

Listener Group - Tobias Kläden (Catholic Perspective).

Three preliminary remarks:

- We all do not speak for an institution or even for a whole continent, but from our respective individual perspectives. So, I am not speaking for the Catholic Church, but from my perspective as a Catholic.

- Unfortunately, despite considerable efforts, there were significant technical problems in the conference management on my end (and as I heard on others' as well), so that I was not able to attend the workshops as it was planned and agreed upon.

- I am very impressed by the wealth and diversity of inter- and transnational relationships that exist within the EKvW. This is a great treasure. I would like to know more about this - what effect do these relationships have in the "normal" congregations of the EKvW? For example, do the transcultural congregations radiate beyond themselves? If so, how do they do that? I would like to emphasize some points that have been mentioned, but where I think certain accents are worth adding:

1. on the keyword of digitality: this is about much more than "cheerfully following the media change" (Großhans). Of course, that is also important. But the real challenge is not to be present in an additional field with experts. The question is not: How do we meet people on the net? but: How do we meet people in a world characterized by networking/digitality (which means, for example, with Felix Stalder,

a) a far-reaching algorithmization of many processes,

b) the increased enabling of communality and increased expectations of participation, and

c) a fundamental textual referentiality, i.e. a fragmentarization and recombination of texts)?

There are still big problems to be tackled

2. in chapter II the mission paper looks at modern society and wants to enter into symmetrical, equal communication with it (one must be careful not to emphasize this too much, otherwise it seems as if one lets oneself down to the "same eye level" from above). For two areas I would like to emphasize this:

a) in communicating with the plurality of social milieus (much work has been done on this in recent years, but the enthusiasm seems to have faded in the face of the ambitious task): It must - still - be a matter of not blocking access to the Gospel for other, "unchurched" life worlds (not for theological but milieu-related reasons of course) through one-sided milieu-drenched communication.

b) in communication with the "non-denominational people" (who would not even label themselves such) - I emphasize this from my East German perspective, although the phenomenon is by no means limited to East Germany. Incidentally, only a small minority of these non-denominational people are seekers and questioners; the majority are religiously indifferent people. The appropriate attitude would be that of ecumenism of the third kind (Eberhard Tiefensee), if ecumenism of the first kind is the inner-Christian and that of the second kind is that between the monotheistic religions. It is then not a matter of bringing the others to us; not of presume a deficit in the others, but of respecting them in their otherness, their alterity. It would be first to ask: What can I do for you? according to Jesus' question "What do you want me to do for you?" (Lk 18:41).

Mission then means learning from one another, as a reciprocal event. The missionary not only brings the good news to the other but can also learn the Gospel anew from the other.

According to the motto of the former bishop of Aachen, Klaus Hemmerle, quoted by Philipp Elhaus: "Let me learn you, your thinking and speaking, your questioning and being, so that I

can learn anew the message that I have to pass on to you. Learning the Gospel anew from the non-denominational is challenging as well as exciting, but it cannot be done otherwise in a secular society.