



Gesellschaft
für *interkulturelle*
Seelsorge
und Beratung e. V.



Seminary for Pastoral Care
Evangelical Church in Central
Germany



Probstsprenkel Halle-Wittenberg
Evangelical Church in Central Germany
Diocese Halle-Wittenberg

WITTENBERG 2017

29. Internationales Seminar für Interkulturelle Seelsorge und Beratung

MENSCHENWÜRDE.

Herausforderungen für Seelsorge in interreligiösen und interkulturellen Kontexten



29th International Seminar on Intercultural Pastoral Care and Counselling

HUMAN DIGNITY.

Challenges for care and counselling in interreligious and intercultural contexts

Ort / Venue: Leucorea; Collegienstraße 62, 06886 Lutherstadt Wittenberg, Germany

2 - 7 September 2017

ISSUES AND PROCESSES OF THE SEMINAR

When Martin Luther 500 years ago in the small university town of Wittenberg fought against religious paternalism, dependency and exploitation, he put a reformatory movement in transition. He stood up for personal self-determination in a trusting relationship to God. In his theological reflection, the freedom of humans and of service to others belonged together.

With this International Seminar in Wittenberg we would like to join the renewed impetus of the Reformation and ask what challenges we face in today's time for intercultural and interreligious care and counselling.

There is growing evidence that the world's problems can no longer be isolated to specific regions. All states and societies are involved, no matter where the problems appear. The more closely the mankind is connected economically and technologically, the more connected are the issues and problems: climate change; digitization; social and demographic changes that lead to, among others, to refugee flows; unresolved political problems that cause violence, terror, unrest and wars - nobody can escape from all that in a globalized world. It is also evident that these problems can be addressed and contained only in a joint effort across borders. But this will only succeed if common values are being established for responsible political and ethical action across cultures, ideologies and religions.

After the enormous catastrophe of World War II the Charter of Human Rights of 1948 was proclaimed, hoping to give the international community and individual states mandatory values for more peaceful living together. As a central value the Charter refers to the "inherent dignity" of each human being.

Is still the idea of human dignity a common value beyond the borders of states, cultures and religions? How can dignity be described and executed that it becomes concrete in current social, economic and political actions? Anyway human dignity belongs not only to the people who "we" are, but above all to the others, the strangers. Human dignity is characterised by dissolving borders and demands recognition and respect for every and each human being and emphasises that each person has to be protected. Thus human dignity is shown in relationships – and gets the value in caring for others.

Human dignity is also a challenge for pastoral care, especially for intercultural and interreligious pastoral care which always has to deal with the others and the stranger. Personal encounters of pastoral counselling are always processes of mutual recognition and appreciation – even if these people are completely different. No matter in what situation people are involved, no matter which pictures of themselves they have and what stories they tell, the process of recognition and appreciation remains fundamental. Pastoral relationship in difference is an example, how to live together and how to learn living together in variety and diversity. When pastoral care and counselling takes its task to respect the dignity of human beings and to promote dignity, it appeals into the public space of society.

Pastoral care and counselling as "promotion of becoming humane" is always asking, from which anthropological, spiritual and religious sources human dignity is fed and how it communicates with the ethical convictions and one's own belief and faith.

**The languages of the Seminar are English and German.
Translation will be provided.**

WORKING METHODS OF THE SEMINAR

Worship - prayers - devotions give the Seminar a spiritual frame. The participants will experience common expressions of faith and the differences of faith communities.

Worship, prayers and devotions offer the opportunity to go into relationship to yourself, to others and to the divine power beyond ourselves. They are designed by members of different denominations and religions. Through openness of the participants for foreign traditions, rituals and symbols, through sensing the own spiritual need and through the willingness to be irritated, spaces for spiritual experiences will be opened (responsible: *Ursula Harfst*).

Interreligious Forum: The forums continue the day and introduce to the theme of the day. They form an open space (similar to a "marketplace") for exchange of experiences, opinions and ideas using a narrative biographical approach. The core is telling about oneself. Some group-members introduce their personal experiences and opinions to the day's topic in the form of an interview. That will stimulate the plenary to talk about their own experiences, to express opinions and to get into contact to each other. The main focus will be to reflect on different aspects of human dignity (Moderator: *Helmut Weiss*).

Lectures, roundtable talks and presentations give impetus to the respective topics of the day in the plenum.

Workshops

The workshops are accompanied and moderated by moderators.

The **individual workshops 1-4** will present specific issues related to Human Dignity and discuss them in depth. Please notice: These workshops take place only once.

Moderation of the workshops:

Ari van Buuren; Annerien Groenendijk; Greet Scheers; Ursula Hecker

Workshop A: Intercultural and interfaith exercises: This ongoing workshop (three sessions in the same group) will provide interactive exercises, in which Human Dignity of oneself and of others will be practiced and reflected. Since this workshop is process oriented it is important to participate on all three days. Inputs: *Dr. Dominiek Lootens*, Lecturer at UCSIA - Universitair Centrum Sint-Ignatius Antwerp, Belgium

Reflection Groups

The reflection groups are the place of looking at the respective day with the following questions and discussing them:

- What was new, meaningful and important for me today concerning "human dignity"?
- Were the contributions today helpful for my own work?

All group members are invited to participate in the discussion. The moderators will take care that all participants have enough space for their contributions.

As the groups work process-oriented, it is essential that the participants stay in the same group.

Moderators / facilitators:

Group 1) Seminar 3

Klaus-Dieter Cyranka + Jochen Schmachtel

Group 2) Seminar 7

Hildegard Hamdorf-Ruddies + Christa Weiß.

Group 3) Seminar 9

Margret Noltensmeier + George Melel

Group 4) Conference-room

Frank Mächt

Group 5) Audi Max

Herman Vanarwegen

Group 6) Seminar 6

Helmut Weiss

Afternoon in Wittenberg: Details in the programme Tuesday, 5 September, 2017

Poster-Presentations

All participants are invited to present posters.

A poster presentation is a visual display of completed work or work in-progress. The posters give the viewer the chance to deal with the presented theme. Posters will be on display during the whole Seminar to offer the participants enough time to interact. The participants of the Seminar will be invited to approach the authors and to start a discussion with them.

General Assembly of the SIPCC: elections – finances - activities – plans – publications

SEMINAR MONITORING AND EVALUATION: SIPCC-STUDY GROUP

*Ursula Harfst, D ** / *Dr. Dominiek Lootens, B ** / *Archiboldy Lyimo, Tanzania ** / *Prof. Dr. Brenda Ruiz, Nicaragua ** / *Klaus Temme, D ** / *Julius Pudule, South Africa** / *Margret Noltensmeier, D ** / *Greet Scheers, B** / *Herman Vanarwegen, B ** / *Rhoda Chamshana, Tanzania ** / *Franziska Boury, D / Jan Michels, B / Immad Haddad, Palestine / Daniel Smith, England** / *Dr. David Ito, Japan*

**will be present*

SCIENTIFIC ADVISORY BOARD OF THE SEMINAR: SIPCC RESEARCH NETWORK

*Prof. Dr. Mary Esperandio, Brazil / Dr. Karl Federschmidt, D / Prof. Dr. Kathleen Greider, USA ** / *Prof. Dr. Emmanuel Larrey USA – Ghana / Prof. Dr. Daniel Louw, South Africa / Prof. Dr. Daniel Schipani, USA – Argentina ** / *Prof. Dr. Ronaldo Sathler-Rosa, Brazil / Prof. Dr. Cemal Tosun, Turkey / Prof. Dr. Solomon Victor, India / Prof. Dr. Martin Walton, Netherlands / Helmut Weiß, D**

**will be present*

Presentation of the SIPCC book

Pastoral Environments and Care for Migrants

Intercultural and Interreligious Perspectives.

Editors of this book is the SIPCC Research Network through *Martin Walton, Daniel Schipani und Dominiek Lootens*. It contains the materials of the Seminars2016 in Gent.

LUTHERSTADT WITTENBERG – THE LOCATION OF THE SEMINAR

Wittenberg is located in the eastern part of Germany, directly on the Elbe River, about halfway between Berlin and Leipzig. The small town with about 2,000 inhabitants at that time was in the 16th century an important place in Germany. From there emanated important political, cultural, historical, artistic and especially theological impulses and activities. At the University of Wittenberg Martin Luther, Philipp Melanchthon and others promoted the reform of the Catholic Church and initiated a major new faith movement from 1517 on.

After a turbulent history a number of buildings of the city still bear witness of the new spirit of that time and invite to reflect anew Christian faith and religion. Today Wittenberg has about 46,000 residents. In 2017, the city is at the center of the commemoration of the events 500 years ago that led to the Reformation.



Market place in Wittenberg with "Stadtkirche"

LEUCOREA – THE VENUE OF THE SEMINAR

The ancient Wittenberg university "Alma Mater Leucorea" (lat .: white mountain) was founded in 1502 and in its time surpassed all other universities in Germany. The most important scholars of this time studied and taught in the University of Leucorea. Today, the Leucorea Foundation is part of the University of Halle - Wittenberg.

Since 1994, the Leucorea has cultivated scientific work at the historic site of the University of Wittenberg. It uses the former university buildings as a modern research and conference center. Scientific conferences and seminars find an excellent place here: the seminar and conference rooms offer space for exchange and intensive learning. Participants will find accommodation and meals in the house.

Leucorea encourages and organizes research into the history of the Reformation and the cultural effects of the Reformation to the present day. Other events attract many visitors.

The foundation performs its tasks in cooperation with other institutions as well as with partner universities and other scientific institutions.



The courtyard of Leucorea

Programme of the Seminar

THURSDAY, 31 August; 2017

Arrival of the Executive Committee (EC) of SIPCC

FRIDAY, 1 September, 2017

Meeting of the EC

SATURDAY, 2 September; 2017

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|---------------|--|------------------|
| 9.00 – 12.00 | <p>Continuing: Meeting of the EC</p> <p>Arrival of the participants – registration in Leucorea, assignment to the hotels</p> <p>Reception: <i>Ursula Harfst; Ursula Hecker; Sabine Temme; Hannelore Deichmann</i>
 <i>Klaus Temme</i>
 <i>Alexander Letz</i>, Treasurer</p> | |
| 14.00 | <p>Meeting of the steering committee
 <i>(Helmut Weiss; Dominiek Lootens; Brenda Ruiz; Ari van Buuren)</i> with presenters and moderators
 Information and last details</p> | Seminar 3 |
| 15.00 – 16.00 | <p>Coffee / Tea / Cake</p> | |
| 16.30 | <p>Opening and Welcome
 <i>Prof. Dr. Anne Steinmeier</i>, University Halle-Wittenberg, Germany
 <i>Hildegard Hamdorf-Ruddies.</i>, former director of the Seelsorgeseminar Halle
 Members of the SIPCC Executive Committee</p> <p>Leucorea is introduced by <i>Dr. Marianne Schröter</i>, Director</p> | Audi Max |
| 17.30 | <p>“Encounters”: Some remarks to SIPCC and the working methods in the Seminar
 <i>(Dominiek Lootens and Ursula Harfst)</i></p> | |
| 18.30 | <p>Dinner</p> | |
| 20.00 | <p>Retrospection:
 The Seminar in Gent 2016 <i>(Dominiek Lootens)</i>
 Book presentation: <i>(Daniel Schipani and Dominiek Lootens)</i>
 <i>Pastoral Environments and Care for Migrants</i></p> <p>Introduction to the poster presentations
 Questions to the programme</p> | Audi Max |

SUNDAY, 3 September: 2017

Theme of the day: <i>The Dignity of each human being</i>
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Breakfast in your hotel!!

- 9.15 The group is meeting in front of the "Schlosskirche": Welcome and introduction by *Dr. Hanna Kasparick*, the director of the Seminary for Pastoral Education
- 10.00 **Service in the „Schlosskirche“** – the place of the grave of Martin Luther and Philipp Melanchton; main pastor: *Dr. Hanna Kasparick*; sermon: *Helmut Weiss*
- 11.30 **The Wittenberg Mile - walking through the town** – individual or in small groups
- 12.45 Lunch
- 15.00 –16.30 **Lecture and discussion** **Audi Max**



Prof. Dr. Anne Steinmeier
University Halle/Wittenberg

Human Dignity – God's un-ending history with us

Moderation: *Hildegard Hamdorf-Ruddies*

Abstract:

The topic of „human dignity“ is a matter of the mutual, for all human beings, for all humans of all cultures and religions, habitable world.

From this point of view Hannah Arendt's notion of every human's natality becomes the leading track of this lecture.

Against the threats of harmonizing simplification and fundamentalist splitting emerges the lively image of a plural space, a space where humans encounter each other „without a railing“.

It is an image where religion and arts can meet as well.

Only „without a railing“ the freedom of a „greater“ faith can open itself, the faith that humans are associated within appreciation of their differences and in regard of their boundaries.

That includes the responsibility to contribute oneself and to get woven into the open story actively with other natalists, into the life of god's never-ending story among us.

- 16.30 Coffee / Tea

1) Christian sources on Human Dignity and Human Rights

Seminar 3

***Dr. Hartmut Ruddies*, lecturer in systematic theology at theol. Faculty of the MLU Halle-Wittenberg**

The subject has occupied me for many years and the current political situation in Europe and the world has exacerbated my interest.

The connection between Human Dignity and Human Rights was not compelling for the churches for a long time. It is about presenting the historical development on the one hand, and to present concepts of today in which the two are inextricably linked.

Presentation and discussion

I hope that the participants have insights for their particular situation and that there is a lively discussion.

From the moderator I expect good facilitation of the conversation.

I need help for translation. Copies of texts I will bring with me, flipchart would be good.

2) Human dignity of Women in situations of violence

Seminar 7

***Prof. Brenda Consuelo Ruiz*, Managua, Nicaragua**

Trained as a Pastoral Counselor in the New Orleans Baptist Theological Seminary, United States; Director of the Institute for Gender Studies, at a local University in Managua.

As my work has to do with gender relations and one of my areas of interest is gender violence, I would like to explore what happens to the dignity of women in situations of violence.

Research done in Nicaragua show that at least 50% of Nicaraguan women before the age of 50 have suffered at least one type of gender violence; be it in their family of origin, in their school, community, church, job, legal system, and partner violence. These types of violence are present in all societies in the world, in higher or lesser degrees. Some women are more vulnerable to violence: women who belong to minority groups, who are poor, uneducated and ignore their rights, migrating women, and women with any type of disabilities, among others. Societies, and more specifically, the churches, have a lot to offer. Pastoral care and counselling of women in this type of situations can be greatly beneficial, not only to the woman herself, but also to her family and the society at large.

I would like to start with a PP presentation of Nicaraguan women from different backgrounds, chosen randomly, who would have answered two questions:

1. "What is the dignity of women?"
2. "What happens to the dignity of women in a situation of violence?"

The group in Wittenberg will be asked to respond to those questions from their own cultural and religious background. Then the participants will answer a 3rd. question:

3. What are the implications of the material shared for situations of pastoral care and counseling?

I would hope that the group will become more sensitive to the effects of violence upon the innermost part of the human being, and to build together some principles useful to help women regain their dignity through Pastoral Care and Counselling.

I will need a computer, a beamer and a screen.

3) Pastoral Care and “Human Dignity” in a secular context

Seminar 9

Reinhard Feuersträter, Catholic deacon and chaplain in the hospital of St. Elisabeth and St. Barbara; Halle / Saale

Hildegard Hamdorf-Ruddies, pastor, supervisor in Halle / Saale.

In modern hospital care, the question of human dignity is reflected daily. Ethics plays a major role in medicine.

We want to reflect on the importance of human dignity in a society secularized over generations and how this leads to new approaches in pastoral care. What does it mean for a pastoral approach when we want to reach people who have forgotten that they have forgotten God?

Presentation: Short introduction: work on examples from the pastoral practice. Transfer: Where did the participants have similar experiences?

Learning outcomes: That everyone learns from each other and experiences an broadening of her/his horizon.

We need assistance for translation, flipchart, beamer (we will provide)

4) With the help of pastoral counseling, one can re-establish human dignity when it is shattered by the caste system and structures

Conference-room

Arul Dhas T, an ordained minister from the Church of South India

I work as a Chaplain and a Senior Lecturer in the Christian Medical College, Vellore, Tamil Nadu, India. I am a pastoral counselor and a teacher of Bioethics. I completed my doctoral dissertation from the University of Edinburgh. At the moment, I am the president of the Indian Association of Clinical Pastoral Education.

I am from India and live in the context of the social realities of our land. Caste, even though, is an old category in our land, it has so much relevance in the way we show respect to one another today. I see the ill effects of this category in and around the people with whom I live and work. I also see the transformative power of God and the influence of counseling that facilitates people to show human dignity beyond the castes of people.

Caste system is a rigid social stratification in Indian society which divides human beings into Brahmins, Kshatriyas, Vaishyas and Shudras. Those who are not part of this division are called outcastes – the Dalits, the untouchables, etc. Many believe that occupation of the societal members is the main reason for the origin of this stratification. A caste is characterized by its own special customs, practices, laws, religion, etc.

Even though Hinduism is the milieu of caste system, Christians in India also are experiencing the impact of this old tradition. Looking down on others, exclusive attitude about oneself, social barriers in activities, living patterns and interactions, etc. are part of the caste tendencies. As a society, there are certain reservations to facilitate the betterment of human living conditions. Some are not

allowed to worship in the same place like others, some are prohibited to marry somebody, some cannot even drink in the same cup used by others – all in the name of caste.

Both in the church and outside the church, we are faced with situations where dignity of people of God is compromised. As a pastoral care giver/counselor, what is my responsibility? How can I make use of the counseling skills to bring in change in the attitudes, thought patterns and behaviours?

Particularly, one of the foundational principles of pastoral counseling is that “Each one is worthwhile”. Core qualities of a counselor – empathy and respect - help the society to ascertain that every human being is respected and accepted.

As caregivers who believe in the existence of divine image in human beings, we have a role and responsibility to address this issue. The action should be taken as individuals and as faith groups/churches so that all may have and experience life in its fullness.

I would like to make the presentation with the power-point slides for about 20 minutes. After highlighting some specific human dignity related issues because of caste system today, small group discussions will take place for 20 minutes. The participants will be encouraged to draw insights from the principles and practices of pastoral care and counseling to address the human dignity issues during the small group discussions. One representative from each group will summarise the respective discussion. During the last 20 minutes, the presenter with the help of the moderator will draw out plans to go forward to sustain human dignity in the situations suffering with the impact of caste system.

The participants will be able to understand the ill-effects of caste system on the human dignity with special reference to Indian scenario.

I would like to learn from the experience of pastoral counselors how to effectively use the pastoral counseling skills to bring back the lost dignity among human beings.

I request the moderator to welcome the participants, introduce the speaker and to moderate the discussion time after the presentation.

I do not know German and therefore need help in this area if there are German speaking participants.

I need one LCD projector for my presentation and one writing board with markers for the discussion time.

A) Peace Building and Human Dignity – interfaith experiences and exercises I

Audi Max

Dr. Dominiek Lootens, lecturer at UCSIA, Antwerp, Belgium

Deputy Director of Academic Affairs at University Center Saint-Ignatius Antwerp (UCSIA). UCSIA was founded in 2003. It is an interdisciplinary forum that brings together academics and professionals from all over the world to reflect on social justice issues. A main area of interest is religion and society.

Peace building is an important tool to create and keep Human Dignity. We will center around three circles:

The *central circle* represents the personal attitudes and perspectives that help an interfaith group to function and to enhance Human Dignity. It suggests a spiritual center — the knowledge of and grounding in one's own spiritual teachings. It calls for honesty and self-criticism in assessing how one lives the spiritual qualities and highest calling of one's tradition. It also calls for knowledge of and openness to others, for empathy and compassion. Finally, it implies a willingness to change, to develop and grow.

The *second circle* represents the perspectives, attitudes, and skills in group relationships, including appreciation and respect, open communication, deep listening, and mutual trust. It asks us to be willing to have difficult conversations for the purpose of going deeper in our relationships and for enlarging our perspectives about our similarities and differences.

The *third circle* represents the willingness to engage and build the skills that will help a group take on projects and activities in the broader community with confidence. This includes learning and practicing skills and methods for leading respectful and constructive dialogue, bringing healing and reconciliation to individuals and severed relationships, and finding nonviolent ways of resolving our differences.

18.30 Dinner

20.00 - 21.30 Reflection groups



A woman is reading the bible: Detail from the Panorama of Yadegar Asisi

MONDAY, 4 September, 2017

Theme of the day:
The Dignity of the others

Breakfast in your hotel!!

8.30 – 8.50	Devotion	Audi Max
9.00 – 10.00	Interreligious Forum:	Audi Max
10.00	Coffee / Tea	
10.30 -12.30	Presentation and discussion:	Audi Max



Prof. Dr. Ulrike Wagner Rau,
University Marburg, Germany

The tension between empathy and respect
The importance of Human Dignity for pastoral care and counselling

Moderation: *Danny Smith*

Pastoral care givers have to have the ability to empathize with the situation of another person. But they must also be aware of the limits of these possibilities in order to maintain the lasting strangeness of their counterparts. Both aspects of pastoral care are related to human dignity and human rights.

The lecture unfolds these references in three steps:

First, the thesis of the sociologist Hans Joas on the emergence of human rights is presented and linked with developments in the understanding of Christian pastoral care. Then human rights as a moment of critical inquiry are illuminated by pastoral practice itself. Finally, the possibilities of pastoral care are reflected in the protection of and respect for human rights.

Short response: *Prof. Dr. Daniel Schipani, USA*

12.45 Lunch

15.00 –16.30 Workshops:

1) **“Human Dignity” in Jewish tradition,
helping Jewish law adapt in response to human need**

Seminar 3

***Rabbi Daniel Smith*, Senior Minister of Edgware & District Reform Synagogue
Past lecturer in ‘Pastoral care and Counseling’ at Leo Baeck rabbinic College.**

“Human Dignity” is a value that has been used to help Judaism change laws in response to human need. The rabbinic concept of “*K’vod Ha’briyot*,” is usually translated as “Human Dignity” and literally means “Respect for (God’s) Creatures.” It is based on the Bible teaching that all human beings are made in God’s image.

My teacher Rabbi Lionel Blue pointed out that a split can develop between religious law and human life. There is often a split between what ministers preach in public, and the counselling they provide in private. Every religion required devices such as an oral law, an adaptive tradition, processes of legal innovation and far-reaching commentaries which go beyond the text, to integrate the truths that come from scripture and life together.

The Talmud, about 2000 years ago, used the idea of *K’vod Ha’briyot* to permit Jews to break Sabbath rules for the sake of personal hygiene. *K’vod ha’briyot* became particularly significant in the 20th century, and informed the thinking of Renee Cassin, one of the co-writers of the Universal Declaration of Human Rights.

Recently Orthodox rabbis used the concept in a variety of different areas, to rule against euthanasia, and to permit Jews to wear hearing aids on the Sabbath. One Orthodox rabbi tried to use it to allow women more equal rights within Orthodoxy. It has been used by Conservative rabbis to allow some recognition and respect for homosexual relations within Conservative Judaism.

In this workshop we will see how the concept has grown in importance. Participants are encouraged to consider how we can make religious teaching and human life work together. How can we integrate the principles of Religion and the practices of Pastoral Care in our time?

Short Texts on “Human Dignity” will be presented from different periods of Jewish tradition (Bible, Rabbinic and modern). We see how religion develops to meet legitimate human need.

I hope participants learn how Judaism has legitimately adapted its laws in recognition of human dignity. I hope to learn from participants how this challenge is met in their traditions.

I would like support of moderator in helping participants listen to each other in healthy dialogue and respect. I can only speak English, so it would be helpful to have someone ready to translate for non-English speaking participants.

I will bring copies of material in English. It might be helpful to have these translated to German.

2) **Women dignity in the Maasai community in Tanzania**

Seminar 7

***Rhoda Emmanuel Chamshana*.**

I am a pastor in the Evangelical Lutheran Church in Tanzania. I have finished the CPE course and have been working as a pastor and a counselor. I am also in a supervision course.

In the area where I work, Morogoro region, which is in the Eastern part of Tanzania, lives the Maasai community. The Maasai is among tribes in Tanzania (Maasai also live in Kenya) which preserve and

keep their rituals and traditional beliefs greatly. Among their important rituals is Female Genital Mutilation (FGM). This, for many years has been done as a rite of passage for the girls (now FGM is done even to the babies especially because the government is strictly forbidding it). This has brought many physical and psychological effects to this community. As a pastor and a counselor in the society which includes the Maasai (and other tribes, of course), I deal very closely with women who have problems related to FGM, especially in counseling and educating this community on the effects of FGM.

Female genital mutilation (FGM) is among things which are doing indignity to women. One of the girls who was forced to go for FGM confessed this;

"I fought the cutter (ngariba), but I was pinned to a table, and I was exposed. It is sexual abuse. It is indignity! It is humiliation! Someone touching my genitals-to me cutting comes after. Afterwards, I was showered with gifts, lots of gifts, like it was a wedding! But what was all that for if I was so much humiliated! That was a worst, horrible and tragedy incidence I ever encountered in my whole life!"

Here is another one:

One of the most difficult aspects of FGM is accepting it as part of your life and learning how to live with it every day. It is a life sentence! It leaves life invisible scars!

These invisible scars caused by FGM can be said as a psychological trauma that can haunt a woman throughout her lifetime, emotional scars which are even harder to heal than the physical ones. Although one of the reasons to women go to FGM is to gain respect in the community and so get marriage, yet there are many negative effects, especially in marriages.

This presentation seeks to show how church in the Morogoro Diocese in Tanzania is dealing with these invisible scars caused by FGM, especially its effects in the marriages. It (church) is working in counseling and educating this community about FGM as one of women indignity. This is done by involving church leaders, community leaders and the whole community. As a result, the church has been receiving girls who run away to escape FGM and others who have been in FGM and had some problems related to that, and go to pastors asking for protection. This situation led the church in establishing three safe houses called *Kimbilio* houses in Morogoro district.

The presentation will be given in the form of power point, allowing interactive moments during presentation and also some discussion afterwards.

Through this presentation, I hope the participant of the workshop will learn the situation in this Maasai community and also be aware that FGM is real in some communities.

Projector / If the participants of the workshop will need translation from English to other language, then I will need support.

3) A Curriculum for Transforming White Privilege in the context of the Black Lives Matter movement in the USA

Seminar 9

Dr. Jane Heckles, Claremont, California, USA

I have served as clergy in the United Church of Christ in the US for more than 35 years. I currently lead a Clergy Wellness program for the UCC. Earlier I was Conference Minister (our term for Bishop) for the Southern California Nevada region of our denomination and I have also served on the national UCC staff.

The current climate in the US has revealed how much we still need to grow with respect to racial diversity and cultural competence. While spiritual caregivers here are often allies for justice, systemic

racism is still present in our police departments, immigration policy, education and medical services. The "Black Lives Matter" movement in the US began in response to deaths of young Black men during police encounters.

I will define White Privilege in the US context and its effect on the spiritual health of individuals and society. It is crucial that white spiritual caregivers in the US deepen our understanding of our own racial privilege. While we may be strong allies for justice, some white caregivers remain largely unaware of the daily privileges we accrue.

I will introduce a new Curriculum published this year by the United Church of Christ Protestant denomination. "A Curriculum for Transforming White Privilege" is the newest step in our church's anti-racism program known as "Sacred Conversations about Race." This new curriculum is available in English on the web at no cost.

In our workshop discussion, we will explore how such a curriculum might be used in other contexts to strengthen spiritual caregivers' cultural competence.

I will bring copies of the introduction to the curriculum in English. Together we will explore what White Privilege is in our own contexts. We will explore how racism is so much a part of anti-immigration movements today.

Learning goals: I hope that participants will consider their own prejudices even as spiritual caregivers. I hope they will have a new resource for use in their own context and ministry. I hope to learn more about how racism functions in other cultures.

Yes, I will need language assistance as I only speak English. I will also need copies of a 10 page document about the curriculum for each participant. I will need a writing board but will not need a beamer.

4) "Human dignity" as a challenge for pastoral care with old people Conference-room

Rev. Ute Rokahr, Göttingen, Germany

Pastor in homes for old people in the church district "Harzer Land"
Lutheran Church Hanover, Germany
Pastorals-psychological counsellor

This workshop deals with the exchange of experience in the field of pastoral care with old people. Pastoral care to old people means accompanying them in this period of their lives, by offering them to share their stories. The content of the sharing of experiences depends on their needs, their present retrospective topics and their questions. Pastoral care aims to encourage to be and to stay a human being, to discover the chances of life, to gain religious and spiritual assurance and to practice all of that, even in old age. Possibilities and limits to "discover life" and the question of the new aims in this part of life come into view.

Selected examples will be used to show the contribution of pastoral care in the interplay with other professions. The starting point of pastoral care is the meaning of human dignity as a divine gift. When old people not only look back to their life, but also look forward to chances of life in the presence and may be in the future, then they are able to contribute to the meaning of life in present society. That is a contribution to live human dignity.

There will be exchange and sharing after a brief introduction.

Learning goal: To expand the competence of practical work in pastoral care; I expect new knowledge about the importance of cultural and religious diversity in working with old people.

I need: translation (support) in the discussion; the introduction will be handed out written in German and English to the participants of the workshop; flipchart; copies

A) Intercultural and interfaith exercises II:

Audi Max

Dr. Dominiek Lootens, lecturer at UCSIA, Antwerp, Belgium (see pages 10 / 11)

Coffee / Tea

17.00 - 18.30 **Reflection-groups**

18.30 Dinner

20.00 **General Assembly of the SIPCC**
All participants are invited to come

Audi Max

TUESDAY, 5 September, 2017

Theme of the day: <i>Human Dignity and the demand for self-determination</i>

Breakfast in your hotel!!

8.30 – 8.50 Devotion

Audi Max

9.00 – 10.30 **Interreligious Forum:**
Self-determination – challenges for the churches
Rev. Dr. Johann Schneider, regional Bishop of the Evangelical Church of Central Germany
Jan Steel, Deacon and Assistant to the bishop of Bruges, Belgium

Audi Max

10.30 Coffee / Tea

11.00 – 12.30 **A talk on the panel among young participants and discussion in the audience:**
Visions for Human Dignity and Human Rights

Audi Max

John Freese, lay member of Thich Nhat Hanh's order, teacher of Buddhism and meditation practice at: the University of the West in Los Angeles, ,California
Hadje C. Sadjé, Student of Protestant theology in Belgium;
comes from the Philippines
Rhoda Chamshana, parish minister and district pastor for work with children and youth, Morogoro, Tanzania
Su Myat Htet, Counsellor; Counselling Centre Yangon, Myanmar

Moderation: *Julius Pudule*

12.45 Lunch

14.30 – 16.00 **Three places in Wittenberg (in small groups)**

Lutherhaus –	Luther - his friends -Katharina von Bora
Stadtkirche –	A new understanding of the Holy Communion – the self-determination of the believers
Melanchtonhaus –	self-determination of persons through education

16.30 – 18.00 **360° - Panorama LUTHER 2017 by Yadegar Asisi**

Yadegar Asisi was born in Vienna as son of Persian parents. He grew up in Saxony, lives in Berlin. He has worked as an artist in many places of the world. He describes himself as an atheist, but has intensively occupied himself with the figure of Martin Luther and the effects of reformation. "For me the meaning of the legacy of Martin Luther is his demand for self-determination." The panorama wants to immerse the viewer into the events of that time. The scenes want to challenge each person to discover oneself and his/her reactions in the present.

(Preparation and coordination: Klaus-Dieter Cyranka and Hildegard Hamdorf-Ruddies)

18.30 Dinner in venue

20.00 - 21.30 Reflection groups

WEDNESDAY, 6 September; 2017

Theme of the day:

Care and counselling: Encountering each other in Dignity

Breakfast in your hotel!!

8.30 – 8.50 Devotion

Audi Max

9.00 – 10.00 **Interreligious Forum:**

Audi Max

Coffee / Tea

10.30 – 12.30 **Presentation and discussion:**

Audi Max



Prof. Dr. George Varughese
Gurukul Lutheran Theological College
and Research Institute, India

Human Dignity of the Sexually
Marginalized: Exploring Wider
Horizons of Care and Counselling in
India

Moderation: *Dominiek Lootens*

Abstract

Human Sexuality is a taboo topic for many, even for the educated, in India. There are increasing number of persons and communities in India whose diverse sexual identities and varied sexual expressions and experiences are seldom acknowledged and affirmed, leading to the suppression of their genuine feelings and marginalization in all spheres of life. However, very recently, the Christian Churches in India have, in a very limited way, begun to provide a space in their theological discourses and ministerial practices to voice the concerns of the sexually marginalized, address homophobia, and rethink its practices of care.

This paper is a modest attempt to reexamine the care and counselling practices in the light of the life experiences of the sexually marginalized in India. I contend that active engagement and ministry with the sexually marginalized will not only help them to reclaim their lost dignity as human beings, but also for the faith communities in India to widen their horizons of care and counselling and deepen their impact on people.

Short responses:

Hafiz Senad Podojak, M.A., the Islamic Faith Community in Austria, Vienna, Wels, Austria

Rev. Joshua Morris, Hospital Chaplain, PhD Student in practical Theology, Spiritual Care and Counseling, San Pedro, California, USA

12.45 Lunch

15.00 –16.30 **Workshops:**

1) Sources of human dignity in Islam: Examples from religious care in prison

Seminar 3

Dzemat Sibljakovic, The Islamic Faith Community in Austria, Vienna

Imam in the prisons of Vienna (religious care and education)

Prisons are a very special environment and human dignity is a very important topic in this context

I would like to present a brief explanation about the main principles in Islam regarding human dignity. Starting with the main sources of Islam, the noble Quran and the tradition of our prophet Muhammad (peace be upon him). After this I would like to offer some of the most common sayings from scholars, who took on this topic. After providing the theological information and texts and combining those to real live situations I would like to give some real live experience from my job. Dignity is unfortunately not the highest value in this context and the people being arrested often do have to find a way to cope with this approach the people surrounding them.

Being aware of the fact, that there are many misconceptions about Islam especially regarding this topic, my aim is also to talk about those. One possible way could be, that after I finish my input, I offer some questions to the group members so that they can find the right answers in the presentation from before.

After we finish this active part it would be very useful to compare our results and discover potential differences. This would also be the perfect framework for questions.

I hope that the participants will discover another source of knowledge regarding the topic of human dignity. It is such a important subject, that every piece of wisdom is so valuable, that we cannot afford to let it go. Especially because of the fact, that this is equally important to all of humanity, regardless of color, sexual orientation or religious believes, or anything else. Besides that I hope that we can put away with some prejudices about the Islamic perspective on this topic.

I would be grateful, if there would be a beamer and If I could print our materials as handouts.

2) Counselling in Myanmar in a Buddhist society

Seminar 7

Su Myat Htet, (Councillor) and Nant Thazin Htwe (Project Manager)

Both are Social Worker for psychosocial support in Myanmar, Counselling Centre Yangon, Myanmar

After decades of Military rule in our country the situation of many people is stricken by many problems: economic, social and psychological. In some aspects the human rights were and are still violated and neglected. The past influences the life until today. Many people need help and a listening ear, they need counselling. How can counselling be done in a Buddhist context (the majority of the population is Buddhist)?

In a power point presentation we would like to touch the following points:

- The many challenges connected to human rights in the society of Myanmar (religious, social, political, economic)
- The concept and influence of Buddhism on the society
- The project and work of the Counselling Centre Yangon

Learning goals are, to becoming aware of the severe problems of the people in Myanmar, how they suffer and deal with their problems and how counselling can become helpful.

We need a Projector.

3) Human Dignity of migrants

Seminar 9

Dr. Astrid Giebel, Diakonie Deutschland, Berlin

Dr. Astrid Giebel is a theologian in the Diakonie Deutschland eV (German Evangelical Federation) in the Diakonie und Entwicklungs eV (Evangelical Federation). She is responsible for the theological work of the social policy centers "Family, Education, Engagement" and "Migration und social issues". She is currently working on the scientific and practice-oriented reflection of "religious and cultural interest in social work" - also in the accompaniment and support of people with an immigration background in diaconal contexts.

The Bible reflects many experiences of migration, flight and expulsion. It shows refugees and migrants not first as impotent victims and passive needy, but as self-confident subjects of faith and life who know how to design and interpret their fate and their lives. More than that, she shows people who have been born and gifted by God, and who formed precisely the foundations of the Jewish-Christian faith.

The theme "human dignity" is a guiding principle for the Diakonie Deutschland as a Protestant welfare organization. She is involved in a variety of ways that every child, woman and man can live a life in which his or her dignity is not violated. In this workshop biblical-theological references to human dignity and migration are discussed. The opportunities where violations of the dignity of people with an immigration background can occur in a situational or regular manner are

investigated. We also ask for the (also pastoral) success factors for a humane reception of fugitives, their integration and the prevention of social, cultural and social divisions. In addition to an introductory Powerpoint presentation with the presentation of some theses, participants should be given the opportunity to make their own short statements. Points on which the participants can agree in common are identified as well as divergent views. In the end, a common statement would be ideal.

- Different experiences with migration and flight are included.
- To find out how in different religious / cultural contexts the need of protection and vulnerability of people fleeing is met.
- The topic of the conference "Human dignity - challenges for pastoral care in interreligious and intercultural contexts" identifies specific findings on the subject of "migration and flight"

I need support for translation. Yes, I need a projector with notebook
It would be helpful if the moderator could take care of the discussion, so that I can focus on the content lecture, argumentation strings, bundling and so on.

4) The cooperation of Islamic, Christian and Russian telephone crisis line in Berlin – Under one roof!?!?

Conference-room

Uwe Müller, Director of the Churchbased Telephone crisis line, Berlin

Tatjana Michalak, Director of "Telefon Doweria" (telephone crisis line in Russian language)

M. Imran Sagir (Director of the Muslim Telephone crisis line), all in Berlin

We would like to share our experiences in the cooperation of the three services over the past years and to evaluate them critically. We would like to talk and to encourage others to cooperate. We would like to offer our help to promote cooperation.

It will be a retrospective of the joint work with the focus on practical experience. The successes, synergies and insights as well as challenges, questions and doubts are addressed and discussed. The participants will be sensitized to the topic with a few short methods and taken into the discussion.

In addition to the short presentation and / or the introductory statements we would like to discuss with the participants and show some short films to deepen the impressions.

We would like to encourage participants to seek cooperation. We would like to benefit from the experiences of the participants and to encourage them. For challenges and problems, we would like to look for possible solutions together.

If there are participants who speak only English, we need translation.

We need a projector.

A) Intercultural and interfaith exercises III

Audi Max

Dr. Dominiek Lootens, lecturer at UCSIA, Antwerp, Belgium

16.30 Coffee / Tea

17.00 - 18.00 !!! **Reflection-groups**

18.00 !!! **Planting of a SIPCC tree**

Courtyard

19.30 Dinner- **Celebration** – Thanksgiving

Audi Max

THURSDAY, 7 September; 2017

Theme of the day:

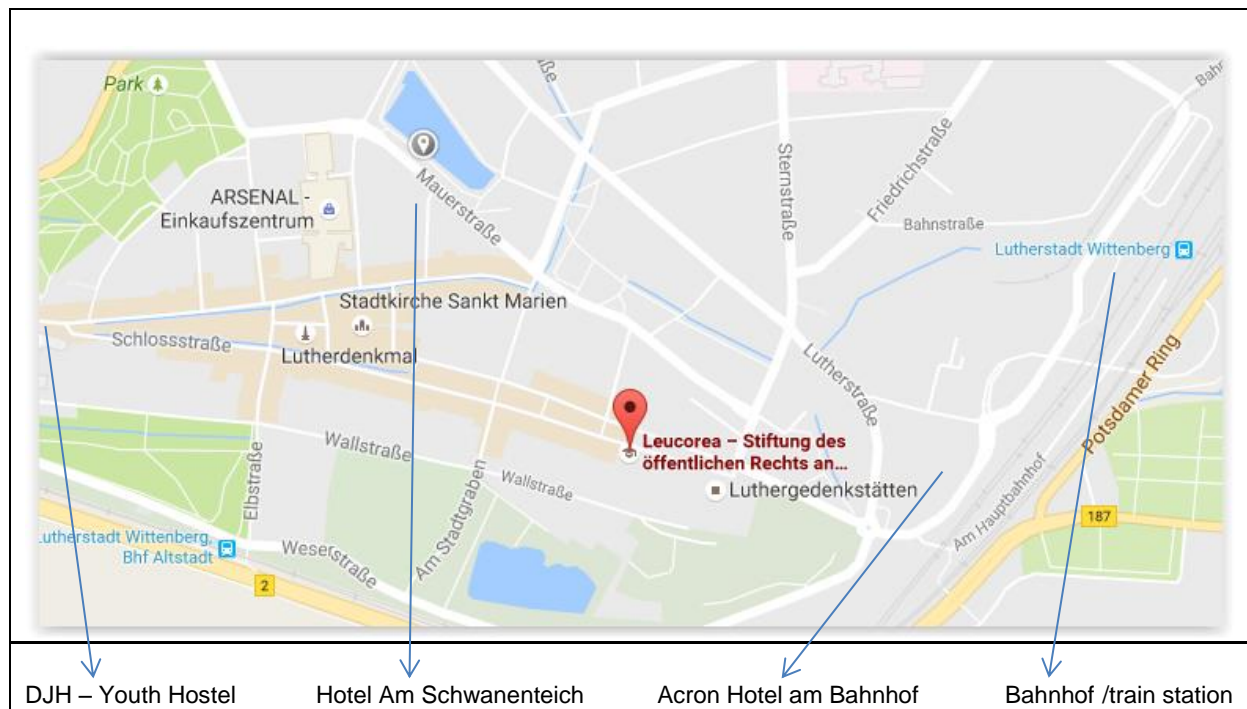
Human Dignity as Challenge for care and counselling – evaluation and future activities

Breakfast in your hotel!!

8.30 – 8.50	Devotion	Audi Max
9.00 – 10.00	Interreligious Forum: Reflections on the Seminar Moderation: <i>Prof. Dr. Kathleen Greider</i>	Audi Max
10.00	Coffee / Tea	
10.30 - 12.00	Reflection-groups: Individual evaluation of the Seminar	
12.00 – 12.45	Plenum: We go into the future –Human Dignity and care and counselling: <i>Prof. Greider</i>	Audi Max
	Invitation Seminar 2018: <i>Hafiz Senad Podojak</i> and <i>Helmut Weiss</i> Spiritual closing	
12.45	Lunch and ending of the Seminar	



Wittenberg Marketplace



After your arrival in Lutherstadt Wittenberg, please come to Leucorea. The distribution to the hotels will take place there.

How to come to Wittenberg

By air: fly to Berlin – Tegel; take a shuttle bus to train station Berlin Hbf (main station); from there to **Lutherstadt Wittenberg Hbf** (main station) by train.

Train: **Lutherstadt Wittenberg Hbf** (main station); from there about 15 minutes walking distance to Leucorea; or take a taxi (about 6 – 7 €)

Car: parking places (without charge) in the back (courtyard) of the Leucorea

V E N U E

LEUCOREA

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