

# The Global Horizon in German Protestant Church Education<sup>1</sup>

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## Abstract

*Karlo Meyer untersucht die kirchlichen Bildungsangebote, neben dem normalen Religionsunterricht in der Schule. Er zeigt auf, dass dieser Bereich unterentwickelt ist, d.h. relativ wenige Publikationen im Vergleich zu dem Angebot für den Unterricht in den öffentlichen Schulen. Kirchenunterricht oder Unterweisung der Kirchen für die Kinder und der Konfirmanden – Unterricht werden besprochen. Hier versucht Meyer besonders den globalen Aspekt der kirchlichen Unterweisung in den Protestantischen Kirchen in Deutschland einzuordnen und kritisch zu würdigen. MK*

As there are already regular Religious Education lessons in German State Schools, Protestant Churches provide religious instructions for youngsters mainly in “children-services”, in confirmation classes (for 1½ years) and in smaller project groups. Even though the time is limited, the global horizon of religious matters should be taken into account. This paper takes up the limited number of publications on this field and suggests a systematic frame considering the special circumstances of church education. The church has limited time but in opposite to state schools, the opportunity to practise religion: in the fields of liturgy (Greek: leitourgia), social and diaconal work (Greek: diaconia) and the experience of community (Greek: koinonia). Global religions can be taught in these fields to gain a wider understanding of their own religious identity. In Germany, Protestant Religious Education is run by two institutions: by the church and the state. Let me start with a short introduction in this system and then go on to our major theme the global horizon in the Church Education, especially the confirmation classes.

## Introduction: the German Situation of Protestant Church Education

In opposite to many English speaking countries, all German *state schools* have Protestant, Catholic and in some areas nowadays also Muslim Religious Education. This is because of the German concept of “religious freedom”. This consists of two ideas: (1) All citizens in Germany are free to choose their religions and (2) the state supports it. Providing Religious Education in state schools is one way of this support. We call this “positive” religious freedom. – By the way 95% of all schools are state-schools.<sup>2</sup>

The Religious Education in these schools is taught for 2 hours a week and for pupils up to year 13. Therefore it is much more influential than the church education. Christian matters are taught in an open ended approach (e.g. life themes, Biblical themes, other religions). Themes, which are directly linked to church activities, are only very rarely included (e.g. liturgy).<sup>3</sup> I have published already about the global

religious horizon of state RE before,<sup>4</sup> so I will discuss the German Church education instead of school education today.

*Church Education* is provided in a comparatively small number of lessons. There are three major pillars of German Protestant church education.

1. Children's service and children's groups: groups of 5-20 protestant children from 5-10 are taught mainly on Bible-stories (it is comparable with a Sunday school, but the form is a service not a lesson). Only a minority of protestant children participates in this.
2. Confirmation class: All major themes of church are taught in the confirmation class within two years for 12 to 14 years old boys and girls. There are groups of 5-40. About 90% of all protestant youngsters participate in it.
3. Adult Education: It is partly given in the parish and partly in specific institutes (like the "EEB": Protestant Adult Education Institute). They provide a wide range of seminars and courses, from pottery and nursery courses up to Bible lectures and musical seminars. Only a minority of Protestant, especially the active members, visit those seminars.<sup>5</sup>

Here I want to concentrate on the course which nearly all Protestant have once participated: the two year confirmation class. In difference to the school, this class has the aim of developing the identity of the young people as members of the Christian church, or giving a first inside into this identity. Themes like "Jesus", "Our Parish", "Christian Charity Projects", "Baptism" and "Eucharist" are normally taught. Many of them get here the first time in their lives in touch with active members of the church. Two years for the first encounter with the parish are short; so many people in Germany may ask: "Is there any space for the global horizon within those two years? All time is needed for getting an insight into the live of the parish."

## **The Global Horizon**

Looking around in the western world, the "globalisation" cannot be ignored anymore. Media, music, internet and many other elements create a world for young people, which is far wider than the horizon of their local or national surrounding. The global religious issues play a significant role in their lives, like the news about Islam and fundamentalism or about Jews and Muslim in Israel, like the religious music or even religion in advertisement, which often uses more or less hidden religious elements or reminiscences.

Many of these media can be used as stimulation or motivation in the confirmation lesson, e.g. "Religion in advertisement". However, the time for the actual teaching of global themes in these two years is in fact very limited. Many pastors or deacons do not touch these themes.

In my opinion this has to be changed. Protestant Christian parish life is not an inner German affair. It is important to incorporate global religious matters in these lessons, and to get a glimpse of the diversity of Christian faith and the relation to the other religions to understand that the youngster belong to the huge and diverse com-

munity of Christians and that we cannot have a religious life without dialogue with the other religions. It *can* be changed in spite of the limited time by *involving* the global horizon in the classical themes. This does not mean to replace old themes but to add here and there aspects which can widen the perspective of the pupils.

In order to demonstrate, how this can be done, I want first to explain and develop a thematic frame in which such an implementation makes sense. First of all, two general concepts of confirmation lessons will be introduced, which are more outstanding among others. Following the steps of these concepts, I present my own concept. Inside this I want to give examples how to include worldwide religious matters.

## General Thematic Frame of the Confirmation Lessons

Michael Meyer-Blanck suggested two major themes for Confirmation classes: 1. “diakonia” (the social engagement of the church). 2. “Liturgy” (the different ways to communicate with God).<sup>6</sup> Both fields can be combined: a Biblical example for such a combination can be the story of the blind beggar asking Jesus to have mercy: The suffering of the beggar and similar people nowadays can be experienced by the pupils, it will become an long lasting experience by visiting an institution like a hospital. So the beggar’s call for help can deepen social experiences (“diaconical aspect”). It can be found in the service as well in the word “kyrie eleison” and help people from different backgrounds to express their needs in front of God (“liturgical aspect”).

A systematic-theological example is the problem of “theodizy” (“Why is there moral and physical evil, in spite of God’s love?”). It can be handled not just as a theory but in contact with the sick (“diaconical aspect”) and it can be handled in prayers or psalms to express sorrow and anger in front of God (“liturgical aspect”). I would like to take up these two superstructural themes for my own structure of confirmation lessons.

Another concept is offered by Wilhelm Gräß.<sup>7</sup> In his opinion, the story telling in a Christian community and a “workshop approach to the service” (“Gottesdienstwerkstatt”) are the major themes for the confirmation classes. The stories can be Bible stories as well as lifetheme stories. Telling stories, listening to them and creating own liturgical elements forms a congregational community among the youngsters. Here I would like to take up Christian community in general as an important major thematic structure for confirmation classes. This aspect is more than story telling and service; it is partly overlapping with the theme “liturgy” by Meyer-Blanck, but it has its own importance in the confirmation class.

With these themes, both authors, M. Meyer-Blanck and W. Gräß, characterize the confirmation classes by *church activities*. Involving in these church activities is the specific opportunity of Christian parishes for their own education and it is different from those in school education. An overlapping with the school is very seldom with these themes.

So in my opinion there should be a combination of these three superstructural themes. For conformity reasons I use the Greek terms: diakonia, leitourgia, koinonia.<sup>8</sup>

- *Diaconia*: The youngsters should learn about the social (or environmental) activities of the parish and experience how they feel themselves about taking care of people.
- *Leiturgia*: The youngsters should learn how to communicate with God, and how the church offers this communication in a structured way like a service.
- *Koinonia* (Greek: community): The youngsters should experience community by listening to stories or to songs, in retreats and during the service with other members of the congregation.

So we can express the general aim of confirmation lessons with these themes: To pave the way or to strengthen the identity of the young people as Christians by learning about the basic experiences in the church characterized by *diaconia*, *leiturgia* and *koinonia*.

The advantage of confirmation lessons in comparison to Religious Education of state schools is that: the authentic environment let the youngsters not just reflect themselves on the themes, but getting in touch with the praxis.

Most young people who participate in the confirmation lessons have got nearly no experience with Church activities. Thus it is necessary to provide them possibilities in the classes to gain experiences on their own, especially in those fields mentioned above.

## **Global Dimensions in Confirmation Classes**

Now we can come to our specific theme: In the strong influence of globalisation nowadays, we must take into account the world dimension of Christianity and the other Religions:

- We, as Christians are a big community, including nearly all countries. This worldwide community has a lot of things in common but also a lot of differences.
- We, as Christians should keep in dialogue with other religions and let others to express their different views. In the booklet of EKD "Identity and Communication" published by a commission of the Protestant Church of Germany, the commission emphasizes the need for dialogue with other religions in the RE lesson. This applies also to the confirmation lessons.<sup>9</sup>

The aids about these global matters for confirmation lessons are rather rare and scattered in different books. We will present them together structured by the three folded concept of confirmation lessons described above. The global horizon can become obvious in social work, in the services and in the experiences of community. Let me start first with the global Christian horizon and go then to the other religions.

## **The Global Horizon of Christianity in the Teaching of Confirmation Classes**

1. The youngsters should experience the diversity of Christianity all over the world. German Youngsters tend to regard their experiences with the Protestant and the Catholic Church in Germany as the typical experience of the worldwide Christi-

anity. Therefore, giving them a sense and a glimpse of the diversity of Christianity can give them the experience of being a member of a many folded worldwide community. Artefacts, songs and One-World-products from Christians of other countries can be seen, can be bought, touched and sung in a German Church. In a lesson these elements can be experienced with all senses and later arranged on a world map. It can help to visualize the diversity of Christianity. [Further *literature*: Becker u.a. (Hrsg., 1997), Projekt Ökumene. Auf dem Weg zur Einen Welt. Arbeitsbuch Religion – Sekundarstufe 1, Düsseldorf/ Stuttgart10]

- 1.1 The experience of community (*Koinonia*) among all Christians will only find a deeper level by personal contacts with other Christians. Special arrangements should be made inviting Christian visitors from other parts of the world to come together with the pupils. Missionaries who were in foreign countries, may also be invited in the lessons.

[*Example*: We arranged a Project-day with Christian visitors from Tanzania. After an introduction of the situation of Tanzania and Lutheran Church we started different workshops. Each workshop consisted of one Tanzanian guest and one (or sometimes none) translator and several pupils. One group prepared a meal, another a Tanzanian fire place, one group arranged a fashion parade with Tanzanian cloth, another one made a Tanzanian football, a final group learned a Tanzanian song. Afterwards all results were presented and we celebrated a small German-Tanzanian service. Each group contributed and did parts of the service. Further *literature*: F. Sorkale (1989), „Ihr seid ein Brief Christi. Eine Unterrichtseinheit für Konfirmandengruppen für 4 x 90 Minuten und einen abschließenden Gottesdienst“, *KU Praxis* 26/1989, p. 74-82 und K.-D. Mroßko u. a. (ed., 1993), *Lebendige Kirche in einem armen Land. Tansania. Unterrichtsskizzen und Materialien (Kopiervorlagen) für die Grundschule und für die Sekundarstufe I und II (auch für die Berufsschulen)*, Neuendettelsau]

- 1.2 The pupils of the confirmation classes can help to prepare services (*Leitourgia*) for the “One World Project”, at Mission Days or at the “World Day of Prayer”. In the participation of the service, like singing a Tanzanian song or praying a prayer from China, they will be connected on a spiritual basis with the Christians of other countries. Singing songs and praying prayer from another culture can be experienced in a much more lighthearted mood in difference for example to matters of diakonia.

[*Example*: R. Starck has presented an example with pictures of the practice of Baptism from all over the world, like an african baptism of an adult in a river, an orthodox baptism drowning the whole body of the baby in a big cattle like in a bath and so on. With these pictures and quotations from the bible (e.g John the baptist in the river, the comparison with a bath in the letter to the Ephesians...) they create a liturgical introduction for the Baptism of one of them – presenting the diversity of handling the baptism all over the world. (example by R. Starck (1989), „Taufe – zur Bedeutung der Taufhandlung. Ein Baustein für 90 Minuten“,

*KU Praxis 26 „Durch den Horizont sehen ... Lernen aus der Ökumene. Bausteine für die Gemeindegemeinschaft, p. 69-73) Further literature: EMW Material with Pictures on Easter, Christmas, Pentecost, e.g.: EMW (1998, Hrsg.), Pflingsten hier und anderswo. Ein Heft für Schülerinnen und Schüler, Hamburg see as well the comparable material by Catholic journal “Sternsinger”<sup>11]</sup>*

- 1.3 Social Welfare (*Diaconia*) is not only a matter of the local problems and it is not just donating money for overseas natives. We should involve in a mutual process. Even it is more difficult to arrange them both, “giving” and “taking” should be experienced. They give by participating on projects like painting advertisements, collecting old clothes, selling fair traded goods (for example fair crafted and fair traded footballs for the European Championship). They can take e.g. by receiving little presents created in other countries from the One-World Shop. *Example:* A project day in a missionary institution can give an insight into the diversity of missionary work today. A missionary for example told the group how he helped a poor street boy in South Africa and what he gained from their later friendship. Several months later the youngsters discussed what they should donate for during the confirmation feast. Different projects were presented like the street-kidsproject in South Africa, a project in Brasil, a hospital in their own town and a “Street Worker Project for Youngsters” in the nearby city of Hannover. After a long discussion they decided to support the streetkids in Hannover and give a smaller extra donation to South Africa. The teaching about South African street worker had opened their interest of projects in their own surrounding. *Further literature:* ‘Jugendmagazin zur Dekade zur Überwindung von Gewalt: EMW in Kooperation mit den anderen Missionswerken (2001), Mach mit! Gewalt erkennen – Konflikte lösen. Ein Jugendmagazin zur Dekade zur Überwindung von Gewalt, Hamburg]

## **The Global Horizon of World Religions in Teaching Confirmation Classes**

2. Meeting and discussing with people from other faiths raises new questions about one’s own religious practice. In exchange of the ideas and in shared activities with people from other faiths, the pupils can gain a new impulse and widen the horizon in the fields of Christian *Leitourgia, Koinonia and Diaconia*. In Germany, Christianity is regarded as “normal” religion; members of other religions are rather regarded as strangers. The contact can reduce misconceptions of the other faith, and give new insights in one’s own faith. During the time of confirmation classes the theme “Islam” or “Judaism” is often taught in school. In opposite to the school, the confirmation lesson can only teach few aspects in such a short period of time. The dialogue should be the main theme as a way to experience common experiences and differences. There may be a hidden or even verbalized resistance against such themes not so much among the pupils but in the parish. For the parish may need its own educational way to get in touch with other religious groups. In the frame of confirmation classes neither colleagues in Hanover and Hamburg nor me experi-

enced such a resistance among the pupils or their parents. In this connection: The lessons are not the time for polemics. Already in 1964 W. Neidhart wrote about polemics towards people of other faiths in confirmations classes and his concept meets the point until now (even he referred to the Catholics).

- “1. Every polemic comment appeals to the aggressivity of the youngsters. It tends to confirm their disdain of the minority or helps them to compensate fears of the others...
2. Every polemic comment in front of 15 year old youngsters has to simplify the position of the other side. To demonstrate the differences in a clear cut way, the picture of the other side tends to be a caricature ... absent persons cannot defend themselves, so it is easy to demonstrate the superiority.
3. If the pupils love their teacher or pastor, each of his polemic comments can be carried to other people in a simply and radicalised way. They do not have the intellectual abilities for a varied judgement and can overrate the affective side of his comment. While he is describing a picture in nuanced grey colours, they will paint in black and white.”<sup>12</sup>

Therefore the aim of an encounter with other religions is to listen respectfully and to train to express one's own religious position. *Example:* There will be a new book for confirmation classes in the middle of 2005 published by the United Lutheran Church in Germany (VELKD). Each chapter will have one page about Judaism, so there will be a page about the Jewish service, about the Jewish prayer, Jewish community, Jewish ideas about freedom and so on. The book will be published by N. Dennerlein and M. Rothgangel. Because this publication will cover many ideas on teaching about Jews in confirmation classes, we will concentrate in the following examples on the dialogue with the Muslim community in Germany (other religious communities are infinitesimal minorities).

B. Kappes described a mutual Project day of Christian and Muslim youngsters in a mosque and in a church. The youngsters learned about differences of teaching styles and environment, the different value of sexuality and they represented Christianity and learned to identify with their own tradition in front of another faith (by B. Kappes (2003), „Zwischen Kirchturm und Moschee – Interreligiöses Lernen in der Konfirmandenzeit“, in: C. Mork (ed., 2003), *Konfirmandenzeit als Biographiebegleitung* (Arbeitshilfen KU, Nr. 22), p. 123-135; ) Further literature: H.-Chr. Goßmann (1994), „Interreligiöses Lernen im Konfirmandenunterricht. Ein Moscheebesuch und seine Folgen“, in: ders. (ed., 1994), *Zwischen Kirche und Moschee*, Hamburg-Rissen, p. 38-42 and H.-Chr. Goßmann (1996), „Die Behandlung des Themas ‚Islam‘ im Konfirmandenunterricht“, in: *Lernort Gemeinde*, without year., vol. 2, p. 43-4513]

- 2.1 *Koinonia* can be experienced with other religions because we share together some stories and traditions. We do not understand *koinonia* here in the original meaning as Christian community but as a Muslim-Christian community or Jewish-Christian community, as we share the stories of Joseph, Abraham or Mary (they

divide us but also connect us) and we share a spiritual interest or a spiritual search in a society where secular thinking is much more powerful in the public life. (Th. Sundermeier has suggested here the concept of “convivence”) Like the “koinonia experience” with other Christians the experience of community with members of other faiths depends on the direct encounter. Nevertheless it is important to keep a balance between the experience of the strangeness and the common basics.<sup>14</sup> Probably both points (strangeness and common basics) will occur on their own in the meeting of Jewish and Christian youngsters or Muslim and Christian youngsters. A difficult theme are discriminations: Discriminations of Christian community in Muslim countries can be mentioned and may find the answer that Turkish Muslims in Germany agree with the protests against such discriminations. So the youngsters may learn to distinguish between different sort of Muslim communities, cultures and positions. The Christian may hear about discrimination of Turkish people or Jews in their own country and have to think about, how to react. [Example: Not every parish has direct contacts to Muslims, so we want to give an example of koinonia by common stories. Knauth and Schroeder have suggested to tell the story of the Biblical Joseph and Koranic Yussuf in a confirmation class with only boys (Gen 37-50, Sure 12). With green and violet cards for headlines they demonstrate which version is told now. The pupils can compare and can identify with the development of a boy becoming a man, how to feel as a stranger in another country and how to solve conflicts with brothers and one's father (by Knauth, Th./ Schroeder, J. (2002), „Yusuf für Jungs. Die Josefsgeschichte als interreligiöser Lernanlass“, in: Knauth, Th. (ed., 2002), *KU – weil ich ein Junge bin: Ideen – Konzeptionen – Modelle*, Gütersloh, p. 118-136)]

- 2.2 In the field of *Diaconia* we can gain a new perspective through sharing experiences with people from other faiths. The youngsters can experience that it is possible to work together with the other religious communities, even there are different opinions in matters of faith. For example in fair trade or kindergarten or the welfare for senior people. [Two examples from the church practice as follow: First: In Göttingen Muslim, Jewish and Christian Parishes supported the heart operation of a Palestinian girl through the initiative of a group “Abrahams Round Table” in Göttingen.<sup>15</sup> Second : Since the end of the 80's, a Muslim gentleman offers an open meeting and dinner for lonely people at Christmas Eve in Norway. During the last years the Protestant pastor came regularly to visit the group after the Christmas service and Muslim representatives came as well. Other examples are experiences with Muslim children in Protestant kindergarten, as well as the theme “Muslim seniors in Protestant retirement homes” Kirchenamt der EKD (2000, Hrsg.), *Zusammenleben mit Muslimen in Deutschland. Gestaltung der christlichen Begegnung mit Muslimen. Eine Handreichung des Rates der EKD*, Gütersloh Further *Literature*: M. Stiegel (1996), „Phantasie der Liebe. Seelsorgerliche Begleitung einer türkischen Familie“ EMW (1996, Hrsg.), *Arbeitsheft Weltmission '96. Was glaubst du denn?*, Hambrug, p. 46-50 ]

1.3 “*Leitourgia*” for confirmation classes can only be based on the Christian faith. Nevertheless many liturgical forms have developed in exchange with other religions, e.g the call “kyrie eleison – Lord have mercy”, the psalms as part of the Jewish service and some even inspired by Egypt religion. There is the old gesture of kneeling, the old tradition of incense or or a liturgical colour like white and gold on the paraments as colour of the sun. So in the confirmation class, the rituals of other religions can be brought out as examples: how Muslims pray or how Buddhists meditate. The youngsters will have a new idea that praying is not only closing your hands but can be done also with different body gestures. They can later develop their own way of praying. Another aspect could be, how Muslim music or recitation sounds, and how Christian Gregorianic. How does this music make them feel, what sort of Christian music they like? Care is needed not just to incorporate the other religious tradition. A classical problem is the popular celebration of Jewish Pessach as introduction for the Eucharist in Christian communities. Eating Matzen and bitter herbs seems to be a good illustration of what Jesus did during the last supper. The problem is that many Jews regard this as a sort of “occupation of their tradition”. Even we taste bitter herbs and matzen we have to make clear that we do not celebrate a Jewish feast but only share some experience Jesus may have had.

[*Example:* On the floor there are photos with praying people from different religious traditions. The youngsters choose a picture and describe the gesture. We try some of the gestures with the whole group. How would you feel to pray with a praying scarf arround your hat. How would you feel to pray with your forehead on the floor? On a leaflet they choose a prayer they like (or write one on their own) and think about an appropriate gesture they are willing to present. In the next lesson we go inside the church and each of them chooses their place in the hall, which fits to their gesture and their prayer. Lighting a candle at each place the whole group visits each praying place, hears the choosen words and sees the specific gesture. So in this small unit the strange gestures of praying broadens the horizon of how we can pray and what we may express with it. Further literature: Chr. Berthold-Scholz/ Th. Bruinier (2002), *Licht. Jüdische Symbole im KU, Konferen-* normal 76, 2002/11, Güthersloh]

## Conclusion

3. (a) Participation in the field of social welfare, services and community (*Diaconia, Leitourgia and Koinonia*) are chances for the confirmation classes to earn more practical experience what parish life means. (b) These experiences should be extended by involving matters of the worldwide Christian faith and by dialogues with other religions as well. (c) Incorporating the worldwide dimension in the already existing set of themes and using the opportunity of guests from other cultures, countries or religious traditions, give the chance to find a wider horizon even in a limited number of lessons.

## Notes

- 1 This essay is based on a paper delivered at the „International Seminar on Religious Education and Values“ July 2004 in Philadelphia. The second part is the translation of a paper delivered at the Nurnberg Forum in September 2003; it will be published in the volume of this conference by J. Lähnemann.
- 2 The actual number of private schools is 136 in comparison to 3431 state schools („allgemein bildende Schulen“), that is 47,033 pupils compared to 991,201 pupils in state schools in Lower Saxony, according to a phone call with the ministry for education at 16th August'04.
- 3 M. Meyer-Blanck (1997), „Religion und Reflexion. Zur Frage liturgischer Elemente und religiöser Praxis im Klassenzimmer“, in: M. Wermke (1997), *Rituale und Inszenierungen in Schule und Unterricht* (Grundlegungen Bd. 2), Münster, p. 60-74, p. 62.
- 4 K. Meyer (1999), *Zeugnisse fremder Religionen im Unterricht. „Weltreligionen“ im deutschen und englischen Religionsunterricht*. Neukirchen.
- 5 The official list of the Evangelical Church of Hanover includes as well educational offers for specific groups like institutes for RE-teachers or for diacons and specific educational approaches to the room and interior of a church (Kirchenpädagogik), cf. *Evangelisch-lutherische Landeskirche Hannovers (2002), Kirchliches Leben im Überblick. Fakten – Entwicklung – Herausforderungen*, Hannover, p. 197-226 (the children service is not mentioned in this chapter and strange enough in the whole survey). Another broad field is the educational work in the kindergarten run by the church, The religious educational approaches in kindergarten are changing from parish to parish and are often very limited, therefore general educational statements for them are not possible.
- 6 M. Meyer-Blanck (1995), „Eigene Fragen contra Tradition ? Aneignung contra Vermittlung? Die Ziele und Inhalte der Konfirmandenarbeit im Gespräch mit den Ergebnissen und der Auswertung der Studie“, in: Th. Böhme-Lischewski/ H.-M. Lübking (ed., 1995), *Engagement und Ratlosigkeit. Konfirmandenunterricht heute – Ergebnisse einer empirischen Untersuchung*, Bielefeld, p. 167-182, p. 180-182. Cf. M. Meyer-Blanck (2003), „Konfirmation als öffentliche Darstellung mündigen Christseins: Zur Theologie der Konfirmation im Anschluss an die neue VELDK/EKU-Konfirmationsagende, in: Carsten Mork (ed., 2003), *Konfirmandenzeit als Biographiebegleitung* (Arbeitshilfen KU Nr. 22), Loccum, p. 39-44, p. 42
- 7 W. Gräb (1998), *Lebensgeschichten. Lebensentwürfe. Sinndeutungen. Eine praktische Theologie gelebter Religion*, Gütersloh, p.280-282; cf the rather liturgical approach in W. Gräb (1988), „Liturgie des Lebens. Überlegungen zur Darstellung von Religion im Konfirmandenunterricht“, *PTh* 77, p. 319-334
- 8 For the Greek terms cf.: H. W. Beyer (1935), „diakoneo, diakonia, diakonos“, *ThWNT* II, p. 81-93; H. Strathmann (1942) „leitourgeo und leitourgia im NT“, *ThWNT* IV, p. 232-238; F. Hauck (1938), „koinos, koinonos, koinoneo koinonia, ...“, *ThWNT* III, p. 789-810.
- 9 The authors demand „ein interreligiöses Lernen, das schrittweise schon in der Grundschule zu beginnen hat. ...Respekt vor den anderen ist im Gespräch einzuüben. Gemeinsames und Unterscheidendes zu verdeutlichen.“ (p. 55), *Kirchenamt der EKD (ed., 1994), Identität und Verständigung. Standort und Perspektiven des Religionsunterrichts in der Pluralität. Eine Denkschrift*, Gütersloh.
- 10 General Informations for teachers in: U. Becker/R. Benhöfer/R. Schacht (1998), *Mission? Mission! Hintergrundmaterial und Unterrichtsbausteine*, *Reliprax Spezial* 7. Jg.

- 11 Cf. the description of a service in Tonga for pupils in J. Lay/K.-D. Mroßko (1993), *Gefährdete Paradiese. Christen im Südpazifik. Unterrichtsskizzen und Materialien*“, Beilage 1 von „*Mission 1993 – Mappe – Unterricht*“, Neuendettelsau.
- 12 W. Neidhart (1964), *Konfirmandenunterricht in der Volkskirche*, Zürich, p. 161-162.
- 13 H. Langel (2003), „*Abenteuer Religion*“, *konfernormal* vol. 82, 5/2003, Gütersloh.
- 14 Cf. K. Meyer (1999), *Zeugnisse fremder Religionen im Unterricht. „Weltreligionen“ im deutschen und englischen Religionsunterricht*. Neukirchen, p. 264-290
- 15 *Evangelische Zeitung* 28/ 11th July 2004, p. 17: „Salwa wurde operiert. Religionsübergreifende Initiative setzt sich ein“.

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