country's history. A Protestant philosophical theory, shared by French Protestants and their Republican allies, was keen to stress the role of the Reformation as a prefiguration of the Revolution of secularized Human Rights. It was only in the aftermath of the Second World War that the myth of Protestantism's contribution to the



modern definition of freedoms was seriously challenged by Protestant writers and thinkers. They reintroduce the idea of pre-eminence of God, the first umbrella of Human Rights.

Gary Dorrien

**Liberal Theology, Then and Now:
Germany, Britain, and the USA**

The liberal traditions of theology in Germany, Britain, and the United States have important commonalities and profoundly different legacies. The commonalities have not changed substantially under the conditions of postmodernity, global capitalism, and postcolonial criticism, but the profoundly different legacies of liberal theology in these three national contexts still overdetermine what it is at present and might become in the future.

WED
18/07



Reception/Empfang

20:15
Lichthof

THU
19/07

9:00–10:30
Große Aula

Professor Hampelmann

Doktor der Theologie, ordentlicher Professor, Wirklicher Geheimrat usw.

M. Vanselow



„Meine Herren! Die liberale Theologie fußt ebenso wohl auf dem Prinzip der freien Forschung wie auf der ewigen Heilslehre der Kirche. In der harmlosen Vereinigung dieser beiden höchsten geistlich-sittlichen Potenzen liegt



die Eigenart, die Stärke und die Festigkeit unseres Standpunktes!“

Papers/Vorträge

Robert A. Yelle

The Reasonableness of God and the Foundations of Modern Polity: The Influence of Protestant Theology on English Liberalism during and after the Seventeenth Century

What influence did theology have on the development of liberalism? More than is commonly recognized. Focusing on 17th- and 18th-century Britain, I offer a genealogical account of the manner in which concepts and discourses drawn from Protestant theology contributed to the rise of freedom of religion, the separation of religion from politics, and the rejection of divine right or absolute monarchy. New interpretations of the sacrificing community articulated with a more democratic notion of polity. Culminating in deist polemics against miracles, divine commands, and heteronomous ritual laws, as well as against “unfree” religions, such extensions of older Christian ideas arguably laid the foundation for our secular, liberal order.



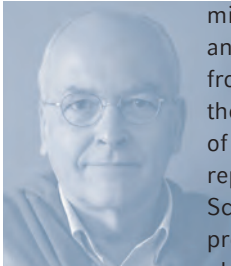
THU
19/07

9:00–10:30
Große Aula

Papers/Vorträge

Jan Rohls

**Albert Schweitzer and the
Renewal of Swiss Liberal Theology**



This paper deals with a historical topic which might throw some light on what could be meant by “liberal theology today”. Quite different from the German scene, in Swiss Protestant theology there was a movement in the twenties of the last century against the dialectic theology represented by Karl Barth. Inspired by Albert Schweitzers “consequent eschatological” interpretation of the New Testament and his ethical philosophy of culture, Martin Werner plead for a new liberal theology. After the experience of World War II, Werner’s pupil Ulrich Neuenschwander insisted that despite numerous common opinions there had to be also differences in certain issues between the new and the old theological liberalism. Besides outlining the history of the Swiss school of Schweitzer between Werner und Buri, my paper wants to show its relevance for liberal theology today.

Coffee break/Kaffeepause

THU
19/07

10:30–11:15
Lichthof

Papers/Vorträge

Rick Benjamins

**Refiguring Liberal Theology
in the Netherlands**

The position of liberal theology in the Netherlands is closely related to major changes in religious and spiritual life in general and to rigorous changes and fusions in the institutional field of theology and religious studies. These changes do not favor liberal theologies, which seem to be hesitant about their own tradition besides that. Yet, some recent initiatives and articulations in the field of liberal theology suggest that it is able to accommodate and respond to the present situation, albeit in modest ways.

11:15–12:45
Große Aula



THU
19/07

11:15–12:45
Große Aula

Papers/Vorträge

Mark D. Chapman

The Fate of English Liberalism



This paper seeks to outline the meaning of liberal theology in the English context and to trace its main trajectories from the 1950s. It highlights the complexity of the category especially when applied to the major “liberal” school which grew rapidly in the 1960s after the publication of John Robinson’s influential “Honest to God”. This is understood as an extension of the broad church tradition of Thomas Arnold which failed to pay adequate attention to the increasingly pluralist and secular culture of post-War Britain. After an outline of the conflicts over the incarnation of the 1970s which led to a breakdown of Anglican doctrinal consensus I show how liberal theology was supplanted by culture wars between conservatives and social liberals.

12:45–14:15

Lunch break/Mittagspause

THU
19/07

14:15–16:30
Große Aula

Papers/Vorträge

Christian Albrecht

The Programme of a Liberal Practical Theology

The representatives of a liberal practical theology form a small but tough sect within their discipline, from the beginnings to the present. They are characterized by their insistence on the historical foundation and systematic connectivity of practical theology. The task of practical theology is seen as (a) providing opportunities for pastors and teachers to distance themselves from immediacy and to find reasons for their own actions; (b) raising awareness of problems; and (c) rehearsing the consideration of mental forms. In all of this, liberal practical theology aims at an old but topical ideal – the Bildung of the pastor and the teacher.



THU
19/07

14:15–16:30
Große Aula

Papers/Vorträge

Manfred Svensson

Liberal Theology, Toleration, and the Church

Seventeenth-century philosophers like John Locke, though not usually labeled liberal theologians, shared the concern of the later German movement for the connections between modernity and Christianity. Here, however, the label “liberal” had a more specifically political dimension as well. This paper will focus on one intersection between Locke’s political philosophy and his theological oeuvre: his account of toleration in its relation to his ecclesiology. Against this background, I will move on to explore the role that this ecclesiology, with its stress on the voluntary nature of church membership, has played in subsequent thinking about toleration. Focusing on the contemporary debate on toleration, I will ask whether the tools provided by the “voluntary association” approach are as useful in the present context as they once were. In other words, I ask whether a liberal concern for toleration should lead to a rethinking of liberal ecclesiology.



»Liberal
theology
is right in
denying that
one religion
can claim
finality,
or even
superiority.«

Paul Tillich (1886–1965)

THU
19/07

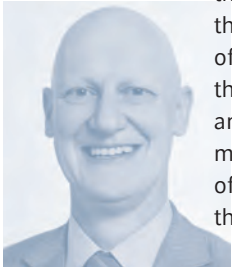
14:15–16:30
Große Aula

Papers/Vorträge

Christian Danz

**The Spirit as Medium:
On the Transformation
of Pneumatology in Modernity**

This paper discusses the function of the Holy Spirit in constructing the Christian religion – in systematic theology, against the background of the theological debates in the 20th century. In three steps, it will be argued that the concept of the Spirit in the Christian religion represents the dependence on the memory of Jesus Christ and the necessity of the transformation of this memory. In that sense, the Spirit is the medium of the Christian religion which is constituted in the religious communication.



16:30–17:00
Lichthof

Coffee break/Kaffeepause

THU
19/07

17:00–19:15
Große Aula

Papers/Vorträge

Claus-Dieter Osthöener

**Religious Feeling and Theological Tradition:
Rudolf Otto's Dogmatic Theology**

Rudolf Otto is famous for his “The Idea of the Holy” (1917/1923) and the “feeling of the numinous”, but it is widely unknown that he was teaching year after year (in Göttingen, Breslau and Marburg) the traditional themes of dogmatic theology. These lectures, his “Glaubenslehre”, are being prepared for publication for the first time. The presentation provides insight into the work on the edition and elucidates Otto’s position in the so-called liberal theology of his time. The presentation concludes with some remarks about the integration of his concepts in the contemporary debates of systematic theology.



THU
19/07

17:00–19:15

Große Aula

Papers/Vorträge

Klaus von Stosch

Liberal Theology in the Dialogue of Religions: An Assessment from the Perspective of Comparative Theology

Liberal theology can be characterized by at least two elements: the first one is its commitment to free will and rationality, the second element is its understanding of religious faith as personal commitment. Hence liberal theology wants to avoid any compulsion in religion and in confession. In this perspective, religion seems to be essentially private. However, a closer look at the variety of religions makes clear that many religions cannot be understood, if we privilege the inner against the outer, the private against the public. The physical stuff of religions is more important than liberal theology usually wants to see. The paper wants to show how the insights of comparative theology can help liberal theology to revise the second of the above mentioned elements to become more rational and liberal at the same time.

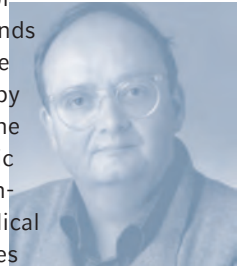


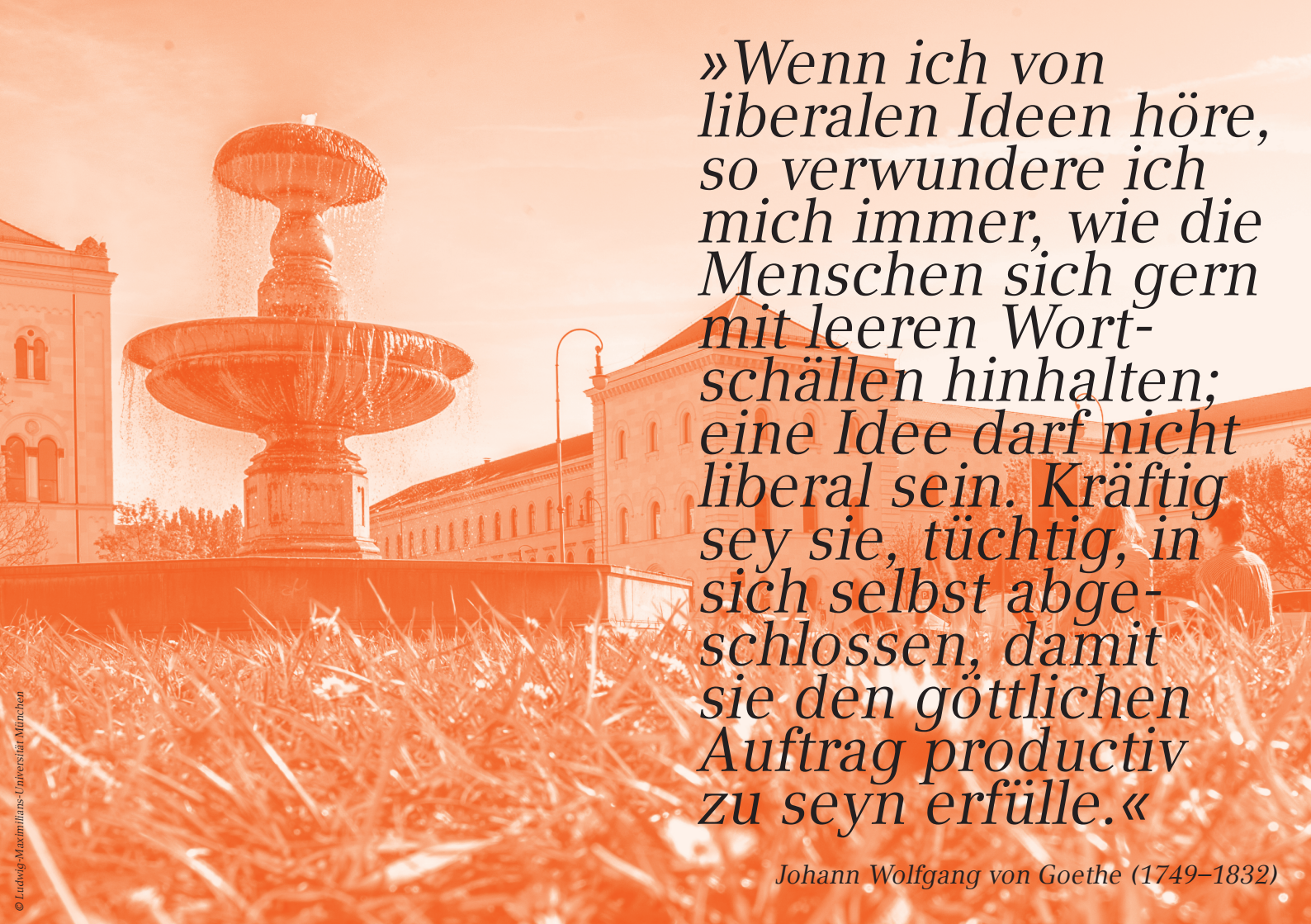
THU
19/07

Jens Halfwassen

Why Is Negative Theology Attractive for Monotheistic Religions? On the Reception of Platonism in the Abrahamic Religions

Why is negative theology attractive for monotheistic religions? My thesis is that the reason for the attractiveness of negative theology is the oneness of God. Negative theology is the insight in the absolute transcendence of the One. The radical consequence is that the absolute of the One can only be dealt with in negative terms. This insight includes that the Absolute is inexplicable, not by reasons of weakness or limitations of human intellect, but because of the transcendence of the One which transcends all determinations of thinking and being. The Abrahamic religions are being transformed by the adoption of negative theology because the anthropomorphous and mythological rhetoric of God in the Bible and the Quran is being interpreted as a figurative rhetoric in a symbolical and allegorical way. The dogmatic differences of religions are being qualified by the precedence negative theology takes over affirmative theology.





»Wenn ich von liberalen Ideen höre, so verwundere ich mich immer, wie die Menschen sich gern mit leeren Wortschällen hinhalten; eine Idee darf nicht liberal sein. Kräftig sey sie, tüchtig, in sich selbst abgeschlossen, damit sie den göttlichen Auftrag productiv zu seyn erfülle.«

Johann Wolfgang von Goethe (1749–1832)

FRI
20/07

9:00–10:30
Große Aula

Papers/Vorträge

Isolde Karle

On Being Stuck Half Way Through: Observations on Liberal Theology

In some respects, the Protestant Church seems to be unable to cope with the various challenges which 21st century church life has to face. On the one hand, some practical theologians notice that the church (thought of as an organization) is merely focusing on structural questions avoiding the more substantial problems. Liberal theologians, on the other hand, criticize that the church is trying to compensate its decline by sending out moralizing messages.

In my paper, I will engage these objections. I will pursue the question of how to relate Christianity to ethics and politics. Following Friedrich Schleiermacher, I will elaborate on the manifold and complex relations between individuality and sociality. It is essential thereby to avoid the shortsighted perspectives that seem to shape the current debate. Rather, it is to be asked which frameworks and conditions are necessary for a good future of the Protestant Church.



FRI
20/07

Reiner Anselm

Side Effects: On the Challenges of the Liberal Paradigm in Protestant Ethics

Liberal societies are characterized by multifaceted connections and dependencies. Both have led to unprecedented prosperity and enormous degrees of individual freedom. With this success, however, come pressing questions concerning the liberal paradigm of ethics. Is it appropriate to model ethical conflicts solely based on the actions and preferences of the individual? Urgent questions arise especially in the field of ecology, but also in (reproductive) medicine as well as in matters of (same-sex) marriage and business ethics. The concept of "*Öffentlicher Protestantismus* (Public Protestantism)" is intended to outline a perspective that represents a contemporary engagement of the liberal paradigm in the light of these challenges.



Coffee break/Kaffeepause

10:30–11:15
Lichthof

FRI
20/07

11:15–12:45

Große Aula

Papers/Vorträge

Andreas Urs Sommer

How Much Freedom is Too Much Freedom? Philosophical Remarks on the Condition of the Possibility of Theological Liberalism

Theological liberalism once began with the claim to break dogmatic chains. In the 19th century, the abolishment of binding confessions was one of the pivotal achievements of religious and intellectual freedom within some Protestant Churches. However, today the question is whether this freedom does not rather lead into indifference and relativism. Does theology, as an intellectual guardian of beliefs, have to limit intellectual freedom? From a philosophical point of view, this paper asks what we are allowed to think theologically. How far may theological liberalism go?



FRI
20/07

Martin Laube

“Set Free for Freedom”: A Liberal Perspective on the Christian Understanding of Freedom

The proud conviction that the Reformation had indelibly advanced the “freedom of a Christian” has been a hallmark of the Protestant self-conception since the very beginning. Particularly the liberal tradition attributes the inner affinity between Protestantism and the modern era to this assertion. However, a critical edge towards freedom is also inherent in Protestantism – by virtue of its insistence on the bondage of the will. This critique is typically deployed against the causes advocated by the liberal tradition. By contrast, this paper argues that precisely this ostensible tension constitutes the demanding substance of the understanding of freedom in the Reformation, and that this tension may invigorate the liberal reconstruction of that understanding.



Lunch break/Mittagspause

12:45–15:30

FRI
20/07

15:30–17:30
Raum A 014

Papers/Vorträge Junior Scholars

Friedemann Barniske

**The Free Self-Reflection of Faith:
Remarks on the Function of Liberal Theology
for a Christian Consciousness of God**

The Christian concept of the divine essentially consists of two different aspects: On the one hand, the religious subjectivity experiences itself as participating in the divine spirit through the faith in Jesus Christ. On the other hand, Christian faith also has its own ultimate border consisting of the divine itself. Participation in the divine spirit corresponds to a consciousness of being limited. Both aspects get their religious expression in the symbols of God as the Spirit and God as the Lord. This critical aspect of the Christian concept of the divine has to be reflected in an appropriate kind of theology. A reflection which takes into account Christian consciousness of the limited character of its own therefore will have to articulate itself as a liberal theology.

Junior Scholars



FRI
20/07

Pierre Baudry

**Liberalism and Post-Secularism:
The Contribution of the Social Sciences to
a Political-Philosophical Debate**

What have its opponents against a theology committed to the Enlightenment? In this paper, I want to explore the question of how a conservative Pope like Benedict XVI questions liberal theology and how liberal theology can answer this challenge. The point is then to analyse his thinking and to justify the possibility of a liberal theology against his criticism. This question is even more important since the term post-secularism was introduced. Has liberalism lost its power? How can it still assert itself? I want to clarify this problem through the contribution of the social sciences to this political-philosophical debate, which has a direct relevance for theology.



Junior Scholars

FRI
20/07

15:30–17:30
Raum A 014

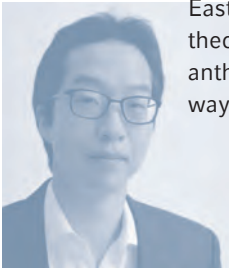
Papers/Vorträge Junior Scholars

Sung Kim

Liberal Theology in East Asia?

A Survey

The simple question “Is there something like liberal theology in East Asia?” turns out to be a challenging one. First, the definition of East Asia is not as easy as it seems. Then, if one wants to speak of “liberal theology in East Asia”, some fundamental clarifications must be given on liberal theology. Is it a theological school of thought with more or less distinctive traits regarding the discourse of modernity? In my paper, I use the *Asia Journal of Theology* as an example of the theological discourse in East Asia. I will assert that the notion of liberal theology is to be understood in reference to anthropology, if it is to be used in a meaningful way in an international discourse.



Junior Scholars

FRI
20/07

Gorazd Andrej

Liberal Theology as a Slippery Slope: What's in the Metaphor?

A metaphor, commonly used by the critics of liberal theology, portrays it as a *slippery slope* between Christianity and unbelief. Descriptively-sociologically speaking, the picture of “sliding through liberal theology towards unbelief” includes important truth. In this paper, however, I take a closer look at the philosophical and theological meaning of the slippery slope argument and offer a response to it. Firstly, I examine and critique the underlying conception(s) of religious belief in typical contemporary Christian anti-liberal uses of the slippery slope argument against liberal theology. Secondly, I argue that the slippery slope metaphor can and should be taken (also) as a positive interpretation of an adequate religious belief-attitude rather than (merely as) a negative criticism.



Junior Scholars

Break/Pause

17:30–18:00

»Das freie Christentum hat die große Aufgabe, den Menschen die Überzeugung zu geben und zu erhalten, dass Denken und Religion nicht unvereinbar sind, sondern zusammengehören. Jede tiefe Religiosität wird denkend, jedes wahrhaft tiefe Denken wird religiös.«

Albert Schweitzer (1875–1965)

FRI
20/07

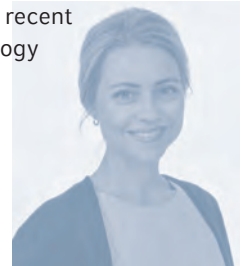
Papers/Vorträge

Jayne Svenungsson

**Theology and Experience:
Scandinavian Perspectives on the
Liberal Theological Legacy**

18:00–20:15
Raum B 201

From the earliest days of the liberal theological legacy and onwards, experience has been a central category. Yet precisely the category of experience has been at the core of the critique that liberal theology has attracted in the past half century, most famously in George Lindbeck's "The Nature of Doctrine" in the mid-eighties. My aim in this paper is to discuss the pertaining value of experience as a theological category by looking closer at some recent developments within Scandinavian theology and philosophy.



FRI
20/07

18:00–20:15
Raum B 201

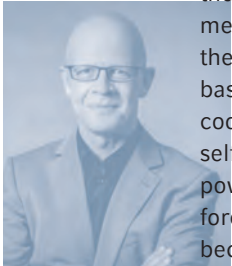
Papers/Vorträge

Philipp Stoellger

**The Interpretive Power Claims of Liberal Theology,
Or: About the Risks and Side Effects of
Theological Monocultures**

Theological monocultures are ambivalent. On the one hand, they enable a categorical and methodological “professionalization” in which they create “recognized conditions” on the basis of which theological research can be coordinated. On the other hand, they produce self-evidences. This can be called “interpretive power”. Theological monocultures are therefore not only ambivalent, but also dangerous, because they become too self-evident and thus make their exclusions forgotten.

“Liberal theology today” shows peculiar paradoxes. Liberal theology has fought against a theological monoculture—and has itself become one. Liberal theology has fought an anti-liberal theology and runs the risk of becoming liberal-dogmatic or dogmatically liberal itself. Liberal theology shows skills but also semi-skills: Despite its special sense of culture, it



refrains from the expansions of the horizon of cultural turns such as the iconic, spatial or material turn. Despite its sense of historiography, it renounces the discourses of historiography. Despite its sense of idea politics and science politics, it refrains from the more recent discourse on the concept of the political.

Marilyn Gaye Piety

**Meeting the Spiritual Needs of
Contemporary Society: The Promise
of Liberal Theology**

Liberal theologians meet the spiritual needs of the present by addressing what Søren Kierkegaard calls the “how” of religious faith. That is, they focus on the nature of our relation to transcendent truth, confident that when we relate properly to this truth, the object of that relation will be God. They acknowledge that no particular conceptual framework, no particular narrative or religious vocabulary will ever be entirely adequate for expressing transcendent truth, while at the same time recognizing that some framework, some narrative, some vocabulary is essential to any attempt to do that. This paper addresses the issue of the growing spiritual needs of people in contemporary society and argues that liberal theology is uniquely poised to meet those needs.

FRI
20/07



SAT 21/07

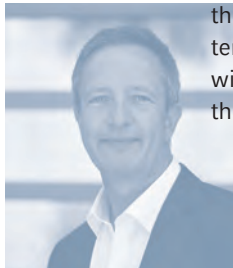
9:00–10:30
Raum B 201

Papers/Vorträge

Markus Buntfuß

**“You Are All Individuals” (Brian):
Meta-Critical Reflections on a
Liberal Theology for Today**

In order to connect modernity to Christianity, the liberal theologians of the 19th century worked towards the emancipation from religious authorities, the individualisation of lived religion, the historicization of eternal truths, and the transformation of traditional beliefs. But what if there is no authority from which one can emancipate oneself? What if religion is already individual rather than communal? What if nobody believes in eternal truth anymore? And what if there is nothing left of the traditional belief system once it has been transformed? This paper will ask and answer the question of how liberal theology can remain liberal today.



Bengt Kristensson Ugglå

**Becoming Human Again – Extra Nos?
Gustaf Wingren and Scandinavian Creation
Theology or/as Liberal Theology**

This paper explores the relationship between liberal theology and Scandinavian creation theology from the specific perspective of one of the founding figures, the Swedish theologian Gustaf Wingren. This Lundensian theologian (the successor of Anders Nygren) took his specific position in twentieth century theology as an angry critic of the dominant anti-liberal movements that used the distinctively Christian (read Nygren and Barth) – in opposition to what we all share as human beings – as methodological starting point when interpreting the Christian faith. Considering the remarkable parallels between the anthropological deficit and the “curious anti-liberal theology” which both dominated his time and the major programs of contemporary theology, some important resources for a renewal of the liberal heritage under post liberal conditions may be elaborated. From the experience of “placing ourselves outside ourselves,” Wingren developed an understanding of what it means to be human, which has some striking similarities with the French philosopher Paul Ricoeur. Starting from Wingren’s theological anthropology, I will present a critical investigation of how to transcend the binaries between human/Christian, secular/sacred, experience/language, and individual/institution – in relation to both liberal and post-liberal theological approaches.

SAT 21/07



SAT 21/07

10:30–11:00
Lichthof

Coffee break/Kaffeepause

11:00–11:45
Raum B 201

Paper/Vortrag

Friedrich Wilhelm Graf
**Religious and Political Liberalism:
Some Questions**

My paper will deal with the relationship between religious and theological liberalism on the one hand and political liberalism on the other. Many 19th and 20th century theologians who were and are still called “liberal theologians” never used this term to describe their theological intentions. And many of them held political opinions that were far away from mainstream political liberalism. I shall present some examples of liberal religious ideas combined with non-liberal, very authoritarian political concepts and some other examples of very liberal political intentions being closely connected to anti-liberal, extremely conservative religious convictions.



SAT 21/07

*Final Roundtable wDiscussion &
Conference Conclusion/
Schlusspodium & Konferenzende*

11:45–13:00
Raum B 201



Speakers:

Albrecht, Christian, Prof. Dr., Ludwig-Maximilians-Universität München, GER

Andrejč, Gorazd, Dr., University of Cambridge, GBR

Anselm, Reiner, Prof. Dr., Ludwig-Maximilians-Universität München, GER

Armbruster, Ann-Kathrin, Universität Paderborn, GER

Arndt, Megan, Ludwig-Maximilians-Universität München, GER

Barniske, Friedemann, Dr., Augustana-Hochschule Neuendettelsau, GER

Baudry, Pierre, CNRS/Ecole Partique des Hautes Etudes, Paris, FRA

Benjamins, Rick, Prof. Dr., Protestantse Theologische Universiteit Amsterdam, NL

Buntfuß, Markus, Prof. Dr., Augustana-Hochschule Neuendettelsau, GER

Chapman, Mark, Prof. Dr., University of Oxford, GB

Danz, Christian, Prof. Dr., Universität Wien, AUT

Dorrien, Gary, Prof. Dr., Union Theological Seminary / Columbia University, New York, USA

Graf, Friedrich Wilhelm, Prof. Dr. Dr. h.c., Ludwig-Maximilians-Universität München, GER

Halfwassen, Jens, Prof. Dr., Ruprecht-Karls-Universität Heidelberg, GER

Karle, Isolde, Prof. Dr., Ruhr-Universität Bochum, GER

Kim, Sung, Dr., Lutheran Theological Seminary, Hongkong, HKG

Lademann, Arne, Martin-Luther-Universität Halle-Wittenberg, GER

Laube, Martin, Prof. Dr., Georg-August-Universität Göttingen, GER

Opalka, Katharina, Rheinische Friedrich-Wilhelms-Universität Bonn, GER

Osthöener, Claus-Dieter, Prof. Dr., Philipps-Universität Marburg, GER

Piety, Marilyn Gaye, Prof. Dr., Drexel University, Philadelphia, USA

Rohls, Jan, Prof. Dr., Ludwig-Maximilians-Universität München, GER

Rossa, Daniel, Rheinische Friedrich-Wilhelms-Universität Bonn, GER

Schmidt, Laura, Universität Wien, AUT

Sommer, Andreas Urs, Prof. Dr., Albert-Ludwigs-Universität Freiburg, GER

Stoellger, Philipp, Prof. Dr., Ruprecht-Karls-Universität Heidelberg, GER

Stosch, Klaus von, Prof. Dr., Universität Paderborn, GER

Svensson, Manfred, Dr., Universidad Los Andes, Santiago de Chile, CHI

Svenungsson, Jayne, Prof. Dr., Lunds Universitet, Lund, SWE

Uggla, Bengt Kristensson, Prof. Dr., Åbo Akademi University / Stockholm School of
Theology, Turku, FIN

Yelle, Robert A., Prof. Dr., Ludwig-Maximilians-Universität München, GER

Zuber, Valentine, Dr., École Pratique des Hautes Études, Sorbonne, Paris, FRA