

Christel E.A. Weber

PROPHETISCHES PREDIGEN

ALS SICHTWECHSEL

EINE INTERKULTURELLE STUDIE

ANHANG: TRANSKRIPTE DER INTERVIEWS

INHALT

I. TRANSKRIpte DER SÜDAFRIKA-INTERVIEWS	5
1. S - A. - If you remain silent the rocks will cry (A./K2).....	5
2. S - J. - The train (J./K1/K3).....	8
3. S - H. - Prophetic inspiration - Pentecostal AIC (H./K2)	11
4. S - T. - Crossing the border (T./K1).....	16
5. S - M. - The Good Samaritan (M./K1).....	25
6. S - N. - Becoming bold like Desmond Tutu (N./K2).....	27
7. S - J. - The willingness to open up to one another (J./K1)	39
8. S - D. - To get in and out the tomb you need to bend low (D./K3)	43
II. TRANSKRIpte DER USA-INTERVIEWS.....	52
1. USA - D. - Make Hyde Park home space (D./K4).....	52
2. USA - M. - Jonah: called into ministry (M./K2)	56
3. USA - D. - We shifted to real issues (D./K2)	61
4. USA - G. - Begging for a leader (G./K3)	65
5. USA - W. - Chicken's coming home to roost (W./K2)	71
6. USA - An. - Religious masturbation (An./K1)	78
7. USA - R. - The Jesus movement (R./K1/K4).....	81
8. USA - L. - Statistics (L./K1/K4).....	87
9. USA - A. - Keep the ball rolling (A./K4)	91
III. TRANSKRIpte DER DEUTSCHLAND-INTERVIEWS	98
1. D - A. - Lebt in anderem Geist (A./K1).....	98
2. D - An. - Ausreise nein (An./K2.1)	101

4 INHALT

- | | | |
|----|---|-----|
| 3. | D - C. - Lebendige Steine (C./K1/K2)..... | 103 |
| 4. | D - Ch. - Jesse Jackson und Desmond Tutu in Soweto (Ch./K1/K2)... | 110 |
| 5. | D - D. - Gott weint (D./K3) | 113 |
| 6. | D - I. - Prophetische Kollegin (I./K1/K1.2) | 119 |
| 7. | D - S. - Menschenfischen (S./K1) | 125 |
| 8. | D - T. - Bindung versus Freiheit. Reformationstag (T./K1)..... | 129 |

I. TRANSKRIPTE DER SÜDAFRIKA-INTERVIEWS

1. S - A. - IF YOU REMAIN SILENT THE ROCKS WILL CRY (A./K2)

- 1 I Would you tell me about a sermon which you call prophetic? #00:00:21-7#
- 2 B I'll go look at yesterday's sermon. Yesterday was a fall seminar of one of United Reformed Church students. He had to perform in front of the church leaders and they had to evaluate whether the preaching was good or not and I would definitely categorize that as prophetic preaching, because it dealt with the issues of the community and laid so much emphasis. His text was Luke where Jesus was entering into Jerusalem on the donkey. He emphasized how there's a moral poverty in our communities, basically he comes from Albertina in the Western Cape and he focused greatly on that community and how so much has changed, drug abuse, alcohol abuse, theft, other crimes. He focused very much on the immorality of that community. So he moved greatly from that into action, where he questioned at the end of the sermon: »What are we going to do about this now?« We've heard that this a major issue, but what are we actually going to do about this issue? And what are we going to do? And I think that that is very characteristic in prophetic preaching: Do they punchline? And to constantly say that thing to remind us of the question. I can't remember but it was, if remained silent, the rocks will cry out. And then he kept on asking: Will you remain silent? Are you not going to speak? Otherwise the rocks will cry out. And at the end of that sermon, he gave that punchline again, the final one: If you do remain silent, the rocks will cry out. #00:02:13-4#
- 3 I How did he make the connection between the biblical text and those punchlines? #00:02:20-7#
- 4 B He engaged in a very exegetic way. In theology we are taught to look at the word. We have the text and in the text and in front of the text. So at his outset he dealt with what was the context in which the text found its origin and then he explained, how is it that Jesus finds himself in Jerusalem and then he explained that. And then he went over into the word in the text, explained the key terms and what building it has on the text itself. That

together was a third of his sermon. And he focused very greatly on those of us hearing the sermon right now. The punchline was always after he mentioned the drug problem and address us and then he said, so are we going to speak out. He would mention each problem and then address us: Are we not going to speak out. But one thing that was different in his sermon was, where you would have the usual charismatic and entire body, he was, I would not say calm, but he was much more at bay. Because it is not in his personality, I guess, to engage. Were it another person, I for example am fully engaged when I preach (laughs). So that was definitely interesting. But the punchline was always at the conclusion of a point after he mentioned something that was noteworthy at the conclusion. #00:04:04-6#

5 I Did the congregation respond? #00:04:06-6#

6 B Yes. It wasn't the usual choral response. I think it's because it's a smaller congregation. It's not your usual... They responded, yes, they did say Amen and so on. But it wasn't your usual more charismatic engagement that you would receive. But they did respond, yes. #00:04:27-6#

7 I Was there any kind of peak sentence you remember? #00:04:30-2#

8 B Yeah, at the end of the conclusion. Near the conclusion he went all out and he asked us: What are we going to do? So that was quite interesting. Everything was dependent on our action. #00:04:49-7#

9 I Where did the congregation find itself in the text, in the biblical text? #00:05:13-4#

10 B Actually I am not sure of that. But I do think because he chose the text of Jesus entering Jerusalem. I think we would assume the role, as you are talking about which role we would assume in the text, we would assume the role of the people surrounding Jesus, I think that we would do. #00:05:57-2#

11 I Ah ok. With all the problems the pastor mentioned. Ok. Tell me about the day, the time, what was going on in the congregation, in the people's lives, maybe in society, so that it had such an impact on the people. #00:06:26-1#

12 B He does not spend this much time at home, but because it was his trial sermon, we all travelled to see him preach and then. So it was a major event for the congregation and for the community itself, because it had been the first time that one of their community members set out to become a minister. So for them it was a moment of pride, of great excitement. So there was a lot of stress on him to deliver. So he dealt with it because in conversations with him days before he did say, that he is extremely worried about his community and I think this changed. So this was very close to his heart and his sermon it was very clearly emphasized the moral decay that his community was experiencing there. I think that is the well from which he drew inspiration of the sermon. So that that will be changed and that the community will be restored to a place where human dignity can flourish. #00:07:34-5#

- 13 I You told me that he linked this to the times of apartheid or even before, and biblical times and Noah and so on, didn't he? #00:07:43-9#
- 14 B No no no, that was a different sermon. #00:07:44-8#
- 15 I Ah, this was a different sermon. Ok, Ok. What happened after the sermon? Did you talk about the sermon with other people? #00:07:59-7#
- B Ja, definitely, we are theological students. So we definitely spoke about the sermon (laughs). And then interesting enough, in conversation with others, I shared the view, because I have spoken about this ministry that allows people substance abuse, I was very critical of the role they play, because they are not many people, so I was critical. And then one of the other students said »No«. He definitely thinks that they have a decisive role
- 16 to play and that they can make a major difference, even with the little numbers they have. So because for many of us substance abuse is a plague, it's in all our communities, so it's unavoidable. So we definitely discussed it and many of us were definitely moved by the sermon to go over into action. But what that action is is easily missed, because many of us did not deal with the... actual »What are we going to do now«. It's fine to be moved, but what are we going to do now. #00:09:03-2#
- 17 I Could you see other people in the pews responding? #00:09:05-2#
- 18 B Yes, definitely. #00:09:06-1#
- 19 I Ok, and how? #00:09:06-8#
- B They were definitely moved. Usual ministry is more physical, so people definitely engaged and responded. #00:09:22-5#
- 21 I Did they enjoy it or was it an uncomfortable message for them? #00:09:32-4#
- B I think this is the thing with prophetic preaching, because it's not comfortable. But even in the discomfort there is the sense of, I don't say entertainment or enjoyment, but this sense of »It will be OK«. #00:09:47-7#
- 23 I Like »we need to hear this...«? #00:09:47-9#
- 24 B Yes. So I do think that it was an uncomfortable message but they did enjoy the service, the sermon as such. #00:09:54-8#
- 25 I On a scale between truth and hope where would you put this sermon? #00:10:01-3#
- 26 B Truth. Truth. #00:10:04-9#
- 27 I Was there hope as well? #00:10:05-9#
- B Yes, definitely. I don't think a prophetic preacher can preach without preaching hope, because it is dependent on the resurrected Christ. All preaching is dependent on the resurrected Christ and there is no greater hope than the resurrection itself. So because he was focusing on text where the main character was Jesus I do think he did bring at the end of his sermon, he did bring the hope that there is, if dependent on how we engage the issues that face us, and the actions we go over into. #00:10:42-7#
- 29 I Did he mention the resurrection? #00:10:43-5#

- 30 **B** No. #00:10:49-0#
- 31 **I** I mean it was Palm Sunday. #00:10:49-5#
B Yeah. But in a way... Well, in the introduction of the sermon he did say, we are on our way to the crucifixion and the resurrection, so. #00:10:59-5#
- 33 **I** Do you remember his last sentence? #00:11:02-5#
- 34 **B** No, not particularly. #00:11:04-7#
I What do you think: Will you have moments when the sermon will come again into your mind? #00:11:20-1#
- 36 **B** Ja, I definitely think so. #00:11:23-6#
- 37 **I** And what are those moments? #00:11:24-8#
B I think, because there are many students who I speak to and who are my friends, because if we become engaged in the process it can be extremely frustrating and you become disappointed. So prophetic sermons provide you with strength and encouragement you need to take on, to continue the struggle. So I do think that in moments when I will be disappointed, that this sermon will remind me, that there is still reason to fight. #00:11:58-9#
- 39 **I** What do you think: Will the congregation respond to the sermon in terms of action or something like that? #00:12:04-8#
B Because I do not really know the congregation, I am not entirely sure if they would respond with action. But I sense, well from what I have gathered, there is an organization that was present who deals with substance abuse in the community. So I do think that they, since they are part of the congregation, they will do something. #00:12:35-1#
- 41 **I** Can you tell me anything about the deliverance of the sermon? The performance? Did something catch your eye? #00:12:40-8#
B That is what I mentioned earlier, he was not the usual charismatic and body language, he was not very effective in that sense. But because I think he had a different style, it was more calm, more conversational. I think also because the congregation might be used to that, I am not entirely sure. So I do think that he brought a different element in that sense where he challenged the norms of prophetic preaching, to still be a prophet, to still preach prophetically. But use a different style. #00:13:19-1#
- 43 **I** What do you mean with conversational? #00:13:20-7#
B It was more of a... not a hushed tone, but, it was more... softer. It was more conversational. It was not that constant voice intonation that goes up and down and the drama of preaching, it was not the usual. #00:13:40-1#
- 45 **I** I think, that's all. Thank you very much. #00:13:47-9#
46 **B** It's such a pleasure.

2. S – J. – THE TRAIN (J./Ki/K3)

B It was the week after the Paris attacks last year. And I was not at the sermon, but I listened to it online, after one of my friends was at the sermon. And it was preached by Alan Storey and since they put their liturgies online, I wanted to go and listen to it. Very disturbing sermon. Alan Storey was saying, there is no hope. If the man on the pulpit says there is no hope, you know, and you know when he says it, he is a ... ja. The sermon went on like, we are all part of the violent system which excludes people and ravages the earth. And we are all, he said, we are all on a train and we are all in first class, the economically powerful. And this train is heading towards a cliff. But on this train, on the back of this train, is the slaves of the world and they are also heading off this cliff. And we, the people who are on this train, on this track, descending into this cliff. The only thing that we can do now, there is no way in stopping this train, we are heading down, the only way we can, what we can do right now, is we can walk back and go sit with the slaves and commune with them. And maybe then God will stop the train. Ja. Deeply convicting to me. #00:02:20-1#

I Tell me about the day and the time you listened to this sermon. #00:02:25-4#

B It was the Paris attacks, I think on Friday, or something.. #00:02:33-2#

I Ja, the Paris attacks, ja. #00:02:38-5#

B Ja, ja. So I think that was on a Friday evening. And so this was the Sunday after that. So it was very close. I think the whole world was going in shock and stuff like that. And I think, I can't remember exactly what he did, but I think there died also two South Africans [not clearly understandable]. #00:03:07-6#

I Do you remember the biblical text? #00:03:09-9#

B Uhm, I don't. I want to say something out of Mark, but I don't think... he just used the lectionary, so that amazes me about him. He does this amazing prophetic preaching, but he sticks to the lectionary, might be something because you don't think it has anything to do with what is going on in the world, but he finds a way to join it together in the most profound ways. #00:03:43-5#

I Have you heard it on youtube or have you seen it, was it a video? #00:03:50-3#

B I heard, I heard it. #00:03:51-9#

I Ah, ok. #00:03:51-9#

B Ja, I did not see it. #00:03:53-4#

I But you told me that your friend was there... #00:03:56-4#

B A friend of mine was there, yes. #00:03:57-6#

I Did he remark something about the... what was going on in the church then? #00:04:08-4#

B Yes, yes, he was telling me how uncomfortable he felt, like this... I think he wanted to distinguish between guilt and conviction. And then just

deeply uncomfortable. So he did not feel guilty, but he felt so convicted, it was uncomfortable to sit there and listen to this. #00:04:33-8#

16 I Yeah, I mean, I can imagine, that you immediately want to cry. #00:04:41-8#

17 B Yes, exactly. So what he said also what was important, he said that, there was a lot of sort of older people who were present there, so he just said to them: If you are retired and you are not working for the kingdom, what are you doing? If you are retired, you have all the time in world to bring peace on this earth, and you are sitting and having wine. #00:05:10-0#

18 I And was this in the same sermon? #00:05:12-9#

19 B This was in the same sermon, yes. And that, I think that frames the mindset in which we think we live this life. You know, we are calling it »to go to the job« and you know, do your job in a proper, respectful, decent way and then you go to your home and educate your kids about Jesus and save up money and buy a house on the beach somewhere and you live this beautiful life. But that does not necessarily mean that you spend your time in the kingdom of God. It might be an ethical life but it is not necessarily life as discipleship. And I started thinking, he pointed out in »use the older people to make an example of what is [...]. It does not actually matter what you do with your life, the question is whether you are based in the kingdom of God, the following Christ.« #00:06:16-6#

20 I There was no hope. #00:06:18-2#

21 B There was no hope. #00:06:20-0#

22 I Did your friend find a hope? In at least something, or? #00:06:29-2#

23 B He was... Never in my life has anyone called me after a sermon to tell me about this sermon, never in my life. #00:06:38-2#

24 I Because he was so deeply disturbed. #00:06:41-2#

25 B He called me. He said: »It was so good, it was so good. I can't believe he said that. I need to go and speak to you.« So he drove from the church to my house and he spoke about this. And he told me and I was, I was... so surprised that he found out how uncomfortable it felt and this was necessary to hear. It was not like he ended this sermon with »Oh, It's gonna be ok, guys. Jesus is here.«, he did not do that. But I think he found, my friend found hope in how profoundly the truth was spoken. #00:07:20-5#

26 I And Jesus said the truth will make us free. #00:07:19-2#

27 B Yes. So I think that hope was in his just being shaken. #00:07:37-0#

28 I Did he say anything about the preacher's performance? Did something catch his eye? #00:07:48-5#

29 B He said, he was very angry, at some stages during his sermon. I think you could hear it also, you could hear this, that he is visibly upset. Which I think is an interesting thing. I do not know how it is in other countries but here you sort of keep your dignified self and you keep your voice in check. #00:08:13-3#

30	I And you try to connect and so on. #00:08:13-9#
31	B Yeah, you try that. But I think he was just personally upset that they... I mean you could hear it, you could hear this, this was an angry man speaking. But not angry towards his congregation, which I think you must never be, mustn't demonize your congregation. #00:08:39-7#
32	I I mean, I don't think that you have the right to do that. As a preacher you are still involved in everything. #00:08:45-5#
33	B Yeah, yeah. But I think he was visibly upset then and quite distraught by what he experienced himself, as these events unfolded. Which was far away. #00:09:04-8#
34	I Why do you still remember the sermon? What do you think? And are there particular moments when it comes to your mind? #00:09:21-7#
35	B I remember it because I, or I hold onto it, because it is not easy to speak such hard truths in such difficult times. In such difficult times, we all want to feel the net of safety and comfort and we want to hear that everything will be ok. I think that is true for ministers as well. But is not necessarily the right thing to do. Sometimes you have to speak out for people that do not have a voice. I think I hold on to that also to remind myself that I have to follow those foot steps that there are sometimes and when the time comes... So my trial sermon is coming up on the 19th of June and the question is, so this will be just after our local elections. The question in my mind is, will I have what it takes, to say what is necessary. Well, I think about this sermon a lot, about the courage that it takes to prophetic preaching. #00:10:49-1#

3. S - H. - PROPHETIC INSPIRATION - PENTECOSTAL AIC (H./K2)

1	I Good morning, would you tell me about a sermon which you consider prophetic? #00:00:24-4#
2	B Certainly. My Father in the Lord, Reverend Tim Omotosho, delivered, we call it ›messages‹. #00:00:34-6#
3	I Can you tell me more about your Father in the Lord and your church? #00:00:39-0#
4	B I can. My father in the Lord, Reverend Tim Omotosho, is a prophet of God by calling and he is the founder of ›Tim Omotosho Global Outreach‹ and that is his main objective, Tim Omotosho Global Outreach and then the Global Outreach has like a number of arms, I can put it that way. So the ministry in itself happens to be one of the arms. They have an arm that deals with the youth, it is called ›youthful to be useful‹, then there is a television branch which is called ›ancient updates‹. Then there is another branch which deals with helping the helpless which are very much charity-

based or reaching out to those who do not have and being of aid to them, according to the gospel. Yeah. #00:01:46-0#

5 I Ok. Go on with the sermon. Thank you very much. Ah, is he a leader in an African Independent church? #00:01:58-4#

6 B Yes, it is...

7 I Do you call it like this? #00:01:54-3#

8 B Yes, the name of the church is »Jesus Dominion International«. #00:01:59-0#

9 I Ah.OK. #00:02:01-2#

10 B It is an African Independent Pentecostal Church. And basically it is very dynamic, if I can put it in this way, because the man of God has travelled over a hundred countries and he translates even his outlook of what a ministry should be and how the gospel of Jesus Christ ought to be preached. I think a theologian, a good theologian once said, I think it was Athanasius, he said »Preach the gospel. And if you have to, use words.« (laughs). #00:02:41-0#

11 I Ok. #00:02:42-1#

12 B So I really think my Father in the Lord practices that because he uses music as his main form of, sort of, delivering the gospel of Jesus Christ. Especially it appeals to us, as young people all the more. #00:03:01-0#

13 I Yeah, I can imagine. #00:02:59-4#

14 B So, the message that he preached once that moved me, he was, and I believe this is one of my most favourite sermons, he is also an academic, he studied over five degrees before, so he is very well also subdued in knowledge. So he was using his judicial knowledge, law, to sort of explain the notion of the kingdom of God and the kingdom in which, I can say, the prince of this world, is the head of. So, explaining, how we as South Africans are in republic, the Republic of Southern Africa. And how the kingdom of God is not governed in a Republican manner. How it is not governed in a democracy, instead it is a theocracy (laughs). So, this basically, it nuances the sovereign might of God. And for me it is like (laughs), it blows my mind, Christel, to be quite honest, because you begin to understand that the way in which God governs the affairs of man, is according to his dominion and power. But now, this is what he nuanced, he said »Listen here«, because God is sovereign and because he governs this kingdom in a theocracy, there is something called justification. And justification, I can say, is protected through the life of him, the death and the life and the resurrection of Christ Jesus. So he opened quite a number of passages, such as Galatians chapter 3, and Numbers chapter 12 and Ephesians, chapter 3 and chapter 1 as well. And what stood out for me, because of my great interest in law, in civil matters, he brought how the affairs of this world, how they are governed by principles. And so you are aware of Newton's third and second law, that's a number of the principles that govern the

affairs of this world. But how God and his sovereignty, I mean, his power, he intervenes and becomes almighty, above these principles and these principalities that govern the running of this world. So now, the way in which I interpreted this, even though I am just saying a drop on the ocean of what he mentioned, but because of time, I really want to say what stood out for me now and according to what I believe, God is calling me into what to do in the lives of these people. And that is summarized in my credo, that I am a young woman who was born to bring forth and to tell all the salvation of Jesus Christ. Also on the bounds of justice. So now what does this mean for us today living in South Africa? (laughs). We are in Stellenbosch and this town is one of the most whereby the effects of injustice, the effects of inequality are most visibly seen. So I find myself, asking myself, what does God in his sovereignty say about this? What does he say about the injustice in this place? And then this is where I am empowered through the teachings of my father in the Lord. #00:08:05-9#

15 **I** In which way empowered? #00:08:09-5#

16 **B** I am empowered, to first of all, question, to observe, to analyse what is happening in my context. The context in which God has places me and what is happening. And number two: What is the will of God? Number three: Why, why is this happening? Number four: How can I act in accordance to God's will? To bring about change? And... #00:08:46-8#

17 **I** Do you remember kind of a peak sentence? #00:08:54-6#

18 **B** Perhaps I would like to read it out: It is in my booklet. I often write sermons, so I am listening what stands out for me, actually, so... Let me just read this, what I wrote after having heard. I said: »The Lord is preparing, shaping me for the following reasons.« So this came as a result of what I heard. Yes. Today he said... we were in a camp meeting in Johannesburg, I assume, and he was busy sharing, preaching the word of God. And he spoke and he said, today I want to distinguish for you the law of Christ and the law of justification. And basically he related to even the effects of faith, that you believe that through faith, by faith, through Jesus Christ we are justified. But what does that mean for a civil matter? It means that God wants his justification through Christ to be manifested on all aspects, on all levels of life, spiritual, physical, emotional and what so you have it. And you know, Afrikaans people often, and even English often undermine the prophetic, because they also don't understand that it looks past what is happening now. It sees in the future and it imaginatively sees what God is doing and what he has done and that still has to manifest in the here and now. So the prophetic is very much, if I may say, a lie, because it sees what has not yet been seen with the eye, the physical eye. #00:11:56-8#

19 **I** Ja. What happened after the sermon? Do you remember that? Were you talking to people about the sermon? #00:12:07-6#

20 **B** Yes, after the sermon, what I remember is that I happened to share with my good friend, Cecil, and we were just discussing, we often reflect on

sermons. But what stood out for us the most, is that everything our Father in the Lord, the man of God, Reverend Tim Omotosho, my mentor had touched upon we had spoken of before. And we were just ecstatic. So it happened that during the whole message, we were like [facial expression], you know, because like, can you imagine if some, a prophet of God is preaching, and the word that he is delivering is what you were speaking on about when you are in the plane or when you are walking or going, attending classes and then it just made us realize that our conversations are ordained by God. And that we are in his will in our little way. And that at least there is something we are doing right and that is to listen to the heartbeat of Christ. So we were just really ecstatic and we really reflected on this because it made us realize how, if we are in line with what God is saying it means we are called to much responsibility as individuals. We are called to much responsibility. For which we will be answerable one day. #00:13:50-4#

21 I What is this kind of responsibility for you? #00:13:53-5#

B For me it is responsible to communicate the heart of God, as I said. One day I was sharing the gospel of Jesus Christ with someone who happens to be a gay man. Well, yes, in a taxi. And I was preaching the word of God and I was saying, purpose, God has given me an understanding of purpose and I believe that it is my prophetic gift, a gift of the holy spirit, is to be able to see someone even in their dire state and to see what God's purpose is for their life. And when I told him that, »Hey, God has a plan for you, he has a purpose for you and he says in you his word, that his purpose, that what he has opened up in your life, you will bring to pass. And then what he has for you, he thinks, he has good thoughts of you, not to harm you, but to bring you an unexpected end.« See, anyways, it was blablablas, but what I was saying, because often I believe what has been preached to him is that, it is really based on religion and I believe the most important thing is to win the soul of a person, is to tell them how God sees them. And to invite them to receive what Christ has already done for them. #00:15:36-7#

23 I But on the other hand you were telling me about the impact you should have and you do make on society. I mean, you told me that you were a kind of activist and I read your article in the newspaper, so you're doing much more than saving individuals souls. #00:16:01-9#

24 B (laughs) It is all the grace of God. Yes, ma'am, Christel, for me tha's a real gift from God, because it is by his grace and his grace alone, because I believe I flourish, I thrive actually in one on one relationships. Let's say, when I am with my sister and we are talking, that's where I thrive. That's why I am really interested in mentorship myself and I am currently mentoring a number of young girls. And one boy who happens to be in the birthday and music team. It is because I really enjoy also journeying with people. But I also understand that I have to also have a collective approach,

- hence the writing, hence the speaking at different places and... for the glory of God. #00:17:07-2#
- 25 **I** Was it an outstanding sermon for other people as well on that day? #00:17:15-5#
- 26 **B** Uhm. You know, it wasn't for everyone, because I guess this is the most difficult thing about preaching or what I thought of tha, especially in church whereby you have people of different races and different circumstances, situations and they sit in one place and now you have to speak a word from God. And I believe that... #00:17:47-5#
- 27 **I** Could you see the people responding around you during the sermon? #00:17:50-7#
- 28 **B** Some of the people seemed a bit confused. And some of the people... #00:17:57-0#
- 29 **I** Why were they confused? Do you have any assumptions? #00:18:00-7#
- 30 **B** What can I say? I believe the reason why they were a bit were not really... it is because of having a personal relationship with Christ, I think. Whereby if you have a personal relationship with Jesus, he prepares your heart, he is able to, as you're listening to the sermon, I am sure you are aware of homiletics, what happens, we believe that the spirit of God translates and actually translates the rhema* word to these people. #00:18:51-6#
- 31 **I** What made this sermon political for you? #00:18:55-0#
- 32 **B** What made it political for me is how I received it. So... in my outlook of everything that I do, the Lord has given me by his grace a focus and a view of what he has called me to do in the midst of his people. And it is very much political, it is very much spiritual, it is very much holistic as well. So every time I hear a word, I listen from that perspective, I listen »Ok, this is what my mentor is saying, and the Lord, this is the vision that the Lord has given me.« So now, how does this apply to what the Lord has given me? And by so doing I am able to contextualize what God is saying for the here and now. #00:20:03-3#
- 33 **I** Do you apply everything to the level of politics? #00:20:07-2#
- 34 **B** No, no, not at all. Not at all. Because as I said, politics is just an aspect. I believe that we are whole human beings and that we have various levels of well-being. Emotional being one, spiritual being one, and physical being one.
- (The interview continues with issues not connected to the subject of prophetic preaching.)*
- 35 *Rhema knüpft an das hebräische Wort für »Erbarmen« an, und ist gleichzeitig Eigename für eine der größten südafrikanischen African Independent (Pentecostal) Churches, d.h. in Südafrika geläufig.

4. S – T. – CROSSING THE BORDER (T./KI)

1 I Would you please tell me about the sermon we were talking about, from previous Sunday? You named it a prophetic one. And perhaps can you describe the content first? #00:00:23-3#

B Ja. Well, it is ... Marie preached from a section in Acts, where Peter goes to the roof to pray and then he has this vision of the sheet coming from the sky with all these animals that Jews weren't supposed to eat and everything was in that sheet. And the Lord to him: »Eat.« And he said: »No, never.« And then it is repeated three times, but then the Lord says to him, there are people at your front door, you must go with them. But on the other side in, uh I forgot the ..., Cesaria, in Cesaria, there was an Italian sergeant, I think, in the Italian regiment and he also had a vision where the Lord told him: »Go to Joppa«, Job, what's that Joppa, I think, the town's name, »and find Peter and he will tell you what to do.« So this man sent a soldier and two of his servants to Peter. And now Peter had to cross this border in his life, to first of all invite these pagans into his house, because a Jew does not do that, it is not allowed in their law. So Peter has to cross that border to invite them in, and they even stay with him for the night. And then the next day Peter accompanies them to Cesaria. And when he gets there, he has to cross that border again because he has to go into the house of a pagan person. And he does that, too. And then he starts to realize why God gave him that vision. Because he refused to eat these unclean animals and now God shows him that in his eyes everybody can come to him, we are all welcome, we are all the same. And he died for everyone. So everybody who believes in him can be saved. And it is, it was, it is a remarkable story, you know, that first of all that Peter was willing to obey God. Even if it was against all Jewish laws that he kept his whole life. And I think especially for this situation in our country, you know, we have all these different races, it is very hard for us, well the older ones who grew up with the idea that those people should be separate. We had Apartheid for so long, that many of us still struggle with it. Because you were brought up that way and it is hard for you to cross that boundary. And I just thought to myself, you know, that we should really obey God the way Peter obeyed him. Because what happened with Cornelius, his whole family, they were all saved and converted. And they were all baptized. And then they even received the holy spirit. Just like Peter and they received it. And that made Peter realize that God has no exceptions. If you accept him, he gives the same to you as he would give to any other person who believes in him. And I really wished, I went home, and I thought to myself, I wish, everybody could have had this experience that I had. I had no problem with crossing that border, but I know many people were. Sometimes I think it is almost forced on us and that makes people rebellious, you know, because they feel it is forced on them to cross this border. But I look at the children, because I fetch my

grandchildren at school and they are small, six and nine, the way they mix with other races: They don't see colour! And I think that is what we need in this country. We must just become colorblind. And her whole sermon was about that. That God often puts you in a situation where you have to cross a border. And not only, I think, a color border, but I think there are other borders, too, in your lives that you need to cross. #00:05:52-5#

3 **I** Did she mention some of them? #00:05:52-7#

4 **B** No, I think she was more, she was not specific about the situation in the country, but it is the stage. #00:06:03-4#

5 **I** But everybody could hear that it was... #00:06:06-4#

6 **B** Oh yes, oh yes... #00:06:07-2#

7 **I** between... #00:06:10-5#

8 **B** Yeah, between the lines. #00:06:10-6#

9 **I** Yeah, between the lines. #00:06:10-8#

B Because, I mean, look at what is going on on our campuses. And it is all about race. If you really look at it, it is all about race. And people who struggle to cross the borders. And as I said, small children, they don't see color. They just see a friend. And that perfectly happy, I mean my granddaughter, two of her best friends are both coloured girls and I can remember the first time I had a black woman sleeping over here, at my house. I was quite nervous about it. Because I have never had that experience, you know, of having a person of another race live in my house. I have had them

10 as for tea and dinner or whatever, but never as a guest in my bedroom. And to me that was quite an experience. And I remember at that stage I had this feeling that maybe God wants to show me that nothing happens, they are someone just like me and they can actually be a good friend. So, I really enjoyed that sermon, I really so. It was a sermon with a message that you could take with you wherever you go. And to me that is the nucleus of a sermon, it is that people must receive something that they can take home and apply to their daily life. Otherwise it is just a few nice thoughts. #00:08:02-6#

11 **I** Ja. #00:08:04-2#

12 **B** And you might think about them for a day or so and then you forget them because they had no application to your life. And I think a sermon must be very practical. You have to go home and think, this is what I heard, I want to do this. Otherwise it is just a bunch of nice words that you heard. #00:08:30-2#

13 **I** Did she only go alongside the biblical story or did she make some more remarks or gave examples or... ? #00:08:41-6#

14 **B** Well I can't remember all the examples that she gave. But I think she was also, let us say, hinting at borders like people who live on the streets, we don't mix with them, and if you really come to think of it, Jesus died for them, he loves them exactly in the same way that he loves me. So, how can

I not associate with them, try and help them or just talk to them and make them feel respected. That is also a border that you have to cross. And I think we have a lot problems with that. Because you, especially in our country, you are quite scared of those people at times. Because of their crimes and the news on the radio and in the newspapers, it is just crime and crime and crime. So when you get into contact with those people, then you are always a little careful, you don't want to commit yourself to them because you are never quite sure, are you safe or not. And that is, sometimes that is a problem to me. Because I always feel: How far can I go before I put myself in danger. And you don't want to do things which are actually foolish to do, because you feel you want to cross a border. So it is that side as well. It is difficult. It is very difficult. But I mean, I walk on this park every afternoon and it is quite a huge park all along the river and many of these street people they camp along the river and they live there sometimes. And I have never been afraid. And there's for instance this old man who, he comes every morning to the park, and he sits here all day and in the evening he leaves. And we are now at this stage, I think he can't speak Afrikaans or English, but we are at the stage where we wave at each other (laughs). And I will probably have the courage to talk to him and ask him where he lives and where he comes from. #00:11:24-9#

15 I But waving is a kind of communication as well. #00:11:26-8#

16 B Yes, I know. I know. (laughs). #00:11:30-7#

17 I Recognizing each other and... #00:11:31-4#

18 B Yes. But I would like to know more about him because it intrigues me the fact that he sits there, even yesterday on a Sunday, he sat here all day on the beach and then in the late afternoon he gets up and he goes home. I don't know. So I would like... I am curious what is his life story. But I am ashamed to say that I have not had the courage to go up to him and question him. #00:12:08-4#

19 I Do you remember a peak statement in the sermon? #00:12:12-1#

20 B Uuhm. I think.... I can't remember a sort of outstanding one but I think just the amount of stress that she put on what Peter was used to, being a Jew and knowing the law and keeping the law, and what God asked him to do. It must have been a very stressful thing for him, to realize he is coming back and all these other Jews know where he has been and what he did. And everything was against Jewish laws. So I think that to me, that made it, that made an impression on me because I know that in my own situation I will probably have that experience, too. You know, that you do something that is totally against what you are used to and what people expect of you because I sometimes think we are controlled by what people think of us. And we try to act what we think they expect from us. So when their expectations clash with yours, it can be quite a tricky situation. #00:14:04-0#

21 I Yes, this is true. Can you tell me about the day or time, what is going on in society, in the congregation. I told you that I would like to evaluate

- everything and I think that it is connected with the time, so, please tell me about it. #00:14:28-1#
- 22 **B** Ja, because it was, well we have had daily incidents of people protesting and burning stuff and going into buildings and then ... #00:14:45-1#
- 23 **I** Which buildings? #00:14:44-9#
- 24 **B** The University buildings. And at that stage we were also having the »[something in Afrikaans]« which is a language festival and with lots of visitors and lots of people and you had to guarantee their safety. So it was a tense situation and then you have these, not students, I think the students have sort of calmed down, but now you have the workers, and they, not, I mean, you hear these rumors that these workers aren't even workers, they get bussed in, ja, you know to create havoc. And they do. So I think the whole situation around this sermon of hers was one of political stress and strain and I think it was probably the right time to hear a sermon like this. I am positive it made people think. #00:16:03-9#
- 25 **I** I mean she could have gone into the other direction and said: »Oh, this is a time of fear, let us move backwards« and so on. #00:16:17-9#
- 26 **B** Yes, yes. #00:16:17-9#
- 27 **I** But she did obviously the opposite of that. #00:16:21-0#
- 28 **B** Ja, ja. And I think that impressed me. I mean going back to Peter, that was exactly what Peter did. He went against all Jewish belief and Jewish, what's the word, law, Jewish laws. And as I say, he was obedient about what God told him, he was very obedient. Instead of being obedient to his Jewish tradition. And I mean many of the believers, the Christians in that time frame, had the law and the Christianity. And Peter discarded the law and he had the risk of being excommunicated from the Jewish community and yet he persevered. #00:17:27-9#
- 29 **I** Was it an uncomfortable message? #00:17:29-4#
- 30 **B** I think for some people it might. #00:17:32-8#
- 31 **I** Could you see it in their faces or? #00:17:35-2#
- 32 **B** Uhm, no, not really, because where I sat, I had the major part of the congregation in front of me, so I am looking at their backsides. But I spoke to my bible study on Tuesday night and I asked them, how did they experience it. And all of them, they all said, you know, it was a message that they really thought about and which they thought was so appropriate for the time between then and now. No, I really hope... #00:18:17-5#
- 33 **I** Did somebody reject it or refused to hear it? #00:18:23-2#
- 34 **B** No, no, not a single person that I have spoken with. No, I think... #00:18:25-9#
- 35 **I** What do you think why, although it is such an uncomfortable message? #00:18:32-0#
- 36 **B** You know it is a strange situation in our country. We often talk about it. On ground level the relations and the communication, everything is so

good. It is amongst the politicians where you have all these battles going on. But the normal people, I mean like my chore, we sit and we have tea together and she tells me all about my life and she knows about me what's going on in my life. There's no border for me to cross. And I think in most people on the ground level, I mean I watch them in shops and the way they stay at the cashier and ask her about things, and you know some of these cashiers know your name when you come into the shop. Which shows you that the relation that you have with colored people, or should I say people of another color, whereas the main, I think, the main issue here is amongst the politicians. I have often wondered if we could remove all the politicians, this would be a much better country. Really. #00:20:07-8#

37 I But if it is already so normal and you get along very well with each other, what makes this sermon so specific? #00:20:17-7#

38 B I think because the audience, there are many, as I told you, Stellenbosch has a very intellectual society, and a lot of the university personell is in our congregation. And I think some of them are so fed up and so cross with all the vandalism and the disruption of classes and stuff that has been going on, that a lot of them have already sort of, you know, rethought their convictions in the aspect of »I don't want to have anything to do with them, look what they are doing.« You see, they are exposed to this the whole day and you can't blame them for getting angry and upset. So... #00:21:15-8#

39 I So for them was it a really uncomfortable message? #00:21:17-1#

40 B I think so. I think so. #00:21:22-7#

41 I Ok. And what would you say what was the message for you. Can you say it in terms of »Don't do this or do this or that«. To yourself. #00:21:38-4#

42 B I think that, I think for me it was almost like a confirmation of what I would really like to do every day. And that is to accept all people as God's people. But as I said it is not always easy because when your car is being hijacked or the window is bashed, you do get angry and you think, now would I mix and mingle with these people? Look what they do. Or, I mean we have had a break-in a week or two ago in this complex and you, you get upset about it. But then you transferred it, you stereotyped a whole lot. And you transfer it to everyone which is wrong. I truly think, for myself, too, I think the message was, I should look at people the way Jesus looks at them.

42 Because he has no judgment and the situation in our country makes me at times very judgemental. Because you, as I said, you get upset, you get angry, especially when you see how they burn stuff and they break windows and shops and the damage they do really is upsetting. And if you think of all these students who have a great amount of costs and things for their parents who come here to study and they can't study because these people disrupt their classes. They wrote exams and this friend of mine was in vigilance and she said they were locked up in the one building for two and a half hours at night. And you know, that's upsetting. And then tomorrow you walk on the pavement and you see blacks or colores or whoever

coming from in front and immediately you get this feeling of, you know, »Look what they did.« And I think one should concentrate on, phh, I don't how you get rid of that kind of feeling, especially when you experience it first hand. It is OK if you read about in the papers because it is far away. But it is difficult. It is very difficult if it happens to you or one your children or something like that. My daughter woke up the other night and her husband was in the house and there was a black man standing next to her bed. And I mean, it is upsetting. It is very upsetting. But now you must guard against to think that every black man is like that, you know. I know many colored people who are beautiful people. But It is difficult. It is very difficult for some people who have had experiences like that. #00:25:39-3#

43 **I** But nevertheless you have appreciated the sermon very much. #00:25:45-7#

44 **B** Oh yes, oh yes. #00:25:47-3#

45 **I** Though it brought you beyond your comfort zone, so to say. #00:25:53-7#

46 **B** Yes, definitely. And I think many other people experienced it the exact way, too, that, you know, you have to move up and cross borders. #00:26:05-8#

47 **I** Was it about getting a guilty conscience or something like that, the sermon? #00:26:14-5#

48 **B** It depends. I think you could have had a guilty conscience. #00:26:17-1#

49 **I** And you yourself? #00:26:16-2#

50 **B** No. No. No, in fact, to me it was a confirmation, that I must just keep on doing what I try to do. And that is to be kind to people, to everyone. There is no exception. We often think we are [?] exception between us. #00:26:43-5#

51 **I** You told me about the preacher and that you know her already, so can you tell me a little bit more about your relationship with the pastor? #00:26:53-3#

52 **B** Oh! She's a marvellous person, really. She often comes to our bible study group and we are all very fond of her. And I think it is because she has this conviction and she is also the leading preacher here who takes us on this meditation and what did they call it, retreats. She takes us on retreats. She is a, I am not sure what they call them, but she is like a, oh I can't get the word now, she went to Wales where she was away for a month where she had mainly to do with meditation and things like that. And a lot of us are very interested in that. So we, they closely sort of connect us with her. But she is genuine person and I think what she preaches she practices. #00:28:13-2#

53 **I** Can you imagine hearing the sermon from a totally unknown person, a foreign person? #00:28:22-4#

- 54 **B** Uhm, probably. I don't. #00:28:32-7#
- 55 **I** With the same effect? Or is it closely related to your friendship with her? #00:28:39-0#
- 56 **B** No, it is just that, I find, when she starts to preach, I can make an almost connection with her sermon. Whereas some of the other preachers, I sometimes struggle, you know, to make any connection. Or I sometimes lose it and I find myself starting to think about other things. #00:29:07-9#
- 57 **I** What do you think is the reason for that? #00:29:13-1#
- 58 **B** I think it is because she is genuine. What she says is stuff that she experiences. And I find that is very important. You pick it up very quickly preaches about things that he does not experience. To him it is a fact but he has never experienced it. You pick it up. There is a certain conviction in their voice, in their attitude, that you can really see, this man or woman has experienced what they are trying to teach you now. And I find that Marie, she has no facade, she is not trying to impress anybody in the congregation or make herself sound very good or anything like that. She is just telling you what she experiences. And I think that makes her sermons genuine. You leave the church and you know that what she said she has done or she experienced. And to me that is very important. Because I think a preacher should never preach about things that he or she has never experienced because it comes through, people pick it up. #00:30:47-6#
- 59 **I** Can you tell me a little more about her performance? #00:30:51-8#
- 60 **B** When she first started here, she had a habit of doing like, almost like a sucking noise, it was so irritating, she would go [sucking noise] between sentences and later on we were concentrating on that but they possibly told her about it, because she stopped it. She does not do it anymore. #00:31:29-5#
- 61 **I** Did she do that in that sermon? #00:31:30-5#
- 62 **B** No, no, no. No, she is way past it. And I am very glad because as I say, it breaks the whole atmosphere of her preaching and then later on you are just concentrating on that and then it irritates you. #00:31:51-1#
- 63 **I** And on that previous Sunday? Can you tell me about her performance? What she did and how she came forward? #00:32:02-6#
- 64 **B** She did. I was quite surprised, one of my bible study members, I asked her: »What do you remember about Marie's sermon?«. And she said: »It was a very good sermon and I enjoyed her joke.« Because she told a joke and everybody was laughing, but don't ask me what the joke was because I can't remember the joke anymore. But I think it does help when they something humorous to say or... to have a good story. She had one or two stories that she told. She also had a few quotations from people, authors that she read on this piece which is also nice because sometimes... And then she would do it in English. And sometimes I find it, when they translate something, something goes... it loses the impact. I prefer then they just give you

the quotation in the language it was written. Of course not when it is in German (laughs). My German is too old. But a story I think is a like picture. If you hear a very good story you never forget it. Especially if it applies to this sermon. And one of our other ministers, he told stories all the time. Some of them are excellent. And some of the people still talk about these sermons because of the visual impact, he would have stood on the pulpit and would show, or... I mean when he started here, his first sermon, he was almost finished then he untied his tie and he started unbuttoning his shirt and everyone went...! This new minister is ...! #00:34:18-5#

65 **I** What's going on? [laughs]. #00:34:18-4#

B You know. And eventually he took his shirt off and and he had a t-shirt on. And I can still remember his sermon was about something with congregation. And then he turned around on the pulpit and on the back of his tee-shirt there was the »Be the church«. Not go to the church, but be the church. And I still remember that and he has been here for about seven years already. And so I think a story that emphasizes your message or something visual is very important because people tend to remember that, either the story or what they saw in connection with it. Because as I said I can't remember that she told a joke, but this friend of mine said. #00:35:29-2#

67 **I** It helped (laughs). #00:35:29-1#

B Ja. She said, »I enjoyed that joke«. And I still intend when I am going to see her again I am going to ask her what was Marie's joke because I am very curious now to know. #00:35:42-2#

69 **I** May I ask you what happened after the sermon? #00:35:48-0#

70 **B** Well, I came home, so I really don't know. #00:35:52-2#

71 **I** Did you see any people after worship service? #00:35:56-6#

B Not directly, not directly. But there were people who stood outside and I don't know whether they discussed the sermon or not. #00:36:08-5#

73 **I** But you obviously discussed it in your bible study on Tuesday. #00:36:14-5#

B Ja, ja. Because I really thought it was a sermon very applicable to our situation in this country. #00:36:19-8#

75 **I** But you wanted to say what you did after you came home. #00:36:25-1#

B No, I came home and I had a friend who came for tea and she did not say anything about the sermon. So I don't know whether she found it impressive or not. But... #00:36:45-3#

77 **I** What do you think will happen with that sermon or with the impact of this sermon? #00:36:49-8#

B I think people will be more sensitive. I think so. #00:36:53-8#

I Ok. And what do you think will something happen in your church or will it be something individual? #00:37:06-0#

80 **B** I think more individual. #00:37:10-3#

- 81 **I** Aha. Ok... #00:37:10-3#
- 82 **B** They would... I mean, I think it is like with myself, you know, you become... She has made you aware of something and you just become sensitive to it. #00:37:23-0#
- 83 **I** Can you tell more about your bible studies on Tuesday? What you talk to each other about the sermon? #00:37:31-5#
- 84 **B** Well, we do it the week before she preaches. #00:37:35-7#
- 85 **I** Ah, ok. And after you have another... #00:37:40-8#
- 86 **B** We sometimes, you know, sometimes some of them were there, so they don't take part, but as I have said... #00:37:46-4#
- 87 **I** So you don't review sermons from...? #00:37:50-9#
- 88 **B** We do on a Monday afternoon. At five o' clock. There is a group which goes to the [name in Afrikaans] which is the offices and staff just next to the church. They go there and then Marie would be there, the preacher of the Sunday and the preacher of the next Sunday would also be there. And they will discuss the sermon with her and then she leaves. And they would start on the new sermon. You know... #00:38:25-2#
- 89 **I** Did you hear anything about this meeting on Monday? #00:38:29-7#
- 90 **B** No, no, unfortunately not. #00:38:30-0#
- 91 **I** Ok. Did you talk to other people about this sermon? #00:38:41-6#
- 92 **B** No. It was just, we talked about it in our bible study group. But only three of us was there so we could not really discuss it because the others would not know what we were talking about. #00:38:49-9#
- 93 **I** And what did you say then? What did you share? #00:38:53-8#
- 94 **B** No, as I said, you know, it was a remarkable sermon and that Marie was highlighting a lot of the problems that we have by encouraging us to cross border. I think, her main theme was you have to cross borders because we are all on the same level. #00:39:34-1#
- 95 **I** Have there been moments since you listened to the sermon, have there been moments when you think about that again, when it comes to your mind again? #00:39:47-1#
- 96 **B** Ja. I find, I am not a very outgoing person, I am very private and reserved. So, for me it quite an effort to go up to a stranger and talk to them. But I find that after I heard that sermon, it was almost as if I had more courage, you know. Because I would for instance stop talking to the guard at the shop. And now when he sees me, he waves to me and he is friendly. I wish I could speak his language. So I think it had an impact, well on me it had an influence. Ja. #00:40:44-8#
- 97 **I** Thank you so much. #00:40:49-3#
- 98 **B** It is a great pleasure (laughs). #00:40:49-8#
- 99 **I** This was very interesting, thank you very much. #00:40:53-1#
- 100 **B** Oh, thank you, too.

5. S – M. - THE GOOD SAMARITAN (M./Ki)

- 1 **B** Now about the one sermon, I think I don't remember the preacher so well, but I remember the sermon. It was on the, what is the German word for »good Samaritan« this.. #00:00:30-7#
- 2 **I** Ah ja, der barmherzige Samariter, the good Samaritan. #00:00:34-9#
- 3 **B** Ja, the story of that. #00:00:37-8#
- 4 **I** Luke 10? #00:00:40-8#
- 5 **B** Yes, I think it is. This person was preaching and he sort of just told the story and then he'd have a certain point. And then he kind of moved from there, into a practical thing, from the text to context. And what he said that really touched me deeply, was here you have a man that has been hit, he is lying there bleeding from his wounds and you have a priest walking by and a rabbi walking by and then this Samaritan comes and attends to this man, who is bleeding and is in pain. And then he takes him to the place where he could be looked after, he pays for that. And you know, I have always looked on the Samaritan as this good guy, as this good guy walking there and seeing this man lying. And he asked us then: Now how do you discover your neighbour? How do you discover your neighbour? You do not discover your neighbour by seeing somebody doing something forceful. You discover your neighbour when you lie down there and somebody comes and helps you. Then you really discover. And that sparked a question, which later made me try and expand myself on this. To say, you know, that is the people suffering out there, experience us to be a neighbour. Ja, I think that might be the one sermon (laughs). I am trying to think who the person was who was preaching, but I can't remember. #00:03:07-6#
- 6 **I** Do you remember the time? #00:03:11-3#
- 7 **B** I think it was in the beginning of the 80s. Like round about that. Ja. #00:03:22-8#
- 8 **I** And what kind of congregation was it? #00:03:26-4#
- 9 **B** It was a Dutch reformed congregation. #00:03:27-1#
- 10 **I** So a lot of white people sitting there. #00:03:29-7#
- 11 **B** Ja, definitely. #00:03:31-4#
- 12 **I** No black people. #00:03:32-7#
- 13 **B** No, no, no. You know, your most segregated every week Sunday morning church. (laughs). Ja. #00:03:49-7#
- 14 **I** Do you remember the performance of the preacher? #00:03:56-6#
- 15 **B** Vaguely. I vaguely remember it. It was somewhere in the Northern suburbs. I now remember the preacher. It was Bobby Loubser, he was part of this group, that's right. I remember. #00:04:32-3#
- 16 **I** This Koinonia group you told me about. #00:04:34-2#
- 17 **B** This group that we had that confronted the Apartheid laws, and the koinonia program. Ja, Bobby, he later became a professor in New Testament

- at the University of Zululand. Ja. It comes more clearly into memory now. So he had a deep understanding of what he was preaching. #00:05:05-8#
- 18 I Did he explicitely refer to the political situation? Or was it only in this image? #00:05:13-8#
- 19 B In this image. But I don't think, you know, it was very difficult to do it. You know, the moment you do that. #00:05:34-8#
- 20 I So the image could say something that could not be said within political terms. #00:05:42-3#
- 21 B It was breaking ground in a certain sense, because during the week when you have conversations, there you can explain more and then bring it into the situation. You could do it in that way. But at that stage if you do that from the pulpit most probably they will refuse, which happened to Professor Ben Marais. He confronted the Apartheid. He stayed professor of theology but he was refused to preach from the pulpit throughout the Dutch Reformed Church. That was unfortunately a compromise, a compromise to make some points. #00:06:41-9#
- 22 I And the image helped. #00:06:42-1#
- 23 B It did help. I think the pin dropped for some people. It is good you ask me, because it comes back now. #00:06:54-0#
- 24 I Do you remember how the congregation responded? #00:06:59-0#
- 25 B No, no, I... can't. Probably there would have been some people that... The occasion was, it was in the Dutch Reformed Church, there was certain times of the year, and in the other churches as well. That was the time of benevolence, [name in Afrikaans], the month of benevolence. And then ministers would exchange pulpits in the circuit and then they preach as a visiting preacher and that is why I was there the day and that's why I heard him, because he was specifically in the exchange of ministers, he happened to land on the pulpit where I was the minister. Ja. #00:08:11-0#
- 26 I Do you remember what you did after the sermon? #00:08:18-9#
- 27 B Well, I think it again made me realize, how big the crisis of the country is. It was, you know, if my neighbour does not experience or discover me as his true neighbour, what is it about? What is church about? And, I mean, all over people are lying with wounds, many wounds, wounds of Apartheid, and can I be a neighbour? How am I going to be a neighbour? And not that I say, I am the neighbour, but that another person discovers me to be his or her neighbour. I think that was more or less my thoughts on that. #00:09:13-7#
- 28 I Do you remember whether you talked to people after the sermon...? #00:09:18-5#
- 29 B Ja, on times when I visited congregants or we had small groups, I'd speak about it. Of course, because it gave me a good handle to work with. Because you must always remember the bible to the Afrikaner is the most important thing. And therefore it was better for talking, in a sense that if you

worked from the bible and you could really expand that thing from the bible, you could explain you saying this from the bible, that you stand with your feet solid in scripture. That helped, which you could say, and write letters, let us look at scripture, what does scripture say about this. Can we interpret this paragraph, can we, this story, can we interpret it this way? And some people would say no and other people would say yes. I think, in Afrikaans they say [something in Afrikaans], an ongoing sermon. It does not stop in the church. Well I think in that sense, prophetic preaching plays a huge role... the ongoing sermon. Not only from the pulpit in that moment, but also afterwards. #00:11:12-9#

30 **I** Was there a kind of peak statement you remember? #00:11:13-2#

B I don't know what he thinks into it, I mean we must be careful to not do that. But I think he just managed to in a very simple way to open this great truth, in a very humble way, in a definite way. #00:11:47-0#

32 **I** Was there any hope or was there only truth? #00:11:55-4#

B Well, I can't remember what I was thinking then. But in retrospect, yes, there must be hope. Because when a church discovers its role of being a neighbour, then the church becomes a sign of hope. #00:12:31-0#

34 **I** Thank you, I think that's all.

6. S – N. - BECOMING BOLD LIKE DESMOND TUTU (N./K2)

1 **I** Ok. So, thank you very much for volunteering. #00:00:09-1#

B Thank you very much. I first came into contact with a prophetic sermon when I was doing my masters studies. So I came across a prophetic sermon preached by Desmond Tutu during the Apartheid period in South Africa. Desmond Tutu constantly preached that one day South Africa, apartheid will be no more in South Africa. He even wrote an open letter to then minister of justice in South Africa, telling him that his policies are discriminating, that is discriminating against the black people and then he also wrote an open letter to the then South African president, I think it should be Botha, or I can't remember precisely who among the presidents, but he wrote an open letter to him, telling him, that they are discriminating against the black South Africans. But he did not stop there. He constantly gave hope to the black South Africans, telling them that they need to be patient, that there is no need for violence. I remember a particular killing that was known, and Desmond Tutu was there to condole the various sides, people were crying, even he himself was crying, weeping and people were angry about what happened, because these people had been shot by the police. And so people were angry, but Desmond Tutu told them, that you need to be calm, because one day apartheid will be over. That he has a vision that one day South Africa will be ruled by the black South Africans. And the dream of a nation where there will be no discrimination based on race or

on color. So Desmond Tutu constantly preached against the injustice that were taken place in South Africa. But at the same time, he gave the black people of South Africa hope, telling them that Apartheid will be over. So for me prophetic preaching needs these both ways: Renouncing the injustice and then giving hope to the people. That's to me prophetic preaching. And then I also read about a prophetic preaching... #00:02:43-2#

3 **I** May I stop you once? Do you remember this particular sermon? Can you tell me a little bit more about the content of the sermon? #00:02:54-8#

4 **B** Actually it is difficult for me to remember the exact content of the sermon. #00:02:59-1#

5 **I** But you don't need to remember the entire content of the sermon, just the outline, ... #00:03:06-3#

6 **B** It is difficult for me to remember the outline of the sermon, but basically the sermon has to do with renouncing the evil of Apartheid at that time. #00:03:17-6#

7 **I** Do you remember a peak statement? #00:03:18-9#

8 **B** It's difficult for me to remember. Ja, it is difficult for me to remember a peak statement. #00:03:25-5#

9 **I** Mh, Ok. So long ago. #00:03:31-8#

10 **B** Ja, it is difficult to remember. It is so long ago, but also an open letter that he wrote to the then president and the minister of justice. And then he also preached during the burial service for Chris Hani, telling the black South Africans, that one day apartheid will be over and then... because Jesus will win. They belong to the party of Jesus, I think that is the statement that he made. And Jesus will win. And then he said to the Apartheid government, please come and join Jesus' party and renounce the evil of discrimination. Also, these are some of the statements that I can't say exactly, but these are some of the things that he mentioned. Giving the black South Africans hope, telling them that one day these things will be over. #00:04:17-8#

11 **I** What stirred your blood in particular? This announcing the truth or more the hope? #00:04:30-1#

12 **B** Ja, ja, actually what stirred my blood was the telling the truth as it is. Facing the reality of what was going on. To come out like that boldly and say, this is wrong. You know even when that was, that could affect his life. It was risky for him to do that. But he came out boldly and says this is wrong. Apartheid is wrong and its discriminative. So to me that really stirred my blood, that it was telling the truth as it is. And then he did not stop there. It was like giving hope to those who are suffering, the victims of injustices at that time. It is not just telling the truth as it is, but also giving hope, telling them that the situation that we are in, one day it will be over. You could see people weakened but at the same time we have hope,

- that this thing will stop one day. So to me prophetic preaching is both sides. #00:05:34-1#
- 13 I Ja. Tell me about the day and time when you heard this sermon. Were you in Nigeria, were you still in Nigeria? #00:05:46-6#
- 14 B No, I heard about this sermon when I was here in South Africa, as precisely, it should be August 2013. I can't remember the exact date. But that was August 2013. #00:06:06-2# #00:06:08-9#
- 15 I And how did it kind of speak to your situation? So that it stirred your blood...? #00:06:13-5# #00:06:15-4#
- 16 B My focus was preaching justice in a context of injustice. And I come from a context where there is a kind of inequality based on religious differences and on ethnic differences. And that really stirred my blood, because we need people that will come out and say, this is discrimination, this is wrong. And I feel we can do that... #00:06:35-8#
- 17 I Can you tell me a little bit more about the discrimination in Nigeria? #00:06:38-1#
- 18 B Ja. When we talk about discrimination in Nigeria, it has a history. It started with the colonial government. When the colonial government went to Nigeria, you see, they tend to favor one side and then kind of placed the other side on the other side of the table, differing them in the north. The North is divided into two, farmers and then the Southern part of the North called Middle Belt. And so when this, the British went to Nigeria, so already the farmer through his land, had a kind of organized government through a sultan, and then there were districts, so everything was well organized. And so the colonial government found it easy to walk with the farmers, because they had this kind of organized system of government. But for the Southern part of the North, which is called the Middle Belt, it was difficult... It was this kind of confederation of tribes, ethnic groups, and this tribe, in fact they don't have anything that unites them. Each tribe was on its own. So they don't have anything common, I don't know, anything that would bring them together. #00:08:10-6#
- 19 I Was this the tribe that tended more towards Christianity? #00:08:12-2#
- 20 B Ja. Ja. These are the tribes that are mostly African traditionalists. So when the missionaries went to Nigeria the British or the colonial government tried to prevent them from going to the farmers, because the farmers was already Muslim. So they did not want them to interfere with their religion. So they were pushed to the Middle Belt, among the traditionalist. #00:08:42-2#
- 21 I Do you belong to the Middle Belt people? #00:08:43-6#
- 22 B Sure. Sure. Sure. So as a result of the colonial government taking sides with the farmers, so they now placed the Middle Belt under the farmers. So that brings a kind of superiority among the Muslims. So they see

- themselves as being superior, while the Middle Belt is being inferior. #00:09:11-8#
- I Because the colonialists allied with them. #00:09:17-0#
- B Exactly, exactly. In fact not only seen themselves as superior, but they kind of enslaved the Middle Belt. And so that brought a kind of inequality in terms of policies, in terms of opportunities and almost everything. They were completely excluded. Anything that has to do with government, these people were completely excluded. #00:09:39-8#
- I So when you heard about Desmond Tutu's sermon, you were reminded of that situation at home. #00:09:49-0#
- B I was reminded of this situation. #00:09:51-4#
- I And you wished to, let us say, to let him speak to your situation. #00:09:55-7#
- B Exactly. To speak to my situation. Telling the truth as it is. But what actually disturbed me was not the kind of the injustices from the Muslim elite, but there are some dominant tribes among the Middle Belt people, that are also kind of suppressing the minor tribes. So this was happening among the Christians. Because some of the dominant tribe tend to kind of suppress the minor tribes. Among the Christians. So this tends to be kind of my focus as a preacher, because these people attend the same church. And they worship in the same place. And so not only that. So those who are opportune to be politicians are also corrupt. Instead of them to walk towards them helping their people in the area, [?]. Actually they are kind of enriching themselves, using this opportunity to enrich themselves. And that brings a lot of inequalities, not only inequalities, but poverty among the people. They only go to the people when they need their votes. But after they come into power, they will not see any gain. #00:11:11-5#
- I I think that was alike here in South Africa, because they were Christians as well, the white people. #00:11:17-8#
- B Sure, sure, sure. #00:11:19-1#
- I Suppressing the black people. #00:11:19-7#
- B Sure, sure, sure. So Desmond Tutu's sermon actually stirred me up. This is the kind of sermon that we need. Speaking for the poor, the voiceless, serving as a voice for the voiceless. But not only that, giving hope also to the poor. Telling them, that one day the situation will be over. #00:11:45-7#
- I Had you heard anything about the preacher before, about Desmond Tutu? #00:11:53-7#
- B Ja. I mean besides Desmond Tutu, I also read about the prophetic preaching by Allan Boesak, because Allan Boesak and Desmond Tutu are almost contemporary. They both speak or preach at the same time. Allan Boesak also wrote a letter to the then minister of justice of South Africa, telling him that his policies are discriminating. It was an open letter. And later he

made it categorically, he was serving as a voice of the voiceless. This was right in that letter on behalf of the poor people of South Africa, black, white, colored, Indian... #00:12:40-8#

35 **I** Would you say that the Christians in the Middle Belt, they are still voiceless? #00:12:43-0#

36 **B** Sure. #00:12:46-5#

37 **I** Or I mean, do you remember that in the conference we talked about giving space to the voiceless so that they can raise their own voices? #00:12:56-5#

38 **B** Sure, sure, sure, sure. I know the Christians there are still voiceless. #00:13:00-0#

39 **I** They are still voiceless. #00:12:59-7#

40 **B** Ja, the Middle Belt, up to today they are still... # #00:13:02-6#

41 **I** So they do not dare to speak out. #00:13:06-6#

42 **B** They don't even have the opportunity to make their case known. Ja, because they are being suppressed. Nobody is here to speak for them. Ja, they have a case but they don't have a way to express their case. And then besides that we also had people who are full victims of this violence. Women, children, you know, have been raped and then children in fact have become orphans. So all these people, to me they are voiceless. And a lot of people now have no homes. Like I said, I share with some people, it is like becoming a refugee in your own life, in your own life, in your country, you have no home. #00:13:56-1#

43 **I** This is again alike... #00:13:56-8#

44 **B** Ja, you have no home, you have no place. #00:13:58-4#

45 **I** like in South Africa. #00:13:57-5#

46 **B** Ja. And I saw it is like becoming a refugee in your own life. You are forced to leave your community because any time any day you can be attacked. And the kind of experience that we have in the Middle Belt is a kind of guerilla tactics of attack. People are attacking in the night and then they disappear, after two or three hours, they disappear. You don't see them. You don't even know where they are coming from. And you don't even know when they are coming next. Because they keep on doing that, after some time you have been attacked. So that is forcing people to leave their communities, especially in the rural areas. And for the black man the rural area is a place of identity, because that's your origin. No matter where you are, we tend to identify with where you come from. And that's the rural area. So when you have no place in your rural area, it is like you don't have a home. because no matter how long you stay in the city, you are hoping that one day you will go back the rural area, die there and be buried there. Because that's where your ancestors are. So when you are forced to leave your area, it is like you have been exiled because you have no place. And this is the situation that a lot of people are in, especially in the Middle Belt

region. At the course of my studies while I was undergoing my studies, I felt like weeping sometimes, looking at the situation on the ground, it feels like I have to weep. And for me I think prophetic preaching is what we need. Who will cry on behalf of these people? Who will speak on their behalf? I feel like I just want to weep when I look at the situation over there. It is really pathetic what people are going through. And if we go to the so called refugee camps, this is even more pathetic. If you find roughly hundred people squeezing in a class, in a small room, even more than hundred, even sleep is a problem. #00:16:07-1#

47 **I** Where do they go, when they are being chased away? #00:16:13-1#

B Sometimes the government set up a camp for them, but this camp is just a name, because there are no facilities, nothing that is provided for them. 48 So they are just managing maybe public schools and some managing churches. #00:16:25-9#

49 **I** Do they try to go out, leave the country? #00:16:29-9#

B No, no, not actually outside the country, but people move from the rural area maybe to the cities where they feel they are secure. Because in the rural area, you know you are not secure. So you go to places where you think you are secure. And so, and in the cities, you don't have the home, you don't have a place. And so some are just managing maybe in public 50 schools and maybe in churches where there is some opening for them. And the government told them: »Come« but they are is no reason to come, because the situation where you have just in a small room we have fifty people, you don't call that they come. Some don't even have mattresses where to sleep. And then about the health system, it is not something to talk about. And so it is really pathetic. #00:17:22-6#

51 **I** What do you think about your congregants at home? What would have happened if they had heard this sermon? What would have they said after it? How would they have responded? #00:17:37-9#

B Well, I don't want to say, because I know after my studies, especially my Masters, my focus tends to be kind of prophetic preaching. That's what I have been doing. That I need someone to have said, I had a source of study, to reach a prophetic preaching. Since this came up at the course of our interview, in a sense my focus now is more like prophetic preaching, telling the truth as it is, especially when the context where you have politicians, people who you know have the power to do something, to respond to the situation, why they not help? Because I have had such opportunity maybe during burial services, I had all kinds of people attending the burial. And I used that as an opportunity to speak... #00:18:32-5#

53 **I** I mean Desmond Tutu did the same... #00:18:34-6#

54 **B** Ja, ja, ja. #00:18:33-7#

55 **I** Funerals were public events. #00:18:36-0#

- B** Ja, ja, ja. But at the same time I think they kind of give people hope, because what I think we need now, especially in my own country, is hope, is giving people hope. Because when you look at the situation, they are in, you know, for me it is hope. They need hope. Someone was asking me: »What urgent need«? at the course of the conference. I said, my urgent need is hope. Because now among the problem, money promised to me that it will solve my problem, will meet my needs. But what my people need is hope. Telling them that God is able to change the situation. No amount of money will change their situation. Give me money, I give them, today, tomorrow, it is not there. And then they go back to their situation. But telling them that there is hope, one day things will be better. If that will not happen in our own generation, but I believe that one day it will happen. So what my people need is hope, but at the same time, telling the truth as it is. So that has been my focus so far. Ja. #00:19:41-1#
- 56
- I** Do you sometimes talk with other people about this sermon? Or have you been talking about this sermon with somebody else? #00:19:49-7#
- 57
- B** Ja, actually I do discuss with some of my colleagues, that are pastors. I am opportune to be so honoured by some of them that they do listen to me. Especially the district church that I am coming from. I have had the opportunity to talk to the leaders and say: »Hey, we have come from a time where we really need to evaluate the kind of sermon that we are preaching. There are people who do listen to me. And then I have suggested to them, why not organize a seminar for the pastors? So that we really need to evaluate the kind of preaching that we are preaching.« These are people that we depend so much on, because my denomination is in such a way we solely depend on the members. Their offering, their tithe, is what the pastors live off. And then even the church activities. So basically to the source of income, the members are the source of income. So now that the situation is changing, things are becoming hard. How will the church survive in this situation, unless we change our sermon? I tell you, we really need to preach sermons that really empower our people, both economically and spiritually, materially and otherwise. #00:21:10-3#
- 58
- I** What has the preaching been about? I mean, what has the preaching been about up to now? #00:21:19-2#
- 59
- B** Ja, actually before this time, the focus, especially the Evangelical, the focus is the bible, spirituality. You see, if things are not going well, they think that people that they are not being spiritual. If people are not responding, if people are not giving up for anything, they are not spiritual. These people are not coming for church activities, because they think they are not spiritual. #00:21:39-4#
- 60
- I** Can you describe the differences between their preaching right now and the prophetic preaching you wish to be preached? #00:21:49-8#
- 61
- B** Ja! Actually the difference the preaching is being preached at the prophetic preaching is that there is no focus on social issues, confronting the
- 62

people. And they are also confronting the powers that make things difficult for the people. That one is totally absent, rather the focus is seen: This thing is happening because people are sinning, this thing is happening because people are not being spiritual. People no longer in fact know the word of God. So that's what people emphasize. People are not giving, because they are not being spiritual. But I think it is much much more than that, we have to face the reality as it is and that's what prophetic preaching does. Because the prophetic preacher has to do with the reality on the ground, what are we facing right now. It is not about not being spiritual, but it is about forces that are causing the situation, that are bringing this. So we really need to confront those forces, those powers, but at the same time, we really need to give our people hope. For the fact that they are into this does not mean that they are not spiritual. It is the circumstances that they are in that make them what they are and what they are doing. So we really need to give them hope at the same time. And so that's actually the difference. #00:23:18-9#

63 I Do you have moments when the sermon by Desmond Tutu comes again to your mind? #00:23:28-9#

B Desmond Tutu and Allan Boesak have become like mentors to me. I see them as mentors. One, for the fact that these are Africans and they are confronting the situation in Africa. So I see them as mentors, based on the fact that I have people that I can look up to, as I confront my situation. I don't know how they started, but it is like, what prompted their preaching, is the same thing that is prompting my preaching. So I see them as people that I look up to. I know it is not easy, because it was not easy with them. But at the end of the day, they have something that they can show. What they preach about and the hope that they give people, I think, became a reality. And even as I preach, I remember I had the opportunity of preaching to young people in one of the Nigerian polytechnics and this was the kind of sermon that I preached to them, telling them that one day the situation on the ground will be no more. Because I preach in a context, in a

64 very, very, very violent context. I don't know the word, I don't know the word to use, but it was tense moment. And the situation was very tense at that time, because in fact if you are going outside, you are not sure of coming back. Because a bomb can be thrown anywhere, anytime, in the market, in fact in a ... and people can just run you over and they start shooting. That was the context in which I preached this sermon. And I told them about Desmond Tutu, people like Martin Luther King Jr, that this was what they say: »I have a dream, that one day the United States will be like this and today we have a black president in America.« This was what people like Martin Luther King Jr. preached about. And then I told them again, Desmond Tutu said, that one day he has a vision that South Africa will be ruled by a black South African and that became a reality. So I told them, I have a dream that one day there will be no more violence, there will be no more division based on ethnicity, there will be no more division based on

tribalism. I also told them, that one day, I believe that, that one day we will no longer have these guerrilla attackers. But rather we will have social workers that will be going around in our villages in the rural areas giving people free medical services, helping people, especially the poor in one way or the other. I have a dream. But I don't know how that dream will become a reality. And I told you, come and see the place became aroused. Even the Muslims who were there were cheering up because they believed that this is the kind of sermon that they did not want to hear. And after the sermon there were a lot of responses, up to today there are still a lot of... And the sermon was recorded. And they were busy sharing it, selling it here and there. So then they said, that was the peak of that conference. And it is something that we will live to remember. It was predominantly youth. And so I could see, this is what people need. This is what we need. And I have taken it upon myself to commit myself to prophetic preaching, especially when I find myself among the youth. And I believe preaching, speaking to people, in fact giving them hope, especially the youth. And if you come to my house today in Nigeria, you have to at least see me, always see me with one or two youth, people coming all over. And that's why when I am home, I hardly have time for myself to even study, because people keep on coming, and then there are invitations and there and there: »Please, we want you to come to our church, we want you to come to our church.« And I tell you basically, even my professors of prophetic preaching. And I can you tell you it is really making a lot of impact. Because this is what we need right now, and this is what we want right now. #00:27:54-0#

65 I Do you remember the biblical text that day? #00:27:55-8#

66 B That I used? I used, is it Genesis? Is it Exodus? Ja, Exodus 14... #00:28:13-8#

67 I With Miriam? #00:28:12-5#

68 B No, is it 13 Exodus, the crossing of the Red Sea? #00:28:17-0#

69 I Aha, yes. #00:28:17-3#

70 B Yes. And the topic was »moving onto higher ground«, that was the topic given to me. Moving onto higher ground. So that was the topic given to me. And I preached a prophetic sermon on that. Moving onto higher ground. #00:28:34-3#

71 I This was so to say the leading image. #00:28:36-2#

72 B Yes. Because I used the image of Moses, how he started, and the situation in which Moses was called. Remember it was a situation of slavery, of oppression by the Egyptians. That was the situation in which God called Moses. I remember how worthy to go in order to set them free from the hands of the Egyptians, but the peak of the moment was, that even afterwards the Egyptians did follow them. I remember what happened, how God actually rescued the situation. And so that to me was a kind of giving people hope. This is what happened, and this is what we hope one day will happen, because the God that did it during the time of Moses, definitely will do it. So

	I can remember vividly how I connected that. It worked. Ja, it worked. #00:29:34-3#
73	I This is very moving to hear. #00:29:36-7#
74	B Ok. Ok. #00:29:39-2#
75	I Mmh. #00:29:48-7#
76	B Earlier this year, I think I heard a truly prophetic sermon preaching. It was of Ezekiel, Ezekiel 22. I think it is 22, verse 31, I can't remember: Standing in the gap. And so that's the theme that my denomination was using this year. So I had the opportunity... #00:30:07-8#
77	I Standing in the...? #00:30:08-0#
78	B Standing in the gap. #00:30:09-1#
79	I Ah, ok. #00:30:11-9#
80	B Ja, standing in the gap. So I preached on that several times. #00:30:16-5#
81	I I don't remember the text right now. #00:30:18-7#
82	B Ja, standing in the gap. Should be Ezekiel 22, 31. It should be standing in the gap. And so we need people that are standing in the gap and looking at the situation that we are in in Nigeria. Especially in our context: Who will stand in the gap? And so I remember citing an example of people that stood in gap during hard times, especially the prophets, people like prophet Jeremiah, prophet Ezekiel himself. A lot of prophets, they stood in the gap. And then I remember also citing an example of people who stood in gap during their situation, people like Nelson Mandela. They stood in the gap. People like Desmond Tutu, people like Martin Luther King Jr. They stood in the gap. I also connected it with my own context, the context of my denomination who had three young Canadian missionaries that stood in the gap by bringing the gospel to us, [then names of the missionaries]. died in the process, in our life, in our place. I told them in fact their graves are there right in our midst. I said it is sort of standing in the gap. So if they had not stood in the gap, we would not have been where we are today. And so right now we need people who will also stand in the gap. On both sides. Politicians, farmers, traders, in whatever capacity that God has called us, whatever gift that God has given us. We need to stand in the gap. That is the only hope that we have among our people. Because if someone from Canada will come and die in my country, then what will I give to my people? I remember telling a particular congregation that, see yourself as a blessing, as a gift to your people. Because all of us have been given to our people in order to help the situation. We keep on saying that things are bad, but who will make things right? So we need people that will stand in the gap. And let me tell you the gap to see people crying, weeping, people that are medical doctors, people that are highly blessed. Because they have neglected their areas, their rural areas. Simply because they are secure where they are. And here are there people suffering. They say, it was a

kind of revival. So you might see people crying, shedding tears, because that as a kind of revival to them. And so these are some of the prophetic preachings that I do call prophetic preaching in that sense. #00:32:57-8#

83 **I** Standing in the gap as a kind of metaphor for witnessing the gospel? #00:33:04-4#

84 **B** Ja, but at the same time, for me, I am looking at the situation. We cannot limit it to just witnessing, because if we are to look at it from the social angle, it embraces taking practical steps, leaving your comfort zone. And then going to then to that extent, that people would feel, you are impacting the present. So it is not how much you will give, but how much you will do. To make people feel the impact of your presence in the society. And to me that is what God calls us to do. To make make our present a reality. #00:33:51-1#

85 **I** So it is not only about preaching, but also about acting. #00:33:51-1#

86 **B** It is not only preaching, it is not only about praying. Ja, it embraces those things. But to me it is much more than that. Making the presence known. #00:34:03-7#

87 **I** About prophetic action. #00:34:03-4#

88 **B** Exactly, embodying the prophetic preaching as some people would put it. Because there are some that are contributing to the suffering that we are in. So I can imagine someone contributing, making life difficult for others and then, while God has called us to make life easy and make life conducive for others. And that's the biggest challenge we have in Africa. We don't think positive, we think negative. We don't plan positive, sorry to mention this, I am not saying this because I have seen you, but I am just trying to tell you, this is my mind. This is my conviction. I am not saying this in order to please you, no, but this is my conviction. We think negatively. We don't think of how to deal with it. But rather, we go for destruction. Look at the Boko Haram, look at the amount of money that is being spent by both the Boko Haram and the sponsors. They are well equipped. They are well armed. If you look at the tactics of Boko Haram, you know that it is not just ordinary people that are behind Boko Haram. People that are highly intellectual, because the way they keep on changing their tactics, their faces, you know that there are people that are highly intelligent behind this. Now how can you use your intelligence, how can you use your material wealth, how can you use all your heart, your wisdom to destruction, killing, destroying life, making life difficult? Hundreds of thousands of people are homeless because of Boko Haram. I can't imagine how many women today have been raped, have been enslaved sexually because of Boko Haram. I saw the video one day crying. A woman was just showing, »This is retroviral drugs«, and said, »I have just been diagnosed HIV-positive«, and I just started crying. Because of Boko Haram. Some of them were recounting what has happened for the past two, three, ten years, how they were used as slaves, as sex machines by the Boko Haram. Imagine having sex with a

person that you don't love, a person that is your enemy, a person that is there holding a knife, you either do it or you are killed. You just imagine the trauma, what these people are going through and then how can people use their intellectual ability, in fact towards that purpose? If that purpose, if that intellectual ability would have been used for something good or positive, that would have had a better development, a better Nigeria than what it is today. You know, the North is the poorest country, the poorest region in the whole of Nigeria. And then where Boko Haram is, is the most poorest, you hardly have anything to eat. But here are people thinking of Islam and Islamic state. So I can't just imagine what is going on. I can't just imagine people stealing money in billions, I can't just imagine. Sometimes I do imagine, are they in their right senses? Are they in their right mind, or their inside? These are some of the things, that actually, actually, actually make my heart bleed. Because we need to be thinking positive, we need to be thinking positive. How do we build? How do we make life better for one another? I can't just imagine using my hands, using my intelligence to make life difficult. I find it difficult to believe that. I just find it difficult to rob people, to cause pain on people, I can't just imagine that. To me, the more I think about it, the more I find it difficult to believe. How, how can I just sit down and look cause suffering to someone? And cause pain to someone. I can't just imagine and I can't just believe that. But this is what we are doing to ourselves. This is what we are doing. It becomes a way of life, among us. Sometimes people are hurt and do nothing. So it is really painful, it is really painful. Our country is rich, it is blessed with a lot of resources, human resources, but we are not converting that into something positive. We live as beggars in a country that is rich. The imagination to me is really haunting. This is really haunting. And so these are some of the things that make me think and live a kind of prophetic preaching. Because that's what we want, telling the truth as it is. I tell you, it is not easy, but it is something that we have to do. We are not doing it to make friends, we don't expect friends, I don't expect friends, I have never had friends in a congregation that I pastored. We are not called to make friends. But we are called to tell the truth as it is. And this is what is burning in my mind. #00:39:33-0#

89 **I** I can see that and I can hear that. So thank you. #00:39:40-6#

90 **B** You're welcome. #00:39:40-6#

91 **I** Thank you very much for that, Nicodemus. #00:39:40-4#

92 **B** It was a privilege fo me. Ja, it is a privilege for me. #00:39:46-0#

93 **I** I will listen to it again and hear your voice and hear your crying. #00:39:51-9#

94 **B** You're welcome. You're welcome. I wish you the best of luck with your studies. Thank you for the opportunity. #00:40:00-2#

95 **I** And I will pray for you and your people and your preaching. #00:40:05-9#

96 **B** Thank you very much. #00:40:04-1#

- 97 I That you dare to become or to be the prophet you think you need to be for your people. #00:40:12-2#
- 98 B Thank you very much. You're welcome.

7. S – J. – THE WILLINGNESS TO OPEN UP TO ONE ANOTHER (J./Ki)

- 1 I So Johan, would tell me about the sermon you listened to last Sunday? #00:00:09#
- 2 B Yes, this past Sunday. #00:00:11#
- 3 I Would you first tell me about the content, what you still remember? #00:00:18#
- 4 B This was, the mighty part was the similarities of the story of Peter and Cornelius. That was the gospel. Those two stories when you look at them, when you listen to those two stories, these similarities, how they talk about what I note yet diversity and prejudice, and I like to say, the conversion - I think, yes, this was Marie's word, the conversion of prejudices. Their willingness, their willingness to really, to cross certain boundaries of the fixed ways of doing thinking, the way the spirit through the visions came to them. Their rigorous willingness to cross the boundary, that made me think. How difficult it is for us to really cross that boundaries.
- 5 I When you speak of the similarities, do you mean the similarities between Peter and Cornelius?
- 6 B Yes, let me call it the visions and the stories that they told. Peter's willingness to invite this strange man into his home and listen what they have to say. This is not a typical person's response. That's so, that's the working of the spirit that opened him to invite them and listen to, you know, to what they have to tell. And he went to Cornelius and then there was this whole story telling again. The one, the one to the other. So that is something that I want to point out. Well. Then the way Marie took that and she spoke about prejudice and where prejudice comes from. And each of us has a very specific framework of influences that has an influence on the way we think and the way we conduct. [noise] And I remember the way she explained then prejudice and the way and the manner which we perceive people from the position that we find ourselves, the way we understand and the way we want to understand the world and people around us not the way as it is but we want it to be. And that is, that really forms our own views etc.
- 7 That would be so much better if we are able - to let me put it in that way, to look through their eyes, through the other person's eyes, before give an opinion or judge or etc. So that is the part, but also... What happened to those two, Peter and Cornelius. When they crossed that boundary and opened them up around the table, this so called table. Their willingness to open and to really be themselves. And be themselves and open up and open

to one another in that specific incidence. That is something that comes up when I think back to this sermon. And the question then is, I think she used the words, I think she said, at a certain time during the sermon, that our future will depend a lot on how we are able to handle, manage, handle diversity. The future and the manner in which people will be able to get along, depends a lot upon how we will be able to manage diversity and the differences between people. #00:07:02-5#

8 I Did she give some examples? #00:07:06-3#

B Well the examples... If we look at our conflict, I think it is so... She gave certain examples by telling the story of her own father and his perceptions of the English speaking people, taking it back, when he was a small son, a child and his father or his mother was taken to custody during the Bur War with the English. So still towards the end of his life he could not accept the English speaking people. That is part of the challenge for me to understand

9 where he is coming from, why does he think the way he thinks. And by allowing room within myself for that way of understanding will allow me to accept that person the way he is. And then it was so... this whole story, Acts 10 and 11, the fact that we are all even in God's eyes. It's such a critical part and we are so easy through the prejudices that we have to judge and I think that is where the »them and us« is coming from. And that is why we tend to - if it is black people - then we tend to form that perception: They are all the same. They are like this, we are like this. #00:09:20-1#

10 I And we generalize. #00:09:19-1#

B And we generalize. And it is so wrong. And if we could just invite people to sit around the table and understand better, understand better where they are coming from. Then I think we will be really reluctant to judge, because we understand. And isn't that what God wants us to be. And I think that is part of the message that she tried to convey. That is what God asks from us, not to be exclusive, but to be inclusive and embrace diversity and find

11 God within a world, a diverse world. And especially in circumstances contrary we live. I think there are excellent examples if we look around us, how diverse this is and how separate lives we are still living after the twenty plus years. I don't want to, it would be wrong to say we've gone astray on balance, but I think that is the way God wants us to live life, to embrace diversity and not to judge because of preconceived ideas, etc. that we might have. #00:11:04-5#

12 I Was there a kind of peak statement she made? Do you remember? #00:11:11-7#

13 B Key statements? #00:11:15-6#

14 I Key statements. Peak statements. #00:11:17-4#

15 B Peak statements... That's a good question. How do we get there? To be more open, hence to be honest to yourself of where it is that your prejudices come from, to understand yourself: Why do you conduct yourself in a certain manner, why do you see things in a certain way. Take that as a starting

point and be honest with God about it. And ask God to change you. God wants me to change how I see. So honesty with oneself and allow the spirit to play his role, what he is supposed to. #00:12:28-3#

16 **I** This was fairly pastoral, I think. #00:12:34-0#

17 **B** Yes. But that was for me, that was sort of the key statement that she made for us to take home, to take home: What do I do with this? What do I do with this? #00:12:51-1#

18 **I** I think a question is always good to take home, because it sticks with you and you try to respond to it. #00:13:01-9#

19 **B** Yes, you are 100% correct. Then I think one other key point that she made was towards the end where she said: True identity is to be found in God and that is, I think, that is the Richard Rohr, his way of explaining the true and the false hopes. So that true self, a true identity, is to be found in God. And we must free ourselves from identities...let me call it »worldly«, false identity. So that was another key point that I could take home with me. And another point she made is, to really challenge ourselves, to cross certain boundaries. It is easy to listen, to listen and say »yes, this is what I must do« and then the challenge is really to challenge ourselves, to cross certain boundaries. #00:14:44-6#

20 **I** Do you have any idea? #00:14:45-7#

21 **B** Well, an idea would be to invite people to your table, to your world. You know, to go into a conversation with people, people that you differ with, people that you put in a certain box, who you do not necessarily want to invite into your circle. That would be difficult and cross a certain boundary. Another challenge would be to purposefully put another person's glasses on, see through his eyes. Try and see it, try to understand his context and his way of thinking and doing. And gradually it will change you. That is my belief. That is, I mean, in broad terms. I think that was, that is the key areas of what she was trying to say to us. But the way Marie... I perceived it on the day as very honest, you know, honest in what she was preaching. It was not preach like in preach, it was more talking to us. Taking the paces off was very important, I mean how many times have we read, I mean how many times – and it is only when you sit with it, then you understand, that it really has to do with prejudices. Diversity, differences in people and how we get along with each other. It has nothing to do with that food, you know, the mixture of different meats, etc, in that what do you call it, [term not understandable] or whatever. So I think it is probably that Act 10 and 11, isn't it life? Isn't it life like it is today? And how it was for 2000 years plus? (laughs). Because that is really how we conduct ourselves or don't conduct ourselves. #00:17:50-5#

22 **I** Did you talk to people about that sermon after that? #00:17:59-1#

23 **B** I spoke to one, apart from my wife, because we do it always and we touched on certain points. #00:18:11-5#

24 **I** Right after? #00:18:12-0#

- 25 **B** Yes, well it was over a cup of coffee. Yes. So, we shared some of our views. But it is interesting that there are members of the congregation... We have five preachers and you will always find that certain members prefer certain preachers. It is, I think, it is just the way we are put together. So the person that I spoke to, he is specifically, he preferred to listen to the other preacher's sermons. Maybe he likes the more straight-forward from this interpretation of the bible and not this story-telling, taking it back and make it relative to today. You know, what it is for us, how should we understand it in the present and the future and where do we see God. So but we are going to discuss this specific sermon in one of our group discussions next week. #00:19:50-2#
- 26 **I** So it has already caused a debate. #00:19:53-0#
- 27 **B** Yes, yes. So we are going to discuss that. #00:19:55-7#
- 28 **I** Could you see some more people talking about this sermon after that? So could you somehow feel the effect of the sermon? At the coffee hour? #00:20:11-1#
- 29 **B** Well in that specific meeting that I am referring to, the sermon really touched people and made them to realize that the fact that we are judgmental, etc. divides people. Why God is breaking that down. I mean he is breaking it down by referring to this specific 10 and 11 in the Acts and we all [not understandable]. So that was part of the discussion. #00:20:53-7#
- 30 **I** Do you normally meet to talk about the past Sunday sermon? #00:21:00-2#
- 31 **B** Well not normally, but we would regularly meet just for a cup of coffee afterwards and then it will form part of the discussion. #00:21:18-3#
- 32 **I** Could you say anything about Marie's performance? Was there something that caught your eye? #00:21:28-3#
- 33 **B** Like I said earlier, I think she was talking with us, not down to us. So it was talking with us. The way in which she kind of crossed us as really honest in what she said. I think, her genuineness, her honest talk on how we are living. I think the way she structured the whole sermon itself, to evolve to a certain point, to make it. And about the way she kept me, kept us interested throughout the sermon, I think it was the way she told the whole structure of the whole sermon. She was the whole time trying to keep us, pull us in. Pull us in. #00:23:04-0#
- 34 **I** Is there any image you still remember which comes to your mind? #00:23:17-1#
- 35 **B** I think the image of these two strange people, Cornelius and Peter. This image of them getting together. That image of them in a friendly manner, in an open manner, coming together on this very critical issue. The topic of the day of [not understandable due to wind]. That is the picture that comes into my mind, if you are asking that question. And from then I think the picture helps to come to more openness of one's own position. I had to

imagine that they will be more open, that they won't be reserved. They will not be judgmental, they see your honesty and your willingness to be more open. I have seen it many times in my life. #00:24:57-1#

36 I So, may I ask you, do you have already plans to invite people to your table? Or do you think it's more a larger process of thinking about it? #00:25:17-9#

37 B I did think it is not a case just to think about it. One has to take further action. I have a friend, he is a school boss at one the black schools, we meet on a regular basis. He is the head of the school. And it is amazing... Maybe this is why the sermon stirred so many things in me, because that is my experience of what happens when you reach out to a person. Because I pick up the phone and say »Can we meet? I saw you at that and that occasion, so I would like us to meet.« And I think what is necessary for me is to take that further, to take that further. #00:26:22-7#

38 I Can you imagine some people in the pews reacting with anger? Because as far as I think, Jaco told me about some congregants that said »Oh, she's gone too far.« #00:26:37-1#

39 B (laughs) I have not picked it up, to be honest. I have not picked it up. It is actually difficult to think that people would think that way. For me it is too difficult to think that people would think that. #00:27:05-1#

40 I If you are thinking of a scale between truth and hope, uncomfortable truth and hope, where would this sermon be? #00:27:21-2#

41 B There are so many truths and so many hopes that we can unlock in it if we are just moved to cross that boundary, to take the action. There are so much hope. #00:28:00-0#

42 I So uncomfortable truth becomes hope. #00:27:59-3#

43 B Yes. So there are uncomfortables, if you listen, if you are not ready to like it, but if you are prepared to cross that boundary, there are so much hope that could be unwrapped. That is how I would see it. #00:28:20-6#

44 I Thank you so much. This is all. If you would like to add something you are free to do so. #00:28:28-6#

45 B No thanks. It was good to just... to talk about it.

8. S - D. - TO GET IN AND OUT THE TOMB YOU NEED TO BEND LOW (D./K3)

1 I: Please tell me about a sermon you found or would call prophetic. #00:00:21#

2 B Mmh. So I had to give some thought to this, because I have heard many over the years. But this one, when I really sat down and thought about this, there was one sermon that stood out for me. The preacher is a friend of mine, his name is Mantso Matsipe and he was one of the leaders of the

Soweto uprising in 1976. He was a young boy then in high school and he led these protests. And he and I were colleagues at a Methodist seminary for some years and he was preaching in the chapel to our students which was a mixed group of white and black students for the ministry and some staff and (uhm) he was preaching on the resurrection of Christ, particularly that narrative of the rolling away of the stone and, you know, Christ appearing in the garden. I can't remember exactly what that passage is, we can look it up, Christ appearing in the garden to Mary and others and the angels, you remember that passage. But the point he made in his sermon was very eloquent about, it was that to get in and out of a tomb required the person who was entering the tomb to find the body and the resurrected person who was exiting the tomb to bend low. And he was making the point and in large measure it was connected to him as a person, but he was making the point that the transformation of society will require bending. It will require a humbling of the self, adopting a posture which may not be that natural, perhaps even uncomfortable to get from the old to the new. That was the point he was making. And as I remember the sermon, I mean this was a very vivid image for me because immediately I could see: Ja, to get into a tomb you would have to bend low and to get out of the tomb you would have to bend, so entering into the newness of life required some, some humility, some bending of the knee. But what made it particularly important to me, I discussed this a little bit earlier, is him as person. So this particular gentleman, Mantso Mantsope, was one of less than ten people who was an organizer, an agitator, an activist, who started the Soweto uprising. And all of his, all of his peers, all of his colleagues, many of whom were Christian and some of them who were ministers in Anglican and Methodist churches, went on to occupy after the end of the Apartheid government in 1994, went on to occupy very senior, prominent, well-paid positions either in government or in the private sector. And part of his message was to say to this group of clergy who were here, that your role in society, as trusted individuals, needs to be the role of bending, of humble companionship with people. And not the easy part of personal wealth and personal power. And that was so countercultural, it was against the grain of what I think these young students wanted to hear. You know, I think, for many of them, they love Christ, they are willing to serve the church but perhaps they had in mind that when they become priests or ministers in their communities, that could be a secure job that's fairly well remunerated in terms of outcompeting the average wage. They would be far more highly educated than most of the people that they are serving, they would sit at the head of tables and be asked to spend advice and sit on community forums and such. And he was saying, actually what Christ requires of you, what the world requires of you, is something really different. It is the way of the cross in a sense. So that for me was an instance of »Thus says the Lord«, you know, a prophetic moment. #0:05:04#

- 3 I Was there a particular sentence that stirred your blood, so to say?
#0:05:10#
- B I can't remember the exact sentence but I think it was that image and possibly he might have said, as I remember it, he might have said: In order to move from the old life to the new, we will have to bend down to get out of the tomb. And that, that just said to me, that's a challenge for me. I need to think about how I live my life. That, that just struck me, you know, right between the eyes. I mean, at that stage, I think I was, I don't know, maybe 30 years old, you know, young man, like many young men, very confident. I'd be newly qualified and you know, there was all of this sort of social recognition around that appointed as a lecturer, at least things in this institution, and that just struck me to say: Dion, what God is requiring of you is something different and if there is to be change in this society and if you are to have a role in it, it is to be the role of someone who bows, not someone who stands. #0:06:29#
- 4 I Have there been particular moments when you remember that sermon?
#0:06:39#
- B There have been many moments in my life, I think [laughs]. I have needed to be reminded of that message. But it has stuck with me, I mean that, it is interesting, you know, thinking about what I would say to you today about this, attaching it to moments in my own - uhm, I don't want to use the word »career«, but let's say career, as a Methodist minister and somebody who believes that my whole life is meant to be in service of Christ and God's kingdom in the world, there have been one or two choices where I have had to make, where I have had to say, Ok, this is a moment to bow and not to stand. There's one particular period in my life where there had to be a very deliberate daily choice almost. When I lived at the seminary I was the Dean of our church's seminary and when I decided to move on from that, I decided, that an opportunity was presented to me to go and spend some time working in a corporate environment, in a business environment. As you know I am trained as an ethicist, that's my training. And two things happened in that transition. The one was that when I was offered this opportunity to go and work for a Christian business man, we was trying to work what it might look like to be a very prominent company in a multi-faith democracy but that has Christian values. They wanted to employ me as they would do with someone else who had a PhD, so their measurement or instrument of employment was to say, you know what we would pay an engineer with a PhD and, uh, they made me this offer with an ostentatious salary and my wife and Megan and I had to go and sit down and say: Let's work out - is this really what God is calling us to do and we recognized that at that stage the call of God was to spend some time working in that environment but not in that way. And I remember clearly thinking about Mantso Mantsepe and him making the decision not to take up the political offers, not to enter into very senior government paid positions

with a Mercedes Benz and, you know, aids and assistants, but choosing to remain a Methodist minister. And I remember very clearly at that moment of having to make a decision and go back to this company and say: I'll come and work for you but you need to remunerate in the same way that I would be paid as a minister of my church. And that was a difficult decision and I can tell you, many times after that, when money was tight and, you know, our children needed things I was often often tempted to say, »Well, now you stand up« and then remembering: No, the way of Christ is to (laughs) is to exit the tomb, is to usher in the new beginning in a bend-over way and I can say looking back on that now, that was a tremendous gift being able to live in that way. Currently now, at this very moment in South Africa's history I'm experiencing that again and that's the same thing, which, Christel, where I was thinking about the sermon for today. It struck me that I think for white South Africans at this time in South Africa's history, there is a need for us to hear that prophetic message. If the future for South Africa is going to be the future that God intends where no one has too much, and no one has too little, it is going to require the bending of the knee, the giving up of privilege, power, of wealth. Exiting the tomb, in a sense, in a bent position, in a humble position. So in this context for example, in the university context, where ideas and words are often our currency, I have had to learn in many instances to hold my tongue, to be silent, to recognize that there are certain topics on which a white voice should not contribute, where even if I may think I have training or insight or ideas to offer. But my space is to withdraw from engagement or conversation and just to be present, to allow others to talk about me and to me, rather than occupying a place of dominance or expertise or something like that, because I think that the sort of power relations that we face in South Africa are so complex and so attached to race that some of these things will need to be worked out without me. I mean, I think, I just think, it's a very healthy thing to recognize that these things, these people and these systems are far more intelligent and progressive and capable than needing to have my voice or my insight. So there have been in the last, probably in the last two years, there have been conference discussions, debates around race and inequality, where either black colleagues have asked white colleagues to be silent, to not dominate, to not control the conversation, or where I sat in a conversation like that and recognized my role is here to simply be present but not to say. And that's a difficult thing to do, you know, it does not come easily to me, not only because of my training but also because of my personality. But I see it as an important thing to do. So that's two examples, I think.

#00:13:35#

- 7 I If we go back to that day: Do you remember what happened that day or before that day? #0:13:58#
- 8 B I certainly remember the day. I, uhm, the remarkable thing about this is that Mantso's sermon was a very short message, less than ten minutes, I

think, maybe six minutes, a little homily. Just a thought. And that struck me as well, the simplicity of the idea of his speech, but its power to evoke that incredibly strong image that would affect the way in which I thought. But I remember that ... #0:14:35#

9 I I mean in terms what was in the newspapers and did people discuss at that time and so on. What was the year of the sermon? #0:14:44#

B It was probably 2002/2003, somewhere around there, I can't remember the exact date. I don't remember there being anything particular of a strong political nature that was dominating the news cycle at that time. But I do remember that there was some issues of an internal political nature, within our seminary. And the issue was around three groups of students, a group of black South African students, a group of black foreign students and a group of white South African students. And it went around this issue of equality and privilege. So we had tried to inculcate in our students in the seminary that the best kind of success that we could have is not the success of the university where you reward the individual student who scores highest. That student gets a medal or an award. Because we were training ministers to serve the church, we were trying to inculcate in our students that this kind of success that you can have is the shared success where every student passes, where if there is information that could help everyone to do better in an assignment or a book which someone discovered which might help others, that that be shared in the collective, rather than what we often see in higher education institutions: »I discovered a book, it's got a great idea, I am not gonna tell anyone about it, I'll hand it in the day after the assignment.« (laughs). And I remember there were some conflicts, as

10 they are currently, because obviously the students who come from more advantaged educational backgrounds had to stick up from the other students and those two groupings were black foreign students who come from countries that had better education systems than our own black students who had come from Bantu education systems and white South African students who had this protected privileged white education system. So I remember that it was a conflicted time. People were adopting sort of protected positions, you know, that old dominant discourse of white South Africans saying: »Well, you know, on the day that Apartheid was abolished on the 27th April 1994, we all became equal.« And so, now, you know, asking us to participate differently in these communities, you know. That's not equalling the playing field, that's disadvantaging us, you know. We are being called upon to disempower ourselves, and so that's racism in reverse. It was these kinds of conversations. So what struck me about Mantso's sermon that day, was that it was a very gentle, simple message, perhaps even a reprimand, but done in a way that said, there is a better possibility, a better future for us. It only needs to be modelled in the life of this person named Jesus and in the people who will read about him in the biblical texts. And even though he did not say it himself, everyone in that room knew,

that it was modelled in his own life, the choices that he had made to continue to serve society and the church in a sort of gospel way, kingdom way, which is different to the way of a secular university or a secular business organization. #0:19:12#

11 I I mean you told me about the message that came hard to you. I mean, to bend the knees this is not always easy. Was there any hope in this message? Or only so to say truth in this message? #0:19:37#

B I think, I mean if I reflect back on it, I can't remember exactly whether there was a sort of a narrative section on hope, where he said, you know, »If we do this, then that will happen«. I do not think it was quite as simple or as causal as that. But I remember that for me it was a sudden awakening, a dawning, particularly in the context in which we were with this conflict between different student groups, that this was a solution. The only way that could move towards the better shared future that was good for all of us, which, we believe, that was our hope, this would be good for all of us, would be to follow this. I do remember that later in the day I went to go and speak to him, just to thank him for the message. And that for me was a moment of hope and joy and to recognize that here is a colleague who has

12 every right to be angry, to be vengeful, who is now a dominant social grouping black South African who has every right to tithe, but says rather let's try and find a way where we all share together with one. That gave me some hope and I think, Christel, if I think back on it now, possibly it's given me hope in many instances after that where I've worried that perhaps we white South Africans have been too ungrateful for the incredible gift we received in 1994. I mean it could have been the easiest thing in the world for a black democratically elected government to say: We are annexing all assets and land and expelling all white citizens. It could have been done. But to say, no, this is your South Africa and this is shared by us and we will find a way even though it's difficult, to share that piece with one another. So that gave me hope in a sense, yeah. #0:22:17#

13 I So would you say that the hope was in most parts embodied in this person of the preacher? #0:22:27#

B Yes and no. I mean certainly as I have said before, knowing him and how he is and who he is and his ministry and his choices, even though he did not mention that in the message, that created message credibility. It's not like someone who is standing there who is saying »Ok, this is what you have to do«, never having done it himself. So absolutely I would say that. But I think what made it so powerful was its link to this biblical narrative.

14 It says even Christ himself - I mean who knows what size the entrance and exit to the tomb would have been, I mean who knows really, it could have been as tall as a door, who knows, but the fact that there was a stone that was large enough to be rolled away probably speaks of there being a narrow entrance with a larger chamber inside, at least in my mind (laughs). So there's a sense in which in a strike of genius he was able to help the

hearer to recognize that even Christ himself had to bow when exiting the tomb, had to be humbled. Now I have heard many messages like that because we often hear them in terms of the cross and the crucifixion and he humbled himself and he took upon himself the sin of the world. But I never heard it at the resurrection. I think that was the key, you know the resurrection speaks of possibility and newness of life. It's after in a sense the defeat of sin and death. This is the resurrected Christ entering into the new world. But even to do this he has to bow. So that was for me, that's a beautiful image. #00:24:26-5#

15 I Do you remember what happened on the day after the sermon? Did you talk to people about it? #0:24:34#

B I remember we did so, if I remember correctly, he would have preached on a Tuesday morning in our chapel which was then the staff preaching, students preached on a Thursday, staff on a Tuesday and the Wednesday afternoon was also the students engagement class where all of the students on the campus, there were only about 80 of them, would gather on a Wednesday afternoon and that was normally where we would have a conversation, we would thresh out issues, we would engage, we would sometimes argue, sometimes even fight (laughs) about issues and I do remember that on that Wednesday afternoon we came back to this topic of »What does shared success look like?«. What could it mean for this cohort of students to have achieved success and you know, that message had reframed for us the possibility of finding a different way to upending successfully bring ministers to the church, who could serve the church. But also, that in doing so, we were serving society, these ministers would serve in a different way

16 in the congregation. I can say that not all of those students who were there understood the message in the same way and embodied it in the same way. I remember one of the black students who was very impatient with white students continued to remain throughout his time in his seminary very combative and distrustful of white students and foreign students and I also remember one or two of the white students just withdrawing, just saying, this is an experience I just need to survive and when I get out of here I'll go back to living in a community I understand and will work it out there quite well. But I do know that for our community as a whole, our seminary community, it was a very important and helpful series of engagements that flowed. Possibly not any other message but that certainly was a catalyst, it was an opportunity to envision or imagine the different way of being together. And also very gentle review, a very gentle opening up, to say the way in which you are living is problematic. It's not the way of Christ. If he had to do this, you have to do this. #0:27:33#

17 I Do you remember the performance of the sermon? Do you remember if there was something...? #0:27:41#

18 B Yes, well I remember... Ja... So, I remember Mantso actually drawing with his hands, you know, the entrance to the tomb and then as he was speaking

sort of acting out, you know. So you can imagine with the space this size, you know, making a circle, that to get in and out of this, you would have to bow down. The one... This is something I haven't mentioned yet, but this notion of bowing, particularly men bow in certain African cultures is not something which is done lightly. You know, men in certain African traditions are expected not only to be given respect but they are expected to embody respect. For example our black students would tell you, you know, why do the white students run for exercise. A man never runs, unless he is being chased (laughs). So this certain cultural aspect of bowing it contains incredibly strong social signifiers. And the fact that this senior staff member with what in South Africa we call »impeccable struggle credentials«, you know, he has the highest credentials of political struggle, would enact for us by bowing and climbing through the hall what it would require... It struck me and I remember there was a silence. The students could see that, and the staff, that this was not just someone who was telling a story or reading a prepared script, that it was embodied. And not only embodied in his history and in his life, but in that moment he was proclaiming the message with more than just his mouth and his words.

#0:30:06#

19 I Did you talk about this sermon on different occasions? #0:30:13#

B Yes. I have spoken about it numerous times in numerous different settings and once or twice even when, you know, I have elsewhere in the world and suddenly on the spot, you know, when people say: »Can you share with us something?«, I have used that image some times, because it's been such a vivid one. So I certainly have used it in classes, in impromptu

20 just of the cuff when I had to share something to say. I think this is the nature of what it means to be a Christian in South Africa and what it means to be the church in South Africa. This notion of servanthood, of downward mobility and I am not sure that it's the solution to everything. It can't be. But it is AN important message, so in the right settings, I have often drawn on it, on that image. #0:31:32#

21 [...]

22 I Thank you so much, Dion. And it was a good message for me, too, what you told me. I will never forget this image! #0:38:43#

II. TRANSKRIPTE DER USA-INTERVIEWS

1. USA - D. - MAKE HYDE PARK HOME SPACE (D./K4)

- 1 **B** So this is a sermon my husband cannot believe I remember, but it was preached in the first year I was here. #00:00:12-9#
- 2 **I** And that was in 1975. #00:00:11-3#
- 3 **B** 75, maybe 76, but probably 75. Very soon and it had a very big impact on me and it is what I thought of immediately when you talked of prophetic. Now, I don't know how you classify what you will hear about, but it is one that has stuck with me. Harvey Lord was the pastor here and he had a co-pastor Pickstorn [name might not be correctly spelled] but Harvey gave this particular sermon. And it was called »Make Hyde Park home space«. That was the name of the sermon. And I don't remember the scripture base, but the gist of the sermon, I tell you that first and then I will tell you some of the details that have stayed in my mind. So the gist of the sermon was, welcome students because we have a lot of seminary students here, we have college students here, graduate students, so welcome these students, we love you, we know you want, you are going to be temporary here. You come in, we love you, you are one of us and then you leave and break our hearts. But while you are here, do not treat us as someone who just comes and visits. Make Hyde Park home space. And so that was the theme and what he meant by that was, at least my interpretation and my memory of it, forty years ago, is, put your social justice ideas to work, here in this space. Don't just be at work, concerned about incarceration, apartheid, nuclear weapons, whatever it was in the seventies. Don't just think about it as an abstract thing that you're connected to or writing petitions for. See how you make it work in Hyde Park. Become a neighbour. Don't just come to your apartment and go to the library. Get to know who lives in the apartment above you and below you, become their friends, at least their acquaintances. Shop at the local grocery store, walk everywhere if you can. Make this your [not understandable] village, this is your village, for however long you are here as a student, it is very very important that you ground yourself here, even if it is only temporary. Because that is the way you make community work, that's the way you make family work. You're a student. You know, here is a big one, you are a student. We have children in this church. You probably do not have children in the program in your

school. We have older people, grandmothers, grandfathers at this church. You don't have them at your other place. This is where you can act with people who are not your blood family, but who will become your family and you will remember that there are children here and old people. And so I think that was stunning and it made me register to vote here instead of registering being an absentee voter which I was when I went to college. It did not feel temporary like college anymore. I did not know how long I was going to be here, I did not know I was going to be here forty years (laughs), I thought I would be here four or five years, but I did put down roots in a serious way. I did connect with other organizations in the community. I did shop locally instead of getting in the car and going to a grocery store in the suburbs that was more comfortable. I did do things in the neighbourhood. I started a job with the Jewish community center and I was a librarian [?] for them. I mean I just did things very very local, you know, I think that still informs what makes sense to me, a true value community and that has been nurtured and... nurtured in this place. And I think that was the basic, that was, for me, community is all. So I have, do you know what the covenantal community is here, have you ever heard of it? #00:04:05-0#

4 I No. #00:04:04-3#

B So, in 1978/9, there was a group of people at the church who had two constructs that don't seem to match. One is »We are using up the resources of the earth. We need to move towards using solar power and watch our energy consumption, recycle and so on«. Very environmental Sunday school. Another Sunday school for us, we have a lot of aging people in our congregation and there was a home in Hyde Park that was a nursing home, there is nowhere for them to go. How can we as a church think about providing housing or help or something for those in the nursing home. Those two groups started meeting together for potlucks here for months and planned what eventually became called the »Covenantal Community of the University Church«, a group of people living intentionally, we bought a building to work on, it is 61st in Woodlawn, it is 61st in Woodlawn which

5 at the time was a very dicy area, now it is much better, but it was very dicy. And we lived there as a group, we met for potlucks and had serious discussions about social issues, but we also having the building at the same time. Many many children in the building, older people in the building, we were all set to get granting for solar. Political things changed, Jimmy Carter wasn't reelected, Ronald Reagan was elected, we lost funding. The building is still there, we have just paid off the mortgage. And the church owns that building, the church will have enough money that was coming in from mortgage payments to hire another minister, we're thinking about hiring another minister who will deal with housing issues in the neighbourhood. So putting roots down and being here and taking time to be here in a serious way as a local person, even though you are a student and you think, it will be temporary. It just had all this stuff coming out of it. #00:06:16-6#

- 6 I Wow, that's very powerful. #00:06:15-3#
- 7 B Yeah, it is a... So when people say prophetic sermon, I think about, I think
about someone with a big, loud, Martin Luther King kind of presence and
this was not that. This was a quiet word. But to me, it's just been a, it's
been guiding for a long time. #00:06:37-1#
- 8 I And it obviously brought the community together. #00:06:40-6#
- 9 B Ja, ja, ja. #00:06:47-7#
- 10 I Could you, I mean, it is such a long time ago, but do you still remember
some of the people's responses around you or reactions of students?
#00:06:55-0#
- 11 B Well, for students, I don't know that it was exactly about that sermon but
there were definitely student groups here and I don't see so much... Oh,
that's not true. I was going to say, I don't see so much now that students
get connected to the church in the same way. The church was a smaller
organisation, it is much bigger now. We had house churches, we had small
groups, the church is big, so we had small groups around issues, there was
a men's house church, a women's house church, a couples' house church
and you met for six to eight weeks and had a leader who did some guided
work with you and whatever issue that was. The men were graduate stu-
dents who did guided meditation and stress relief, that's what I know my
husband did... He was not my husband at that time, he was in the men's
group but then did whatever they did. So I think, it was commitment on
the part of the students who were here at that time, I thought very much a
strong part of the student community here, too, to join in and participate
in the church and not just sort of being passive. They were really people
to... And I mean, people were becoming bored of teaching Sunday school,
they were doing what they were doing in their small groups. #00:08:12-
2#
- 12 I Was it a kind of unexpected message? #00:08:13-5#
- 13 B Uhhm, yeah, it hadn't dawned on me to do the consequence of what he
was saying. Or that... it was... it seemed so appropriate, it seemed so right,
and yet when I was a student at college, that's not what I did. I stayed in
my dorm, I didn't even go into town to go to church, I would go to the cam-
pus most of the time, I just, I didn't know anything about the community.
I could not tell what the social issues were in my town or anything like
that. But in Chicago, in Hyde Park, I knew it was not going to be like that,
because I was older and ready to hear that. I was already in my twenties,
as opposed to, you know, in my late teens. But yeah, it was new, it wasn't
expected. #00:08:59-1#
- 14 I I mean, he took the students seriously. #00:09:01-6#
- 15 B Yes. And, and had a... #00:09:04-6#
- 16 I Usually you try to entertain them and attract them or so, but... #00:09:11-
9#

- 17 B And we had ministers who, after Harvey left and retired, we had a teen
minister pair here and they had been in their history chaplains in many
chaplains. And they did not work as well here. And I think it is because
every four years they got, or every year, they got a whole new problem,
said goodbye to projects, so it was a completely transitory community and
I don't think this particular church can be either, because I don't think it
can be, it's not a chapel, where people come for help, it's also not a church
that's totally made up of people like me who come for forty years to stay.
So. #00:09:53-0#
- 18 I Do you remember a peak statement? #00:09:57-3#
- 19 B From Harvey in that sermon? I just think the title of the sermon.
#00:10:00-1#
- 20 I Ok. #00:10:02-0#
- 21 B Make Hyde Park home space, yes, that's »Make Hyde Park home space«.
#00:10:05-2#
- 22 I Ok. Do you still remember how he delivered that sermon? #00:10:12-5#
23 B Well, he is very prosaic. He was not fiery, he was honest and encouraging. I think just making that statement and then following it up with different little things you could do... Very ›here's a thing you can do, here's a thing you can do‹. So for me he was a sensible person, that kind of outline thing made a lot of sense to me. He more often preached on historic scripture. He was much more the preacher of Kings or Proverbs, he loved that part of the bible, that kind of stuff much more, I remember. Were you here the week Julian gave the sermon on Winnie and...? #00:10:59-4#
- 24 I I listened to it online, it was just wonderful. #00:11:00-7#
25 B Same, same preacher, Harvey. It was a different sermon, but we had what we called ›Elijah jars‹ for lent for years where he would make a jar for the children in Sunday school and they put them on the altar and then later they could take them home. And then they would put change in it during lent and then that would be a huge offering after lent, on Easter, it was that Elijah jar that would never be empty, never, and provide. So Harvey had, that's another memorable sermon and prophetic, but in a different way. But he was much more likely to preach on these kinds of things that were scripture... I am really, I don't have any idea what the scripture was.
#00:11:46-2#
- 26 I But it seemed to be very practical. #00:11:45-7#
- 27 B Yes. Yeah, maybe. Maybe. #00:11:53-8#
- 28 I Thank you very much. #00:11:57-3#
- 29 B So that's what you needed? #00:11:56-2#
- 30 I Yes. Thank you. #00:12:01-4#
31 B He gave that sermon more than once. I heard it at least one other time when I was here. Not the same sermon, but the same idea. And it was at a

	time when the church was smaller and we could not get students to be here, but still. #00:12:15-8#
32	I Ok. Forty years. #00:12:15-3#
33	B I know, I know. #00:12:19-2#
34	I Wow. Thank you very much. #00:12:24-1#
35	B You're welcome.

2. USA – M. – JONAH: CALLED INTO MINISTRY (M./K2)

1	[...]
	I Ok. Ok. I might get to here, because I am very tired, I have been up a couple days. But, the sermon that sticks out to me was actually a series of sermons and they were done by Dr. Jeremiah A. Wright and they were done in the year 1997, I believe it was in the month of October. And the series were about, one was called »Running away from God«, I believe. The second one was called »Deliverance belongs to the Lord«, I believe. There was three. And the third one is escaping me. But this is what I would tell you out of hundreds... So I have been here for twenty years and so at all the sermons that I ever heard, I think that was the most moving sermon that I have ever heard other than of course the infamous 9/11 sermon. And... Why it was so powerful is because Dr. Wright took the text and he actually within the context of his preaching, he spoke to the powers and now, not only did he speak to the powers, he challenged the audience. Those of us that were in ministry and on the fences whether we had a calling in our lives. And, it was a series of sermons, a little bit about why it was great for me. In 1996, February 1996, I was delivered from drugs and alcohol, here
2	at the same church. And it was through the same preacher, of course, his preaching, Jeremiah A. Wright, who not only had a way of challenging powers, but had a way of challenging to, for lack of a better term, get in the gang, get in there, get in it, do something, you know. He had a term he would use, he would say: »Put some fresh wood on the fire.« And that's what he did every Sunday, he challenged us by speaking truth to power. But his particular sermon was different, because not only did he challenge the powers, he challenged to us, personally. He had a personal, prophetic piece to it, where many of us were stirred and over the, I must say, over the course of those three sermons, over thirty people gave, answered their call to ministry and I was one of them. And all of us, most of us, are ordained clergy now. And so, he got a way, he utilized how Jonah prayed within the belly of the fish and he made sure we understood, because, you know, there is a lot scientific argument about ›was it a whale‹ and Dr. Wright said, it was a fish sent by God. And a fish sent by God can... you can sustain yourself inside the fish if it is sent by God. All the other arguments is, you know, that's science. He also shared in the series of sermons how

despite all God had done for Jonah, you know, calling him to preach and even, remember he went reluctantly, he still had problems with God (laughs) and I think that was very important as humans, it told me that, despite where I go, despite how far I go in ministry there is going to be moments when I get angry with God, when I am challenged by what is going on, especially, you know, living here in Chicago. But at the same time I can do something about it by doing ministry. And so out of all this ministry, out of all these sermons, there is quite many more, but out of all of them, that series, because I saw God move in the sanctuary. Some of the people have left Trinity, but they are ministers, they are pastors now, you know they are doing powerful ministries but I have a picture at home with most of us, they were at that... They got called. And he called us, he had a meeting, he called it the ›Jonah group‹. And so a lot of us... And once they did, they passed on, they transitioned. The ones that did not stay for the course, they transitioned. But many of them, they were in school when they transitioned, so, yes. So. #00:05:31-6#

3 **B** What has made it a prophetic word for you? #00:05:41-2#

I Mhh. Well, I think, what made it a prophetic word for me, is the fact that Jonah knew what was right, he knew what was right and what was right was to answer the call to go to Ninive, but he as afraid or he doubted or he did not want to preach to these people, because he had, as Reverend Wright, he said in the sermon, Jonah was a prejudice preacher. He was as comfortable as many of us are preaching to each other in church or somebody who is on the pew in our church, but what happens when the pew is at the basketball court or at the grocery store or at the bar (laughs). So I think, what made it prophetic for me was, Jonah, he was prejudiced but his own finiteness was getting in the way of God had for him to do, which was a challenge to power, speak a word to the powers. A word of truth, preach a word of truth, and when he finally did, they weren't destroyed. So I think, that's the prophetic calling that we have. It might be uncomfortable; it

4 might be not in... We might not feel like it that day, things might be happening in our own lives, but prophetic preaching means, that sermon told me, whatever the season, when God tells you to go, you need to go. And it might be out of your comfort zone, but if you go, if you submit and speak God's word which is truth, here at Trinity, I am sure you have gotten it over and over again, we are a church of justice, and we are a church that's unashamed and unapologetically Christian, but we are also a church that looks to free people of all kinds from oppression, you know, as the history of the UCC finds, you probably know. From Amistad supporter to historically black colleges. But I think, on a personal basis, daily there are things we come up against, that cause many of us to remain in a shell or come out of the shell and go back in. One minute we are on fire for the Lord, if there is an issue we might not want to touch and we go back in. But God is calling you to speak truth to that, too. And I think this particular sermon taught

me that there is consequences also from that speaking truth, and remaining in your shell and not going when God says »Go«. So. #00:08:44-2#

5 **B** Ja. Was there hope in the sermon? #00:08:53-2#

I For me there was hope, because I was at a space where I was already getting involved in ministry, but you would start here in, what I like to call, the »careless whispers«. You know, folks, because the people, where I am from, I am from a little suburb south of here, Harvey, most of the people who knew me thought I had lost my mind, because I joined church. Because that's how far to the other way I was. So to this day they still think I have lost my mind. So it gave me hope, because it told me, that what I was feeling was normal, you know, the doubting, the doubts of this course. Because I grew up thirty-five years of getting high, partying, in a whole another type of lifestyle. And so it was kind of a culture shock for me. But that sermon, and many others, when God sends the anointing there, I got delivered in 85, from Acts 16 and the story of Paul and Silus. And folks talk about television ministries and tape ministries... I was delivered on a tape, back when we had tapes, and the biggest part was, that still rings to me today, was that despite what they had went through, they were in jail, beaten and whipped, but they were praying and singing. But not so much what happened to them, but there was a phrase, and Pastor Wright used to always emphasize it »The prisoners heard them«. The prisoners heard them, and it taught me the contagiousness of praise, there is a contagiousness of praise and that's very, you know in a black church, that's kind of one of the main driving forces of prophetic preaching is prophetic worship, the worship that breathes hope, the songs that breathe hope. And you know, I think we could talk about the prophetic preaching moment, but when I first came to Trinity, it was the whole thing. I used to come and sit in the sanctuary and watch how people come in and how the service builds from the first deacon showing up to Jeffrey Radford, tuning the piano, to the praise team coming out on up. So I kind of... And I wanted... And I was observing what is prophetic. Are these people, we call it, are these folks for real? Or are they just faking? You know, is it fake, you know, are they just putting on a show? And so, you know, when the camera came on, everybody... . #00:12:14-1#

7 So, I think, the contagiousness of praise and prior to the preaching moment, the rhythm of prophetic preaching. There was always, Pastor Wright had a rhythm, he could, he would, he had a rhythmic type of preaching, and I think...

8 **B** And what kind of impact does this rhythmic thing have? #00:12:19-1#

I This is what I get acquainted with, I get acquainted with the drum beat and if you are in tune and if you hear somebody beating on a drum and then you can feel your heart beating in tune with the drum. That's kind of how his preaching was, and truth is, maybe it is just me, but I know a lot

- of my colleagues, they... that's what draws you in, too. You know... #00:12:47-7#
- 10 **B** So, this connects you. Ah. Ok. #00:12:48-9#
- I Mhh. It connects me. It connects you. And it's an African DNA with the drum beats and so, I think, I did not understand it then, I didn't understand a lot of the stuff, like the bongos, because I had never been to church. So I did not... But I did understand that there was some truth. You know, I am a truth seeker, and so if there is no truth, I am not going to be there. And when I say truth, I mean truth for all, that transcends me, you. It's truth no matter how you chop it up. And my mother, we weren't particularly church people, my mother was Catholic and we could go, but we did not have to, but she had, what I call, the gospel, the gospel of truth. So if it is right, what
- 11 is right is right, what is wrong is wrong. You know, when for instance, not talking back to your mother (laughs), you know, certain things that are true. There is certain things people should not be... should not have been getting lynched, there is certain things that go on in our world and that folks, a lot of folks have been desensitized to. But the prophetic preacher pulls the bandaid of what people do not want to talk about. In season and out of season. And that's, I guess that's where we get into trouble, because a prophet has to... when you stand at that desk, you have to speak the truth. And sometimes folks might argue that it is not the season. But every season is the season to tell the truth. So, but yeah. Yeah. #00:14:46-4#
- 12 **B** Very impressive (laughs). I need to remember my questions. #00:14:51-3#
- 13 **I** You got... Oh, oh, you got a list? (laughs). #00:14:55-4#
- 14 **B** Uhhm.. At that particular sermon you were talking about was there a moment of newness? #00:15:11-9#
- 15 **I** You mean like discover? #00:15:12-7#
- 16 **B** Mmh. #00:15:16-0#
- I Yeah. There was a... The discovery is where you can no longer resist, I think one, I can't remember this guy's name, but he called it »processional pull of the Holy Spirit«. The Holy Spirit is pulling at you, just like when you join church and you sit down in the pew, you know, I don't know how your tradition is, but we got to walk down and you give the preacher your hand and give God your heart, right? But the pull has to be strong enough for you to say »this is my day«, right? So, to come down there. So I think there was a moment in that sermon, because especially the sermon, I can't think of the name, but you could probably google those sermons. And... But there was a moment where Jonah, he stopped resisting. And he went ahead and did what he had to do. And I think, what Pastor Wright would do, he would encapsulate that in the celebratory moment, the celebration, you know. And the celebration was the fact that he was released from self. And I think that for me, I could speak for me... #00:16:34-3#
- 17 **B** Not from the fish, but from self. #00:16:36-4#

I From self. There was a... It's a little bit about my background, I do, I am a minister of many, for many years, I worked with prison ministry here. So I know what it looks like to be free but incarcerated. And to be incarcerated and be incarcerated. You know, you got the wall and then you got the cell. And I think, his biggest obstacle was not the fish, it was his self. And he was released, his moment of discovery came through prayer. And submission. he had to submit to God's will. We pray that in the Lord's prayer every Sunday: »Thy kingdom come, thy will be done«, but that will, thy will, is where we wrestle. We battle with it, especially if somebody cuts you off on the way to work. So, the moment of discovery was when Jonah finally decided to go preach. And, but Jonah just like us, was still complaining (laughs). But didn't I say, we were a murmuring people, you know, that's... That takes what is so important, because it brought... I can do God's work but I am still human. I am still human. I am still going to have those doubts, I am still going to be mad, but you know, people need to be helped. You might not feel like it, you might be having a bad day, you know, what I am saying? But the work needs to be done and God calls us to do it. #00:18:14-7#

19 20 **B** You don't even need to like people, uh? #00:18:18-7#

21 I Well, I think, I would say, there are too many people in ministry who don't like people (laughs). #00:18:23-6#

22 **B** (laughs). #00:18:25-6#

I You know, I mean, I like being around people. Some people get on my nerves, but I know, as pastor Wright used to say, if you look for Jesus, you will find Jesus. Even in somebody that is doing wrong. And I always think of that, I am a painter by training, not an artist painter, I paint walls, I do wall paper, and when I went into painting I used to have to go with this guy, his name was Steve Zach, and he was a biker. You know, a motorcycle, take them apart and put them back together. But he went all... I was his apprentice so I had to do what he said, right? And he would have me, he would have us paint stuff and take all these different shortcuts and then when the architect came and inspected it, we would have to paint the place over (laughs). So, even though he was doing wrong, he was doing wrong by me being with him, I actually through that process learned how to do it right. Even though, you know, I was doing it over. But it taught me, that you can even learn from a fault if you look for what is right. So, yeah. He is a minister now, too (laughs). So I guess he found some things, too... Yes. #00:19:56-6#

23 24 **B** What kind of role does the preaching play here in Trinity in relation to the actions? #00:20:08-1#

25 I Mhh. Well, umh, I would say, it empowers you, it motivates you to want to do something, it is energy, it gives you a new energy, a new outlook, a new... When I came to Trinity, I hated school. »I am not going back to school« and but through seeing what, you know, great prophetic preachers

unpack stuff to a new level, it drove me to want to go back to school. And I think, well I went into ministry, but I think it does the same for somebody who wants to go into nursing or somebody who wants to be a doctor or somebody who has just given up on something. You know, the preaching refuels you. It lets you know that there is a possibility, that you can... that your story, you know, knowing your own story. I think the biggest part that makes Trinity right and I think, it is also the key to ending a lot of the violence we have in the streets is knowing your story. Because I thought I knew my story, you know, I thought was... I thought I knew my story. But when I came to Trinity and learned, I really started learning about it, over and over again, every Sunday, going into not just black history month, but to share and, you know, now I am accountable. Not just to God, but to my ancestors. So to me as a recovering addict, that ain't no option. The only option is forward. I can't go back. And it kept me... That's what I went on to today. You know, a lot of us, if you know anything about recovery, very few people ever recover from drugs, I think, it's like three per cent, you know. But I have been free for twenty years. And I think it is because I am accountable to God. I don't just love God, I don't want to fail God. You know, I don't want, you know... I want to please God. And I think, prophetic preaching calls you to want to please God, do social action. Do so, and not just, »Oh my, I did a good prayer today«, but you got to do something. I got to go and visit the sick, I got to go and do something, I got to create something, I got to educate myself in something that's going to make a difference. And that for me, before the kingdom. And I think, in my ministry, my goal is to have things in place. So when and if I go somewhere else, there is something, there is a template for doing something rather than having to create it all over, you know, start it all over. And I think, that's the call, the call to action has to be consistent action and it has to be action where you... it enables... the ministry that you create has to have a piece where you are discipling others to do it once you are gone. Because I think a ministry dies if you don't train up disciples. What if Jesus did not have any disciples (laughs)? Where would we be? We would not even have been having this conversation. But he educated them in the way and they spread the news of that way and it is to stay. And so, yeah. #00:23:58-5#

26 **B** Thank you very much. #00:24:01-6#

27 **I** You're welcome. And now I am getting ready to go to some social action (laughs).

3. USA - D. - WE SHIFTED TO REAL ISSUES (D./K2)

1 **B** Probably eight years ago now when, I don't know if the word prophetic preaching was out in the world, I wasn't really used to it, but it changed the way I thought about preaching, and it changed the way I thought about,

I guess me and my congregation and preaching. It was a guy from Baltimore called Sullivan and he preached a sermon about the young boy who lived in the graveyard, who came out of the graveyard, you know, I think his father had brought the disciples and the disciples could not heal him. And in this particular incident Jesus cast a demon out of the young boy and you know, and so and so forth. But the questions that he asked in that text and in that story are really what made it prophetic for me, because he kind of created this scene where many of us have been living in a graveyard and although we were alive, we thought that the graveyard was sufficient. And you know of course he kind of looked at how Jesus now brings this man not to life because he was already living, but he brings him to a new level of living, a new level of life. He talked about how when this man goes back to the city they were afraid of him. Which is interesting because they were not afraid of him when he was living in the graves, but they are afraid of him that he is OK, in his right mind. And you know, he kind of highlighted how often communities fear people who doesn't exist when they are oppressed, but people are afraid when they are empowered or when they think for themselves or when they pursue a high level of living. He dealt with how Jesus spoke to not the man, but the demon in the man, that there has been something that was taking over the man, that there was a system or there was something in him that was not supposed to be there, that was controlling him and how when Jesus properly preached will cause the systems that have always controlled you or the things that are in you that aren't supposed to be there to leave. That after Jesus dealt with the system he could then deal with the man. And that sermon for me was just life-changing. It was different. Now I have heard the text before, I had probably preached it before, but his insight on it and I think the questions he asked, because it was a real life question opposed to just a theological argument, it was big, it was interesting. #00:02:33-5#

2 I What was life-changing for you? #00:02:36-3#

3 B I think the thought that people are more afraid of you when you are in your right mind and right place, than they are when you are just existing. #00:02:47-6#

4 I Did you change anything? #00:02:49-3#

5 B I changed my preaching. I did. My preaching changed. So I started looking for more real issues in my preaching. You know, I think, when I went to the Sunday morning text, now it wasn't just looking for a theological or a doctrinal issue to talk about or to preach to, I was looking for real life issues, how does a mother who just lost a son, you know, live forward in a city like Nain. You know, how do you handle, knowing that Jesus can heal you but he hasn't healed you or that he heals others but he is not... I think it started make me look for real life in my community, situations to preach to and preach for, opposed to just a regular, you know, let's talk about baptism or communion or Eucharist. And so that shifted for me. #00:03:40-6#

- 6 I You told me that your congregation has changed as well. Was it by your preaching or... ? #00:03:51-4#
- 7 B Well, the congregation changed because in the preaching, preaching shifted to real issues. Which made now, church was less about being a good Christian and knowing the Christian doctrine and more about being a good Christian because we help people. And we became much more community-based. Our ministry shifted to doing more community ministry. #00:04:13-3#
- 8 I Can you tell me a bit more about that? #00:04:15-1#
- 9 B Yeah, we were involved in the school systems, so we did a lot with youth. But we did not do a lot with the disabled, we did not do a lot with seniors and we did not do a lot with single parents until after that message. And after that message, it was not immediately, but over time, I saw people standing up, they volunteered, we did restoration of voting rights, but all of those things came because a preaching should be from Bible Christian doctrine to Bible Christian activity. And it was more of a »Hey, we can do better and we are part of being better.« opposed to »Things are bad, now what are we going to do?« Now it's things are bad, but we can help change them. We can do something about it. #00:04:54-3#
- 10 I What happened after the sermon? #00:04:56-3#
- 11 B They were amazed at the message that he was preaching. And so he was preaching specifically to men, to empower men, so they live on a different level, to seek that occasion of right mind. And I think right after this sermon, we had, we had a number of men become much more involved. Now, a higher number than we had, but not as high as I like. The immediate response was men, because it was short-lived, you know, it was unfortunately three months, four months, then it kind of faded off. But that may have been just because we did not keep, you know, keep excitement, keep it in front of you. But it was good. #00:05:38-5#
- 12 I Was there anything new? Maybe you can repeat it, but this is an important question for me. Was there anything new in this sermon? #00:05:50-9#
- 13 B Uhhm. New for me or new for the church? When you say new, what do you...? #00:05:56-2#
- 14 I Maybe for both. #00:05:57-5#
- 15 B I think what was new was the asking of a real question, a real life scenario. That was new. For our church. Because, you know, I kind of preached forgiveness, but it was general. Grace, general. Worship... You know, everything I preached was closer to God which I think is still true. This sermon said: »Do more for people«. And God will be pleased. And so it made a connection where life is not just vertical, where life is both vertical and horizontal which for us is the cause, and I think previous to that, you know, I was a pastor of the young, I have been a preacher but I had always been doing youth ministry, and so all of it was still new to me. But I think the

one thing that changed, is that we became a much more cross-centred, horizontal and vertical church and not just a vertical church where it was just us and God. #00:06:56-4#

16 I I mean we will find God in the least of our brothers and sisters. And we truly find him there. #00:07:01-9#

17 B Exactly. You know, I think...

18 I This horizontal is at the same time the vertical. #00:07:10-7#

19 B It is. It is. But then because our church has shifted, now we have so many poverty-stricken people in our church, I had not thought, that even though they were poverty-stricken, we could still help other people in poverty. #00:07:25-9#

20 I Ah, ok, good. #00:07:25-9#

21 B The goal was to... #00:07:29-0#

22 I So it was more about empowering... #00:07:28-8#

23 B It was empowering. It was empowering then... #00:07:31-4#

24 I Not just caring for them or... #00:07:33-7#

25 B Right. It was »God cares for you«, because this God is still there for you. God still helps you. But that sermon was a reminder, that, wait a minute, yes, he'll do that for you, but he also wants you to do that for others. And so that kind of shifted. And our church has been thriving ever since. #00:07:54-0#

26 I Can you tell me a bit more about the context, the context of that sermon and the context of the congregation? #00:07:57-4#

27 B So, uhm, we are in a rural area... (noise starts, laughs...).

28 [...]

29 So our context is a rural area, but our church is in the city, part of the rural. And so we are actually in neighbourhoods, although our members are part of the city and a very rural county. The city is about five by five miles, the county probably it's another twenty, thirty miles radius. And so we have nice population, but a small population. There is a paper mill in the city, so most of what happens kind of revolves around that paper mill. If you don't work at that mill, you kind of live in the city and work outside of it. Our preaching context, that sermon was probably about fortyfive minutes, fortyfive minutes. Probably almost an hour, he preaches a lot longer. Our regular context is thirty to fortyfive minutes, so it wasn't too long, and it was a special service, so. #00:10:59-7#

30 I On a scale between challenge and hope, where would you put this sermon? #00:11:16-0#

31 B For the congregation it was hope. It was hope that Jesus brings you out of the grave and sort of a better life style. He can reach into your community. As a pastor on this, it was challenge. Because I heard a different style of preaching that I had not been introduced to before. So for me it was, wait a minute, I had not thought about that style of preaching. #00:11:42-0#

32 I Great. Thank you very much... #00:11:44-0#

4. USA - G. - BEGGING FOR A LEADER (G./K3)

- B** So about a sermon that I would deem prophetic and that made an impression on me, it was quite a number of years ago. The pastor, the person who preached it, was my pastor and I was just coming into the process of going into the ministry full-time. I had been ordained before. And it was close to, it was an election year, a general election year, like it is in 2016 now. And I don't know what year it was. But he, that morning, he came not so much political as prophetic in talking about the state of the nation, the state of people, the state of the congregation in its society, the state of society and what it had to do with who we are, as black people. And raised up for the congregation, and I don't remember what the text was, it has been too long now, but raised up for us a picture of society that resembled in some way at least some biblical society where the people were and maybe he used, because that is coming into my mind now, maybe he used the people of Israel, begging for a king. Maybe he used that because that popped into my mind. That we were begging for a leader who would lead into a place of prosperity, but forgetting that the real truth of prosperity is really God, it
- 1 is a divine gift, prosperity comes from God. It doesn't come because a leader, you put a leader, you put all of this hope in this leader, that this leader is going to bring you out of a place of drought. And especially as black people, well of course at that time, there was not any idea at all that we could have a black president in the United States one day, this was long before President Obama. So the idea that we would ever get someone of our skin color, of our race, to be in a place, but that even if we did, the system was such that that person would be bound within in the system, because even the president would not get to do willy-nilly what that president wanted, but the system is set up in such a way that there are checks and balances, there are boundaries, that the president, even the president can't cross insofar the law and insofar as responding to the needs of the people. It was a sobering moment because the person who was running for president who black folks looked to, that if this person came into office, we would, somebody would listen to our cause because this person had a history of, and I know exactly who, of doing good things where he had come from. #00:03:58-4#
- 2 I Who was it? #00:03:56-8#
- 3 **B** Clinton. #00:03:59-9#
- 4 I Ah, Clinton. #00:03:59-9#
- 5 **B** It was Bill Clinton. I remember well. And he talked about, you know, the fact that even though we were perhaps correct in thinking he would make a better president for us than whoever was running against him at that

time, that we could not depend on world leaders, on human leaders to give us the true prosperity, the true recognition, the true fullness of our humanity. We could not depend on that. That we had to remember that it was God alone that did. It was a sobering moment for us. And there was the pain of recognizing that Gosh, you know, in America, they, they... I watched a story once on, I think it is a made-up story, it was, Gosh, [Fifi Tyson] played the role of the woman, I forget what her name was, but anyway and as they were telling the story, they said, you know, all along, every time a child was born, they would say: »Is he the one?«, is he the one who would be the Moses of the people, who would lead them out, and when nothing happened, they would say: »When Lord, when?« Well, that we, it was that moment, I think, sobering, I think that's why it stayed with me, that we had a sense of such pain, that »my Gosh, is it ever going to happen? When will happen?« Are we ever going to see a day when we are in a place where we don't have to be fighting just for the right to be human. And to bring us to that awareness, and he was supporting Bill Clinton and he supported Bill Clinton, and I remember when after that first term I had gone to my own church when Clinton ran the second time, and I remember saying to my church at the time, I said to them: »You know, I can't tell who to vote for, but I am going to tell you who I am voting for - democrat, democrat, democrat, democrat, democrat. And you know, I would pray every day for President Clinton. I think, he, I don't think I was there when he was elected, I think I was in the church when he was trouble. I think that's when I was in that particular church. #00:06:51-8#

6 I The Monica Lewinsky thing. #00:06:52-0#

B Yes. When all of that stuff was happening. But going back to the sermon I was thinking of, there was this sobering moment which I would call a sense of loss, a sense of grief, that »Wow. We are never going to get there. It is never going to happen, that we, no matter who we put«, because we got the truth that it is not just the man or the woman who is in the president's office. It is the system within we are all caught, within in which that person is caught, within which we had to kind of wake up and realize. Huh. But then, and he was a preacher like them, he almost was a Frank Thomas type preacher that talked about that, you know, went to celebration and

7 then he went to the place of what Brueggemann would call the place of hope, where he said, but even so, even if with this person, with this new president we take only a baby step or half a step, we got to go on. Because the hope for us is always that we will get there, the hope we live, we are... Black people are people of hope always. Even in the worst of times we believed that something good is going to come, you know, our day will come. We are going to have shoes, you know, because the slaves weren't allowed to wear shoes, but oh, when I am going to get to heaven I am going to put on my shoes and I am going to walk all over heaven. I got a robe, because we weren't allowed, so now we, when I get to heaven I want to put my robe

- and I am going to walk all over God's heaven. So, you know... #00:08:41-5#
- 8 **I** This is really amazing for us. With this hope. #00:08:42-2#
B Yeah, yeah. I am going to sing. I am going to sing. We weren't allowed to sing our own songs, they'd have to hide in the bush arbors in order to gather and to sing. But when we get to heaven, we are going to sing all our songs, and we are going to walk all over God, we can do whatever we want, we can put on our shoes, we are going to put on our robe, we are going to sing our songs to high heaven, there will come a day, that's black people. We have always... we live in this hope that... And he made it clear to us that we should not give up, that there was hope. This president coming in, if we got him in, he could do some things for us. He could do... That's why Bill Clinton, at one point they called him the black president, the first black president. He did not do as much for black people as black people think,
- 9 there were more restrictive laws put into place under Bill Clinton than under Bush, believe it or not! But again, I don't blame him for that. Just like, you know, they are saying, President Obama didn't do as much: His hands were tied constantly! But the sense of hope that we have had, that there will come a day and we will get to the place when the fullness of our humanity is not only recognized but is taken for granted. We don't have to prove it all the time. We don't have to fight for it, we don't have to, we can live into it. That sermon, I would not have at the time known to name it prophetic. But it's... You see how much it stayed, and I am talking many years, I am talking quite a number of years that I heard that. I have heard other sermons since, but as you asked me, that's the one that came to mind, that really, I would name it prophetic. #00:10:31-5#
- 10 **I** Where did the hope come from? This amazing hope? #00:10:42-2#
- 11 **B** I think it comes... #00:10:45-3#
- 12 **I** I mean you could really teach us, I think you can teach us hope. #00:10:51-6#
- 13 **B** We don't all have a big... The more black people have been assimilated into white society, the more hopeless we have become. We have sucked up their behaviours. At the base of who we are, we are people of hope. We are people who will stand up in the faith to obey, take for example what has just happened over the past year or so with black people being just killed on the street. And, you know, somebody said recently, you know, black people kill more black people than white people kill back people, but as Andrew, Andrew's dissertation talks about the violence that is done to us, it is not just physical violence, we make a lot of issues about, you know, people shooting each other and the physical violence, people dying. There are more people dying from non-physical dying, violence in our communities than people that are dying from physical violence. Because the systems of oppression and if we allowed ourselves to be people without hope, as many of the... as large as a percentage as we have that do drugs and get

hooked on alcohol, it would be twice or three times. It's that intrinsic divine spark that says, but God made me and God don't make junk. That's a phrase in the African-American community, God don't make junk. We tell our children that. God made us. And that's why we hold onto hope, because we are children of God. God don't make junk. So no matter what anybody else wants to tell us at the depth of who we are, when you hear about people who make it, listen to the stories they tell about somebody appearant, a friend, an older person in the community, somebody who told them »Hold up you head. Walk with your head up.« That is to remind them that they are people of worth. And as people of worth, they have the spark of the divine in them. And they are not talking that theological language, I am talking in theological language, you know, they don't understand. My mother who never finished elementary school, my Dad went to college, but my mother, my mother tells the story that apparently had landed a group produce that they sold to someone and my mother tells the story, told a story that one morning her father called her and said: »Therese«, her name, they call her that with her whole name, and she just said, »write your name« and my mother wrote her name. And he said, ok no more school for you, you can write your name. And that was the end of schooling for her. But my mother understood the value of education and instilled in us. My mother instilled in us a sense of our own worth. My mother instilled in us that we were somebody always and that we had to live up to some very high standards, we had to do well. we had to, you know, just, take care and do the things that we were supposed to do, go to school and learn and go to college and all of that stuff. My Dad who had been to college, did not really, he went to work and came home and all of that. But my mother did that. And in many homes that's what you find. In single parent homes, where children come out and they do well, it is because they have got a mother especially, who says »you are my child and you are somebody. You are somebody.« And as long as you are somebody, then you can do great things. That is really the central hope there. So, so, so take for example in times when black folks were going through slavery and then Jim Crow and in the, you know, black folks work in white folks homes and they never had a last name. They were boy and when they got old enough, they were uncle. But on Sunday, when they put on that one black starched suit, took the bible and put it under their arm, even if they could not read it, and they got to church, they were Brother so and so, they were Reverend Somebody, they were the steward, they were a deacon. That's why the black church has been so important in the black community and the fact that the black church had allowed itself to be subsumed by this prosperity gospel that says, you know, that if you do well, you know, we have lost our edge on speaking truth, on being prophetic in a way that helps our folk to hear the truth in their lives, grieve for what they don't have and yet hold on to hope. Too much, really too much. #00:16:24-0#

- 14 **I** Did you know the preacher? #00:16:31-7#
- 15 **B** My preacher? #00:16:31-4#
- 16 **I** No, no, this... #00:16:30-8# #00:16:33-7#
- 17 **B** The person I am talking about? Yes! That was my pastor! #00:16:35-4#
- 18 **I** Ah, ok, that was your pastor. #00:16:37-0#
- 19 **B** It was my pastor. In fact I saw him two weeks ago at annual conference. He retired of annual conference the week before last. #00:16:42-7#
- 20 **I** Do you remember his delivery? #00:16:48-1#
- 21 **B** Oh, he is an excellent preacher. Very very vibrant, very... I mean, he got people up on their feet! Always, always very very excited, always very... he is not one one these, he wasn't a whooper. You know, in African-American culture, you have people who whoop and I don't whoop. I don't whoop. He didn't whoop. But he really knew how to get the point across, he knew when to drop his voice so that people lean forward. And then he knew when to come out with it and he would tell them and he would always end on a high note, so that people would be on their feet. And when he'd call to the altar, people would come flooding down the aisle and come to the altar for prayer, come to the altar for prayer. Always strong delivery. Strong delivery. Yes, that's very much so. #00:17:35-0#
- 22 **I** So was it the same at that morning? #00:17:39-2#
- 23 **B** Yes, oh absolutely. That's how he preached. That's how he preached. He grew, during his time there, I mean, he grew the church until they had to start up building projects to build a brandnew church. #00:17:50-4#
- 24 **I** Ah, ok. Do you remember how the congregation responded to this? #00:17:57-4#
- 25 **B** Jumped to their feet. People, after that... I was a member of the congregation at that time and speaking for myself, one it made such an impression on me, that I knew I had to vote for Bill Clinton. My niece, she was maybe twenty, maybe about that, maybe just about twenty, nineteen, twenty, maybe, she came home and she said to me: »Aunt Gennifer, I am listening to Reverend Beach [possibly spelling of the name is not correct], I am voting for Bill Clinton.« That place was energized, the people were mobilized. Now, were they transformed in the sense that they changed their way of being? No. I would not say that. What it did was more than transform them, it affirmed them. I don't know about for that... See, the idea of transformation can't happen with one sermon. That's very important. Prophetic preaching, but as a preacher, as a prophetic - He was always a prophetic preacher- as a prophetic preacher that community was transformed. That community became advocates for many things. And one of the things that happened was, they put, they began a ministry for persons who were undocumented. They... We would go to... We didn't have the feeding at the church, but we would go to this mission, that the United Methodist Church had and we would take food there and serve the people there.

The community became very much involved in the church. And the church began to grow, so that people began to come and I remember, I at the time was doing a bible study. The bible study had done bible study class, someone used to run it and I'd come in and was kind of, began as his assistant. And the class would start, it would have five people, then we were four to three and then died. And so I decided, he said to me, whatever work you want to do, so I decided I am going to work with this guy on this class. That class, at first it was five and then four and when it got to four, I said, no, we are not going to have that. And I started getting folk and started talking to folk and so on and that class grew to about sixty people. Ja. It really did. And what I did was I reinforced what he was teaching, how he was helping the people to learn to be more Christian, to be more Christ-like, to be more engaged in understanding what the bible has for us, what, how we were to be in the world, what mission, we started a mission. My sister happens to be in charge of it now. The United Methodist Church's annual conference had a program, still does, for women, incarcerated women, that is 'WAM', Women's advocate ministry and they would go and advocate for women in prison to the point where... Women who were pregnant in prison and were having their babies while they are delivering they are chained and WAM worked to get that law changed. So in that church they started having a baby shower once a year for the women who had babies in prison and the people would come and they would literally have a baby shower, except that the pregnant person is not there, and they would collect brandnew babies clothes. My sister does that every year now. They began to collect... Well, the Methodist Church is always good at collecting things for, for - you know, the missionary era, different ministries began to develop from that kind of transformation, began to happen, people began to see themselves as not just coming to church and sitting there, but being advocates for those who had little. #00:23:13-0#

26 I And not waiting for the hero to... #00:23:15-6#

B To arrive, yeah. Ministry flourished and continues to flourish. Continues to flourish. He sat a base that even, there was some preacher that came 27 after that were not so good and church went down a little bit, but it's doing very very well, yeah. So, that kind of transformation happened. #00:23:32-3#

28 I You told me that it was a kind of sobering experience. Was it at that time a new word? #00:23:44-3#

B A new word? I think it wasn't so much a new word because if you're black in America, you know it. But you kind of just know it without allowing it to encroach on your life because if you do you will be awfully depressed all the time. But for that morning where he didn't mince words, you could feel at one point in the church, it's amazing how I remember that service, because it has been a long, long time, you kind of feel there was a kind of wait that came over the people as he talked about what the systems

of American society really look like and meant for us who were black people. And to have that kind of thrown in your face - oh my. It was like, I mean, I remember we are in, this is middle class black people who have wonderful cars and stuff, who are in good jobs and he hit home about, you know, some of you are in places that you make wonderful money and in jobs. But think about it, think about the system that has you in a position, some of you, where you are having to teach your bosses their job and then they come and they are over your head. And sometimes they make your life miserable after they stepped on you. And some of you know, that you know, you are in the office with somebody right next to you, doing the same work, but your work is always more. And you know very well they make more money than you. And anytime a company doesn't want to talk about the payment of the employees, you know this. And you know you are not making... And so that was a kind of... And you know, you have this beautiful car that you know you love and you think, you know, you have a right, because you have got a Mercedes or something, but, when you went to buy the Mercedes, were you able to buy one in your neighbourhood? No, you had to go into a white neighbourhood because they don't think... I mean... And he just brought some examples and people were like, yeah... It wasn't new, but it was »Boom« in your face. And we were like, »Oh my God«, you know. He is telling us the truth, wow, this is... And then they said »Ah«! #00:26:03-1#

30 **I** They had almost forgotten it, so... #00:26:05-9#

B Yeah. Ahh. But, that is not the end of the story. The story doesn't end there. Because as bad as you feel about this, think about this: The God that we served is still the God who gives everything that we have. So instead of taking on that, getting back to your mantra, look at where you are, give God thanks. And begin to see, what can I do to change? It was wonderful. I am amazed. Look, I gotta call him and tell about this sermon that he preached and I remember. #00:26:44-3#

32 **I** Yeah, yeah. Thank you, Gennifer. #00:26:46-6#

33 **B**You're welcome.

5. USA - W. - CHICKEN'S COMING HOME TO ROOST (W./K2)

1 **B** May I call you Wilfred? #00:00:02-3#

2 **I** Mhh. Yes. #00:00:05-5#

3 **B** Ok. This is a very common name in Germany. #00:00:07-9#

4 **I** Yes, it is a German name: »resolute peace«. #00:00:10-8#

5 **B** Mmh, Ok. #00:00:10-9#

6 **I** I believe, that's what they tell me it means. So, I have been here twenty years, so that you know. Either as a member and then in the last nine years on staff. So from a pew standpoint of view, in terms of receiving prophetic

preaching, I think as a recipient it is about first of touching spaces in my life, in real life with the spiritual. So, if you are going to preach, if you are just preaching Jesus and two thousand, common era, or what have you, it is not going to touch the space in 2016. So how do you speak to my current condition? How do you speak to the condition of the majority of the people that are sitting there and receiving the message? So one of the unique things I found about the preaching here, is that there was always a way to find a biblical context for today's environment. So, and Pastor Wright was very good at it, Reverend Moss is good it, Doctor Thomas who was on staff here, was good at it. #00:01:42-2#

7 **B** Oh, Frank Thomas was on staff here? #00:01:43-7#

8 **I** Mhh. #00:01:45-5#

9 **B** Oh, I did not know that. Mhm. #00:01:45-2#

10 **I** You did not know? Now you know. #00:01:48-7#

11 **B** (Laughs.) #00:01:50-4#

12 I Mhh. Yes, Dr. Thomas was on staff. So he gained that type of training here, if you will, under Reverend Wright. So Dr. Moss, you know, received it from his father. So they all have had that gift, if you will. So, yes, Dr. Thomas was on staff here. But as a recipient, how do I take the gospel of Jesus Christ and be able to use it as a guide post for Monday through Saturday? Not just the two hours I am here on Sunday or however long I am here on Sunday. How does that transform how I am going to interact with the rest of the world. So the way that I received it, was now by them being able to take the biblical text, translate it into a modern context, makes the bible more accessible to me, makes faith more accessible to me than it would have been otherwise. I don't know if that adequately answered your question. #00:03:11-5#

13 **B** Mhh. Mhh. Do you remember one particular sermon you could tell me about? #00:03:18-3#

14 **I** Uhm. Whose? Anybody (laughs)? Ok. Wow, wow! #00:03:26-4#

15 **B** Which was truly prophetic. #00:03:29-1#

16 I Well, Ok, so one is probably the most infamous (laughs). It was Jeremiah Wright's, the week after 9/11, so the day Jerusalem fell and he connected some things together that were interesting. First of he used a scriptural context in Psalm that also happened to be a scripture that Frederick Douglass used, uhm, you know, over a century ago and began to connect that to the experience of 9/11 and you know, the outrage and the, you know, try to bring it within a biblical context. Do you know that sermon? #00:04:24-9#

17 **B** No. #00:04:27-4#

18 **I** You don't know that sermon? #00:04:27-1#

19 **B** But would you tell me about it? Outline it? #00:04:35-1#

20 I Well, ok. Basically and I will have to go find the exact scripture, I know Psalm, and I could probably find it. And it was, you know, how can I sing

the songs of Zion, you see. You know, I am trying to think whether it is 114 or 119. And what I... It was kind of funny because I was doing something on Frederick Douglass and from the same sermon. Now, let us see what works here... #00:06:07-6# [...]

21 **B** Psalm 137, maybe. #00:06:34-4#

I Yes. Yes. »By the rivers of Babylon there we sat down and there we wept when we remembered Zion. And on the willows there...«, so he used that. And if you go back, if you were to look up, uhm, now I did not realize this until sometime later, uhm... Anyway he used the thought of Israel and diaspora, lamenting their captivity as slaves and not being able to be joyful and to sing because of their condition. Now, in each one of them, no matter who you are listening to from a prophetic standpoint of view, they are going to always bring it back, they will the current condition, they will get to bagarre and they will get to the good news. Now that's my, that's the way I see the framework for the consistency across the preaching I have heard. That is always the way I have preached here, too. So, in this particular case, you know, they introduced the scripture, we go to current events, we link current events to scripture and then we, uhm, look at bagarre in the situation and then the salvation of Jesus and then we open up the doors of the church (laughs). But that's... That to me, that's the framework to add on. Now, my growing up in Detroit and in church, they had the same prophetic type of preaching and teaching. So, that's that. I can't find the Frederick Douglass piece. #00:09:15-5#

23 **B** It's fine, it's fine. Uhm, what do you remember from this sermon? At which moment did it touch you? #00:09:27-9#

24 **I** So let me try to put it in a proper context, so, after 9/11... #00:09:35-6#

25 **B** Was it the Sunday after 9/11? #00:09:34-8#

I Mhh, the Sunday after 9/11. For me the week before, I had received a grandchild in Detroit. The next day, the baby died. The night before 9/11. So when I got up on 9/11, you know, the towers were collapsing and in Reverend Wright's case, he generally that week preached a sermon in New Jersey. So we had to have two church members go get him, they had to drive to get him, because he could not fly back, because they had cancelled all the flights. So. It is interesting how you talk about three thousand lives, but that particular week I was touched by one life. And woke to the loss of a grandchild and my daughter, you know, being able to manage through to her. And so for me it was a very emotional service and it was emotional not just because of what he was preaching, although what he was preaching still spoke to me, it was something that I..., this is where I needed to be. You see? #00:11:01-5#

27 **B** I am so sorry to hear that... What did he say? #00:11:06-4#

I Well after describing the legacy of Africans in America all the way through, he recalled Malcolm saying that, you know, this is the country that bombed Hiroshima, you know, etc. This is, you know, our invasions

sent to various countries and involvement in the Middle East has engendered this type of response. Or, you know, he quoted Malcolm X, you know. Roosters, you know, »chicken's coming home to roost«, Ok. So, in other words, as a result of our more or less imperialistic actions, this is the result. But God, Ok, but God in this situation, but God even in America, he actually used »God damn America«, which is something that got played on youtube during the presidential campaign. #00:12:15-1#

29 **B** Ah, Ok, I remember. #00:12:17-3#

I So. But that was that sermon. Ok. But he also spoke to, you know, God's deliverance of Israel, God's deliverance of African Americans in this country. Uhm, you know, God providing that healing and the salvation and, you know, a balm in Gilead, or in Psalm 137. And so that was the healing message which gets lost in everything else, the reconciliation message that gets lost in everything else what was something I needed to hear, not on a corporate level but on an individual level. #00:13:07-2#

31 **B** Ja. Was it more, on a scale between challenge and hope, was it more challenge or more hope? #00:13:17-8#

I No, there was hope. The gospel is always hope, right? The gospel that we profess our hope, so the gospel's is always hope. So, all of the, I think, any prophetic preaching that you are going to hear, or teaching if you will, this 32 always has to be rooted in the liberating message of Christ. And so if it is not rooted in that, then there is not going to be... well, if there is no answers, then where are we in terms of being able to utilize our faith to deal with the conflicts, challenges of life. #00:14:02-6#

33 **B** Do you remember his words of hope? #00:14:07-9#

I Do I remember his words of hope? No (laughs). Uhm, these... You know, I am lucky to even get to the scripture, I... (laughs). Because that was what, 34 16 years ago? So... But it stood out for me and I don't know if it was... I remember the scripture, if not the verse, I remember the scripture. So for me to remember that, most of the sermon was. #00:14:43-7#

35 **B** And it was, I mean your personal situation that made you maybe more look at the lament than at the hope, or would you say that? #00:14:53-9#

I Mmh. I think the lament was both a, I think, it was everyone's lament at the time, right? I mean, the Sunday after, everyone's lament was, why us, why this situation, why now, why is this being visited upon us? The hope was, and I don't have the exact words, the hope was, how do we begin to deal with this condition? How did our ancestors deal with this condition? How does Christ deal with this condition? And how does God deliver the Israelites from that condition? From that captivity in Babylon. So. #00:15:43-3#

37 **B** So comparing Israel in the exile and the situation, I think would mean to say: This is a kind of punishment what we experience? #00:15:59-5#

38 **I** No. #00:15:58-3#

39 **B** Or the consequence of ..? #00:15:59-8#

I No. Nope. [...]No, I was just asking. My partner in holy matrimony is Hebrew Bible. So, the... As most preachers do, they don't use the full context. I found that Pastor Moss, Reverend Wright and Dr. Thomas try to use the full context of the scripture when they preach, but they are not... You know, we may start on Psalm 137, but we are not going to go back before it, so we are not looking at, you know, Israel's condemnation, because they did not follow or obey God and now they are being dragged into captivitiy. He's beginning with them in captivity, so the lament is that you are already in captivity. We are not dealing with why they are in captivity or how they got into captivity, the fact is that they are in captivity. And that they have this lament, they have no joy. They can't sing the songs of Zion because they are in captivity, because they have this lament. He didn't really deal with how that happened, and probably because you have these certain periods of time and a certain amount of ground you want to cover. So how they got there was not there. What... The idea is, on that Sunday, and, you know, you have this community packed. So, it wasn't about, to some degree it wasn't because he thought the country America, if you will, that this chicken has been coming home to roost, but not that the people that he was preaching to was responsible for that. But that the country, the government, was responsible for it. Because clearly nobody sitting in that room dropped a bomb on Japan and did all the horrific things there. But I don't think that I stayed on the lament, I don't think I would have been able to walk out of the sanctuary or anyone would have been able walking out of the sanctuary with a positive message, unless there was, you know, that hope. #00:18:34-0#

41 **B** I remember a lot of congregations that only did lament on that day. But this is not the African-American tradition... #00:18:44-7#

I Yeah, I mean if you only do the lament, I mean, we would... we wouldn't... we wouldn't get up the next morning, right? You would not come back to church. If all I was going to hear was fire and brimstone every Sunday, where is the transformative message, where is the inspiration, where is my desire to want to go out and show the love of Christ? Where is my inspiration to try to change or be an advocate for what Christ is about? If all I was hearing was the lament part. And really, most people already understand the lament, they already understand their affliction, sometimes they can't describe their affliction, but most people already know that. They may not know them in biblical or spiritual terms, to have it describe for them is helpful, but not just describe for them, but what is the prescription for that. And to me, in some respects if I had to talk about prophetic teaching, then I am talking about that's where the turn comes, because now the turn is from seeing the message of hope that is in the scripture, that you now relate it in current terms and making it into a current thing, relevant message. #00:20:17-8#

43 **B** Was there anything new in that message? #00:20:21-1#

I Well, I had never really paid attention to that scripture before (laughs). So, although you have a general understanding of, you know, Israel being dragged off in two different exiles, if you will, then.... understanding how that particular point in history for them is now relevant to a current day situation was and why. #00:20:58-5#

45 **B** Ja. What was hope for, let us say, the congregation or the American people at that day? #00:21:07-3#

I Uhm, well, I think, the hope on that day, was a message of hope, that is that: Who is still in charge? Who still governs and what happens? And at the end of the day it is God. The message was hope was: How do we transform that, well we have a need to transform the way we are governed and what our government does and be able to speak to their conscience of how we behave internationally, how we behave to, you know, our Muslim brothers and sisters, how do we behave towards people who are not like us? That is not the message of Christ, the message of Christ is love, the message of Christ is transformative in that regard, there is salvation in that message, there is healing in that message. We ended with a, I think we ended with a Richard Smallwood song, the you know, healing. So the message of hope was, that there is healing, that there is... you know, that God offers that, that God offers that salvation. But we are called to change our behaviour so that such, you know, events will not reoccur. #00:22:30-4#

47 **B** Could you see the people react on that? #00:22:38-7#

48 **I** There was a huge reaction. #00:22:40-4#

49 **B** Could you describe it? I mean for our German... (laughs) #00:22:47-5#

I So you said, you have been here several times (laughs), so you have been witness to the movements of the holy spirit and something you can only get when you are present. Now, you can stream all you want to, I can tell you about it, but it is a spiritual force that you have to be present to do. So, you know, since you have been here, you have seen people rise to their feet, you have seen people dance with joy, you have seen people respond to the message, particular as it comes to the conclusion, you have seen this crescendo. So you think about everyone being on their feet and you know that. And I don't know how to describe this, and I have seen this several different times with several different ministers, if they have been anointed with a message that they, you know when they have and you know when they haven't, and then this was one of the cases where you knew, there was an anointing on the message. And there was a nice response, well a great response. #00:24:02-1#

51 **B** I think for our European people in the pews it is difficult to understand that you could, I mean, dance or shout with joy or something like that. On a Sunday after 9/11. But this is, I think, this is what I experienced so strong, that you can really teach us something about that. #00:24:37-6#

- 52 I Uhm. So it is interesting, a member of our congregation, he was a seminary professor, uhm, he did a book on Bonhoeffer... #00:24:51-4#
- 53 B Mmh. He is really important. #00:24:54-2#
- I In his... His book is around Bonhoeffer's experiences in Harlem and how he had the same, you know, lightening, awakening. It's interesting, we may not be able to understand, you know, we may not be as cerebral in our understanding or our..., we would be cerebral in our understanding of theology; we just process it in a different way. And we do not process it from a sort of cerebral standpoint but from an emotional, spiritual standpoint. So that's our style. #00:25:43-5#
- 55 B It's more about embodiment and... #00:25:46-9#
- I Mhh. But, you know, true, it was celebration but, you know, Miriam goes off and dances with tambourines and what we have here is biblical. It is not something that is alien or foreign, you know, you can go the bible and Genesis and find it, right? (laughs). So, you know, you can get that type of response. So, that does not mean that anyone else is deficient, that's just what we do. #00:26:18-2#
- 57 B Mmh. Do you remember what happened after the Sunday? #00:26:28-4#
- 58 I In terms of...? #00:26:32-5#
- 59 B Actions, or... I don't know. #00:26:36-4#
- I Well. This is Trinity. And Trinity is a social justice church. We always have been active in terms of not just biblically feeding people, we do that, clothing people, we do that, we have a prison ministry that is very active and you know, visiting prisoners and being in touch with them and having worships in jails and that sort of thing. But also being concerned about, 60 what is it systemically that puts people in those positions? What makes people hungry, what makes people incarcerated and working towards trying to mobilize people around these issues. We have always done that. And so, we just, we were just more energized to those types of things. To try to address what we believe are the systemic issues that create the affliction of our community. So, it was just more of it. #00:27:35-5#
- 61 B Mhh. How was this related to what you said, that God will provide, or God will be the one, or God is still the one in charge? So how do you relate it to your action? #00:28:00-8#
- I Well, how can I put it? Uhhm. Somewhere and you're, you're very good, so you are very biblically versed. So somewhere in Kings, you know, people see this great army is coming against them. And they, their preparation was, part of their preparation was, to go as a community and pray to God. And what they receive from God is to prepare, go up, you know, to meet your enemy and watch me deliver your enemy onto you. God does not call us to just lay down and not do anything, we still need to prepare to go face him, our enemy, to confront our afflictions. So we are still called to do that.

We are still called to answer that call. Uhm. Now, isn't faith believing this is the way that God is working? Maybe God is using us to deal with these afflictions as opposed to God moving in and intervening on our behalf. At least that's my operating (laughs). #00:29:12-6#

63 **B** Ja. great. Let me think of my question. Uhm. Back to the reaction of the people. So what was significant on that day, was it different, this dancing, shouting for joy and something like that. Was it significantly different from other Sundays? #00:29:58-1#

64 **I** Uhm, yeah, I would think that the response was different. Usually... the response was different, it was stronger. There was a stronger movement of the Holy Spirit that day. And I think, it more energized the church, more than anything else. That, you know, it just infused a greater energy into the rest of our ministries that occur in a way. #00:30:31-4#

65 **B** Ok. I think that's it. #00:30:35-5#

66 **I** I'm glad to be of help to you.

6. USA – AN. – RELIGIOUS MASTURBATION (AN./KI)

1 **I:** Please, tell me about the sermon... #00:00:06-3#

2 **B** So, the sermon I thought of was a sermon that a student gave this past semester in our class. So it is not quite in a church, but I know that he was going to give it in his church. So it is a real sermon, I think, it was given to us in sort of an artificial setting. So, but I did not look it up, because I wanted to just go off my memory and give you, I did not want you to know, I did not... I don't remember what it was about in terms of the passage, I don't know what passage it was on. But just describing it, he preached a message about our society is so individualistic and it is killing our youth, it is killing their church, because our youth come to church with these, they come with sort of this selfish mindset, what can they get out of it, what's it gonna do for them. And he just connected us so well, this problem, and then he connected it with broader society, but then he also made it deeply personal and then we could each see how we all have our own sense of independence that goes against community, that goes against making these stronger, social ties and relationships. He used some really strong imagery. One time he talked about, I can't remember the context, but he basically talked about our religion as being masturbation, let alone and isolated and it was both... He hit it as a social topic and as an ecclesial topic, you know, so there was a sense of, I was cheering him on because he was pointing out problems with the broader, sort of not us, but then he also made it real for us. And then there was this whole new sense of conviction, I think. Yeah. #00:02:05-7#

3 **I** Mhh. #00:02:18-4#

4 **B** Ok. uhm... #00:02:24-9#

- 5 I So was this an example of this individualistic approach? #00:02:28-6#
B You know, the sense of being relationally unfulfilling, a sense of being self-centered. Uhhm... But it was interesting, because he was talking to the parents specifically of children and those who nurture children when he was saying, basically, we are handing down this tradition of masturbatory religion where you come and get what you need and don't worry about anyone else. And then leave with [?]. And no wonder we are dying, right, because nothing substantive is being passed on. Nothing relationally is being passed on. #00:03:32-2#
- 7 I Do you know how the sermon finished? #00:03:36-6#
B I can't remember. I can't remember. So, in our class we require them to have something called »good news« (laughs), which is some sort of transformative message. So it would have ended, I know it would have ended, I know it would have, he would not, he did well on the sermon, he got a good grade, so he had to have this ending, but I don't remember how he did it. But it would have been something about God, God can transform us out our self-centered, out of our individualism, our sort of American individualism and bring us back into the community. You know, sort of this »God's grace can empower us to be a community again.« #00:04:14-7#
- I It is so interesting because yesterday I went to Trinity United Church of Christ and they told me about sermons by Jeremiah Wright... #00:04:26-0#
- 10 **B** Oh yeah, yeah, he is incredible. #00:04:25-9#
I And I mean, you know, they have this strong tradition of celebration and everything, but nobody could remember the celebration in those sermons. They all remembered they, let's say the critical image, or... So this is so interesting, and I mean it is... #00:04:47-7#
- 12 **B** It's... uhm... something I long for. I grew up in a tradition where sin was taken hyper-hyper, uhm... judgmental understanding of sin. And... #00:05:06-6#
- 13 I And it was very individualistic... #00:05:09-7# #00:05:09-7#
- 14 **B** And a very individualistic spirituality, yes. #00:05:09-2#
- 15 I Yes. #00:05:10-9#
B So no social, just personal sin. It is funny because I have... You know, for those folks that I grew up with, it is not a good sermon unless you put some shaming and some guilt, you know, you are going to hell and this is why, right. And it's funny because in a totally different way I found myself kind of reclaiming this tradition of, when I hear someone preach, I want to be convicted. I want to hear that critical word. And that's why I come to church, right now I am going to a church that the only time prophetic preaching occurs is when myself or another person fills the pulpit for the pastor. And I have actually, I mean, uhm, I haven't gone to church for three weeks, because we are moving, that's part of it, but we have [?]: Why are

we going to this? It is just, they are trying to make us feel good and they are doing so from a position of social privilege and so what this is functioning really as is just [?] #00:06:22-5#

17 I But let me comfort you a bit, because this is what I hear in almost every second interview: We want to be challenged. #00:06:35-6#

18 B Yeah, yeah. #00:06:39-7#

19 I There seems to be a kind of desire to be called out of your own situation and your own narrowness... What was the prophetic moment for you? #00:06:56-7#

20 B For me the prophetic moment was, the height of it, was that image, right? Where it was sort of a slap on the face #00:07:01-1#

21 I Ja! (laughs). #00:07:05-7#

22 B Like, you know: Did he say that? (laughs). We can be prudes here, but I don't know about Germany by the way. #00:07:09-3#

23 I Ja, sure (laughs). Would be the same. #00:07:15-5#

24 B And he ramped up to it, right, you know, so as you see and a lot of prophetic preaching in Christianity, you know, the volume builds, right, and the preacher sort of ups the ante, keeps upping the ante and... So that was sort of a pinnacle of that moment when he finally said that, he worked us so that we would be able to hear the image of masturbation without walking out of the room, right. And he worked us up to the place and then that was sort plannable. #00:07:54-8#

25 I Was there a moment that was new to you? #00:08:04-3#

26 B New to me... Uhm. I mean, I think it was the power of the image, it was, that it was new. And that, he was calling out something both deeply social and then also this individualism that is so deep and personal, so deeply intertwined in all of that, all of us, embedded in all of us, so... I think, the newness was more powerful just because people don't have the courage to say it. So it was new in that sense. And then it was new in the sense of imagery. And then new in the sense of, it would be... we like to blame our youth for not coming to church, but church is in the US, it is very rare for them to take responsibility, it is not just the youth, it is more of a systemic thing that parents are just responsible for, that pastors are just as responsible for. And so he was upsetting that common narrative which was sort of newish. #00:09:17-1#

27 I What happened after the sermon? #00:09:22-1#

28 B Uhhm. A lot of Amens (laughs). During and after. At least from some of us. And then conversations. So I went to talk to him about the sermon, you know, a few days later, I went to talk to him. I just, you know, told him that I really appreciated his work and then also I talked about it with, I co-taught that course with Dr. Brooks, and so we talked about it, and so it was new, it is special for us when a student, sometimes teaching preaching is dreary (laughs), but you know, when these moments when the spirit is actually

there in the preaching laboratory and speeches like that are really special. So, yeah. Conversations, I think, that's what I would say what happened. #00:10:22-9#

29 **I** Can you imagine the conversations they had in church or did he tell you anything about his context? #00:10:29-9#

30 **B** I haven't asked him about it, because he was preaching it after, uhm he had preached it before. So I would, yeah, I would like to know how it went. #00:10:39-8#

31 **I** Was it a white preacher? #00:10:42-5#

32 **B** Yeah, he is a white preacher, white male. #00:10:44-9#

33 **I** Middle class or? #00:10:44-8#

34 **B** He is in his... Yeah, sort of on hiatus for middle class, you know, he is a grad student, but middle class and uhm, probably middle-aged. Forty. #00:11:01-4#

35 **I** How was his delivery? #00:11:06-8#

36 **B** Uhm, it was interesting. He is usually, this person was sort of a stiff person, like rigid, and you could tell that he had a word with [could not understand name], he loosened up a little bit and he became more dramatic with his body. And then he used his voice for emphasis and for, particularly in volume, in tone, shifted as he sort of built to the climactic moments of the sermon, so it was still a more reserved delivery but for him, he really engaged his body more than he had ever done. Gestures and vocalling, volume, being loud, being convinced, being, yeah. #00:12:08-6#

37 **I** Could you relate this sermon to the Old Testament's prophets... #00:12:17-0#

38 **B** Oh, the Old Testament's prophets... oh yeah, yeah, yeah. Uhm. Uhm. I wish I knew the passage he was preaching because that could have been really related. Uhm. I mean that is sort of a trick question because I wasn't there, with the prophets of old, right, but from what I understand, I mean he would, his use of basically, the American church is basically just masturbating and not really having a fulfilling relationship, I mean, I could see someone like Jeremiah saying something like that to the... Yeah, I don't know, I could see it, the connection, similarities. #00:13:09-3#

39 **I** Ok. A lack of neighbourliness, for example? #00:13:14-3

40 **B** Uhm. More I see the connection in calling people back to faithfulness, calling people back to sort of this right relationship with themselves and with God. Yeah. #00:13:30-0#

41 **B** Good. Thank you very much.

7. USA - R. - THE JESUS MOVEMENT (R./Ki/K4)

1 **I** Will my words be translated into German? #00:00:06-9#

2 **B** No. No. That's not necessary. #00:00:09-9#

3 **I** No, Ok. Good for you (laughs). #00:00:11-8#

4 **B** Yeah, good for me (laughs). So, Rick, tell me about a sermon you listened to which you consider prophetic... #00:00:31-6#

5 **I** Sure. Well, there are many. And that's where my mind is going, ok, which one and how to best describe it. The new presiding bishop of the Episcopal Church, I have heard him preach a number of times, and I am trying to remember and going to one sermon and the most recent sermon was, when he was installed as a presiding bishop of the Episcopal Church last All Saint's Day, so All Saint's Day 2015. And it was at the National Cathedral of the Episcopal Church which is the only national cathedral in America in Washington D.C. It is a gothic structure, huge, four, five six thousand people it will sit, it has all presidential funerals and ok, so it is gorgeous, big, grand, all that kind of stuff. So that's the setting. The Episcopal Church is a white denomination, Church of England in America, as I am sure you know. He is the first African-American presiding bishop which you also may know. #00:01:46-8#

6 **B** Wow. No, I didn't know that. #00:01:46-7#

7 **I** And he came from the diocese of North Carolina, so he comes from the South. He was raised in Baltimore and then in Buffalo, New York, so he has both Southern and Northern connections, locations. His father was a priest in the church as well. And he comes out of.. He is a man in his early sixties, so he understands racial segregation. And in this sermon that he gave, he talked, he has given the Episcopal Church new language. We are a thinking church, a white, educated, thinking church. And those who are of color are also academic, well-educated, thinking people. And though are deeply grounded in theology, his excitement – it brings me to tears. And he calls us similar to today's sermon into the Jesus movement. And he says, »come«, »COME!« (shouts/laughs). You know, we don't, we are very staid, most clergy read sermons, most clergy have well-reasoned, academic reasons, points, quotes, all those pieces in beautiful laid-out sermons. But he brings in the African-American traditional vibrancy and electric voice of preaching that is unbelievable. And he calls us every time to the Jesus movement, the Jesus movement, the Jesus movement. And you don't hear that in Episcopal preaching. So here we are and the setting is this grand gothic cathedral which bespeaks white power. And here's a short, thin, black man calling us to the Jesus movement. Tears, I have been waiting for this man and to this voice to stir our church in new ways. And I, I have heard him preach a number of other times, but this was, and they have all moved me, a prophetic voice, but this is what he brings to the Episcopal Church now. He connects the Jesus movement to the gospel, it was All Saint's Day, so I think, it was Mark, so I forget the exact text site. I watched it online, so I didn't hear the gospel reading immediately beforehand, so I apologize. But it was Mark. And it was about the Saints, of course. And he invited us to

envision and to live a Jesus movement, that was beyond comfort. And into a place that Jesus would go, into a place of hope and resurrection. That no matter where we went, death will come and that this Jesus movement will bring us home (laughs). And the cadence, it just... yeah. #00:05:54-0#

8 **B** You are still very moved. #00:05:52-9#

I Uuh! It brings tears to my eyes. It does. This man is such a gift and his voice... It's as much the timbre of his voice, the power behind the voice, the excitement of just having faith in this guy Jesus. You know, when I wonder and I question and I get confused, all I need to do is think of him and listen to him. Because it is easy to forget at times that this is about Jesus and not about me, not about this little church in Vermont, not about, you know... It is about Jesus (laughs). And we don't hear that in the Episcopal church and I am.... #00:06:50-0#

10 **B** What do you hear in the Episcopal Church? #00:06:52-3#

I Uhhm, we hear about God, in the Trinitarian sense, in a very staid sense, we'll hear, beautifully written essays on God. Not vocative, picturesque sermons that come from the gut. We get a lot of head. And he is all heart and gut. I mean, you just feel it. When he is going to preach, you sit on the edge of your seat, you just wait, the whole service is electric. #00:07:48-9#

12 **B** What do you want to do when you sit on the edge? #00:07:52-7#

I want to go out and I want to go with the Jesus movement. I want to join it. In ways that my human fallibility keeps me from and it gives me hope that I am still... in the brokenness of my humanity I can still proclaim the Jesus movement. I feel the journey. He speaks of journey, hence movement, hence this drawing us, that's how I feel, like I am being, like, there's a tether on me, pulling me into Jesus. He's just filled with life. And that's what he calls. He calls the church to new life in Jesus, not just the beautiful (laughs) understandings of new life, but calls us into living new life. #00:08:55-8#

14 **B** So it is not about talking about life... #00:08:58-5#

15 **I** Oh, no, no, no. #00:09:00-9#

16 **B** ... it is about being life. #00:09:01-4#

17 **I** It is about being life. And it is about living. #00:09:04-2#

18 **B** Ja. Mhh. #00:09:07-2#

I Uhm, yeah. It is the most... I never want him to stop. He's that kind of preacher. We in the Episcopal Church will preach short sermons, ten, twelve minutes, if it goes beyond that, it's boring... It gets long and drudgery. And he can preach a half an hour and I am ready, and I am just warmed up. I am ready to listen another. You know, I have no problem, I can listen to a good sermon every day for an hour. #00:09:50-3#

20 **B** What makes this man a prophet? #00:09:57-0# #00:09:56-9#

21 **I** He sees the world from a place of... He knows this world as a place of pain and death. He knows this place of... The world is a place of estrangement

- and separation. He knows that that which this world does is take life away from us. It removes it. #00:10:31-5#
- 22 **B** Does he know that personally? #00:10:34-7#
- 23 **I** That I don't know. He's lived... #00:10:38-7#
- 24 **B** He stands for the community which experiences that all the time. #00:10:43-4#
- I Yes, as a black man he knows it. You know, discrimination is his daily experience. If he doesn't wear a clerical collar and a suit, of course, he is just another black man. No matter how much we want to think otherwise. But he stands in that pulpit and he stood there that day, and the entire church listened, because we as American Christians are now persecuted and white dominant males and females are starting to get it. Are starting to see that this Jesus movement is not welcome. It is not welcome at all. But as followers of Jesus it is what we are to do. So it's just this... (whistles), this sense of just power. #00:11:55-6#
- 26 **B** Do you remember some more? #00:12:00-7#
- 27 **I** Oh Gosh. I apologize, it's that term that he kept repeating, the Jesus movement, the Jesus movement, the Jesus movement. #00:12:17-7#
- 28 **B** It's fine. #00:12:17-8#
- I It's embedded. The other thing I remember is, I saw it on video, and I used an Ipad. And I was deeply touched by this. He wasn't reading, he wasn't quoting, he may have... He did, he quoted a couple of theologians, but not your standard white historic theologians. But also not traditional black theologians, but people who come from the margins and I wish I could remember their names and I do apologize. #00:13:06-5#
- 30 **B** It's fine, it's fine. Everything that you remember is important. #00:13:12-1#
- 31 **I** And I believe that he not only preaches prophetically, but I believe he is a prophet. In that he touches the third rail, do you understand that? #00:13:30-5# #00:13:30-5#
- 32 **B** No. #00:13:29-0#
- I And I ask that because of German cultural differences. Touching the third rail means, when you are on the subway platform, there's the two rails that the train is on and then there's the third rail where the electric is, the power. And if you touch that, you are dead, ok? You're willing to put your life on the line for everything you believe. And he is willing and does it. Everytime he stands in the pulpit, and I remember going, »Oh my gosh, what did we get ourselves into?«, because he is willing to touch every untouchable question that there is. He... #00:14:25-2#
- 34 **B** What kind of questions? #00:14:21-8#
- 35 **I** It's questions around race, questions around homosexuality, questions around the role of not... The role of women is beyond, we have moved so far within in that and beyond that and yet we haven't. We are still a white,

male church. And so he continues to call into question patriarchal privilege. In images that are things that we can daily touch. This standing on the street corner, the news cast, the politics, he touches the third rail, again what I mean by that, is that he is not afraid to put his hand on the electricity, he is not afraid to get shocked and he is not afraid to be killed. And he did that, this little pulpit in the Episcopal Church, which is, it is a shrinking pulpit. He made himself known. He made himself known by willing to speak truth about, not just those issues, but the personal dynamics and personal connection that they have to us. It is not just justice, but it is the connection of faith to our own for liberation and justice. #00:16:06-5#

36 **B** How do people react on that? #00:16:11-8#

37 **I** They are scared, they are tentative and they are excited. #00:16:15-7#

38 **B** All at the same time. #00:16:15-7#

I All at the same time. The white traditional is very tentative. And I don't mean leadership people, I mean those who are just your everyday members of the church. They get fearful of what this means, because it is decentering power. And they hold power. We hold power. As a white man I have all privileges and power in society. And he is claiming his own in this and that's scary. #00:17:02-5#

40 **B** Do sometimes people in the pews react positively? #00:17:09-0#

I They do act positively, but there is fear intermingled with it. About what does this mean, that a black man, my goodness gracious, head of our church now, what is he going to do to us? #00:17:24-0#

42 **B** Is it a national church? #00:17:26-2#

43 **I** It is. International church. #00:17:30-7#

44 **B** International church. Ah, ok. #00:17:30-4#

45 **I** Yes. The Episcopal Church... #00:17:34-7#

46 **B** So he is the bishop for... #00:17:33-3#

47 **I** all the churches. #00:17:37-2#

48 **B** All the churches, ok. #00:17:37-7#

49 **I** There are thirty... #00:17:35-9#

50 **B** What is his name? #00:17:37-7#

51 **I** Michael Curry. #00:17:41-5#

52 **B** Ok. #00:17:41-5#

I Michael Curry. Yeah. Just amazing man. When I had to write my essay for this program they asked you to name two preachers that you emulate or wish to..., that you thought and he was one of them. And he was before he was presiding bishop. I had no clue that that's who he was to become. #00:18:07-1#

54 **B** Was it a miracle that he became the presiding bishop? #00:18:10-4#

55 **I** No. #00:18:13-1#

56 **B** It was the Holy Spirit. #00:18:16-6#

- 57 **I** The Holy Spirit. Because every time he steps in the pulpit, he doesn't preach the same sermon every time. But in every sermon he calls us to that amazing Jesus movement. So. #00:18:40-7#
- 58 **B** What was new for you when you heard him for the first time? Or maybe on that All Saint's Day? #00:18:49-6#
- 59 **I** Sure. Right. I heard from the presiding bishop of the Episcopal Church. Which is the senior bishop. It all rests in his or her lap. A power of Jesus that I have never heard before. Not so much in every word or image but in the power and authority of the spirit. When I hear him, I feel as though I am listening to Jonah in »Repent, repent, repent, people of Niniveh«. I feel as though I am hearing Amos. I feel as though I am listening to the power of Paul. I feel as though as I am sitting at the feet of someone who knows Jesus. #00:20:10-8#
- 60 **B** So he draws you into the story... #00:20:14-0#
- 61 **I** Oh! I lose myself and I feel as though I am suspended. Suspended. I sat there – and this is online, you know, it is so different, watching something on youtube than in... I might as well have been there. It was just amazing. #00:20:41-5#
- 62 **B** You told me that you wanted to immediately respond with action, so did you hear of any action people started after they listened to him? #00:21:03-1#
- 63 **I** What I do see is an action from our highest leaders, our bishops. I see our bishops more willing to take strong stands on issues. #00:21:25-6#
- 64 **B** It is a bit like with Pope Francis. #00:21:26-7#
- 65 **I** Yes. He is giving our leadership the strength to take one more step out there. #00:21:37-8#
- 66 **B** Hmm. #00:21:39-1#
- 67 **I** In joining him on the Jesus movement. He is a black man leading two hundred white men, for the most part, and women. As the leaders of the church. This power differential has just been... puuh. Turned over. I don't know, how to... I use my hands a lot, so I'm, I want to make sure that you, that turning it on its edge, flipping the power structures over. And my bishop, and I see many of the other white males who are bishops, being willing to speak in that same place of turning over their power. Their just, gift, in American privilege, giving that over to join the least. The least voice. #00:22:42-3#
- 68 **B** Great. #00:22:44-1#
- 69 **I** Thank you. I hope I have helped. I have spoken more of him than of the sermon itself. #00:22:47-5#
- 70 **B** But it is fine. Impressing! #00:22:50-0#
- 71 **I** I hope it helped.

8. USA - L. - STATISTICS (L./Ki/K4)

- B** So the sermon I heard was by Dr. David B. at the the Nazarene Theological Seminary which is on the Kansas City/Missouri side. It is in a socio-economically depressed area, predominantly African-American community, so what is kind of interesting, is right down, just down the hill from the seminary is where our headquarters for the Nazarene church used to be. They have since moved to a more predominantly white, socio-economically enriched area of Kansa City, on the other side of the state line. So that kind gives you a little bit of the background for the context. Dr. Busic was preaching a sermon on the socio-economic disparity in our world and how the gospel challenges our consumeristic lives that often tramples the poor, that says, we have to grab, grab, grab, get, get, get and look out for ourselves, to the end conclusion that those who do not have are often left without. So we have a surplus and they have nothing. #00:01:39-1#
- 1 **I** Is he an African-American preacher? #00:01:42-0#
- 2 **B** He is not. #00:01:44-2#
- 3 **I** Ah, he isn't. #00:01:44-2#
- 4 **B** No, he, he's Caucasian and has preached in predominantly those kinds of settings as well, Caucasian settings, and typically in wealthier communities. So that's kind of even his background, too. So he was talking about all the economic disparity. And the part that I really... that really just kind of resonated, as he began to talk about all these statistics around the world, about how a very small percentage of the people contain the majority of the wealth and how we are to be people of economic justice. So how we are to be people of equality, equanimity, bringing about God's reign here on earth. That what we pray for in the Lord's prayer is not for a supply of endless bread, but daily bread. And therefore we are to give and share, that God provides enough in the creation. And so the way he ended that sermon, rather than saying, »This is what you must do« or »This is what must, this is how you are going to solve this issue« or »This is what the church should do«, he'd given all these statistics for the disparity and then he said: »Go now in the peace of Christ«. And so you have this hanging, you know, no conclusion, you are left hanging. And it is not resolved and you still have this huge overwhelming promise and then you sent out in the peace of Christ and you can, just, there is a tension there, what do you do with the peace of Christ in relation to this huge problem? What does it mean to be a person that is marked by the peace of Christ? Marked by one who believes that God provides daily bread? And yet live in a world where people don't have daily bread. And so he leaves it up to the hearers to begin to resolve that tension themselves and to participate in the coming reign of God. So in some sense it is a sermon that continues to preach far after we have left that building because we feel the tension in our very bodies. #00:04:22-5#

- 6 I Yeah. So, do you most remember this question, this open end of the sermon? #00:04:31-2#
- 7 B I do. Yeah, that's the part that sticks out the most to me about that particular sermon. #00:04:37-5#
- 8 I Do you remember the scripture passage? #00:04:40-0#
- 9 B I think it was out of the Lord's prayer, on the daily bread part, I believe. He was doing a whole series through the Lord's prayer and had focused on that one part for this particular chapel. #00:04:53-3#
- 10 I Why do you think is this sermon a prophetic one? #00:04:57-7#
- 11 B Do I think it was a prophetic? #00:05:02-9#
- 12 I Mmh... #00:05:05-7#
- 13 B I think it was prophetic because he named the systemic and systematic ways that we have, especially our particular culture, have lived very privileged lives, he named that, he unmasked that, he unveiled it for what it was, for the way that that contradicted what God's intention for creation is, that ultimately those systems of economic depravity are systems of death, and if we serve a life-giving God who has also given us life, then we are to be life-bearers and so I think he painted not only the problem, the picture, he painted the contradiction of living in these systems with one foot and living in the kingdom of God with the other foot. That when we pray »thy kingdom done, thy will be done on *earth* as it is in heaven«, then it is not just simply looking for a future day, but God's kingdom has, that future that was way out there, Jesus has all of a sudden brought it into our present and therefore we are called to live in response to that now. And that doesn't mean that it will solve all the problems, but we can sure get a good start off it and begin to live into it now. And that's why I think that it was prophetic because he named it, he unmasked the systems that we have lived in without really paying attention to it and challenged us to go in a different direction based on things that Jesus was saying and doing in his context. #00:06:55-3#
- 14 I So it was truth-telling. #00:06:58-2#
- 15 B I think it was truth-telling, yeah. And not even just, you know, mentally, so that we could cognitively come to believe that to be true. But I remember at the end, when he did not resolve the situation, didn't resolve the sermon, I felt it in my stomach, I felt the... like my stomach was turning in a knot because I felt the tension in my person, I guess, so in my body. And I couldn't just, I couldn't erase it, I couldn't get away from it. #00:07:39-7#
- 16 I But I mean it was such an uncomfortable message and we are used, or we tend to try to erase it as you say. But obviously you did not do that. #00:07:50-6#
- 17 B No, I couldn't. #00:07:53-0#
- 18 I You couldn't. #00:07:53-6#

- 19 B Mmh. I don't know. I don't know why that is, other than I could see in what he was proclaiming, there were deep resonances with my own experience of being both a person of privilege and also having experienced in some minor way not having enough, you know, my experience in college, my first year in college, my last month of the semester, I had no money to my name, I did not know where I was going to live, I didn't know how I was going to continue to feed myself, I didn't have a job at that time. And I remember thinking, you know, what am I going to do, same thing when I was, a couple of years later, my family divorced and all of sudden I didn't have a home to go to and thinking, you know, where am I going to live on short notice and not really having a place to go. And a pastor and his wife took me in for the summer and let me live with them and I became part of their family. In other words, I shared their daily bread and all those experiences of both having plenty and then not having plenty and yet God providing through other people, I guess resonated with some of those experiences. #00:09:26-0#
- 20 I Could you see people responding to this sermon? #00:09:30-1#
- 21 B Oh yeah. They weren't necessarily reacting out loud, necessarily, you know, I think there were Amens and that sort of things, but it was most noticeable after chapel ended. I was sitting with a friend from the Dominican Republic and we had a really good conversation about the economic disparity of the Dominican Republic and the United States and even some of the oppressive kinds of things that the US has done to the Dominican Republic that has often kept them disadvantaged economically while the US continued to gain from their natural resources and their people. And it was good conversation around that with other students as well, that was one of the things that was most notable, it was the kind of vigour of the conversation afterwards. #00:10:33-5#
- 22 I Can you tell me a little bit more about the context of this day and sermon and your denomination? #00:10:42-8#
- 23 B Mmh. So, it was out of seminary, our seminary, the denominational seminary of the Church of the Nazarene. So we usually would have a morning class, there are several classes that would meet... #00:11:00-8#
- 24 I Is it a predominantly white denomination or would you say that? #00:11:06-7#
- 25 B Uuhm... In the United States itself, yes. But it is in a 151 world areas, countries, very global in that sense and there's about two million members, I want to say. So we have a... in terms of the whole church it is very diverse. Within in North America not as much. Although that is changing. It's, the leadership, even in the last few years for our general, the highest parts, has changed ethnically and so we start to see some more diversity in that, but that's still an area that I think we really need to grow in, that we are still trying to find ways of being better about being a global church. #00:12:06-1#

26 I And when you remember the people in the pews on that day, who were they? #00:12:13-7#

B They were fairly diverse. There was a mixture, men and women students, both going into the pastorate or ministry of some sort. A variety of nationalities, a lot of them were Caucasian, North American, but there were some from South America, the Caribbean, Korea and I want to say, Eastern Europe area. So there was just kind of a variety. One of the interesting things about the background of the Church of the Nazarene, when they first began to form, the church kind of started in Skid Row in Los Angeles which was a very impoverished area, that had a lot broken families, in particular broken by cycles of addiction to alcohol, so that's part of the reason we don't drink alcohol because of the addictions to these sorts of things. We wanted to help those people in that way. And so our ministry originated in being with the poorest of the poor and ministering to them. And as we have kind of gone along, we have sometimes been guilty of what's called 'white flight', so we go from the inner cities and when it becomes perhaps dangerous in our minds or whatever, we start moving out to suburbia, further away from downtown. And so there's, you know, even as the churches have been built out, sometimes it has happened that a church that may have been in downtown moved out into the suburbs rather than staying where it was at to minister to the people that they had been ministering to at first. #00:14:07-9#

28 I Tell me a bit more about the preacher, if you can. #00:14:11-6#

B He is actually now one of our general superintendents, which is the highest level in terms of leadership for the church. He is originally from Oklahoma and has been preaching for quite a few years. At the time he was the president of the seminary. He pastored in California, Kansas and Oklahoma before he became a president. He's pastored... The first one, I can't, I don't know how big it was, but church was of a quite considerable size, but in terms of him as person, he is a gifted preacher, a wonderful man of God. He is a very good leader, a very capable leader, I think and I think in the best way that he knows how he tries to serve the church and serve God. He has been a good friend and mentor over the years I really do appreciate. #00:15:21-0#

30 I How was his delivery? #00:15:24-8#

B His delivery was, in this particular sermon, he never gets really animated, he is a very kind of laid-back personality, very even-keeled, and so he was not particularly fired up in this. But he is very good at story-telling, very good at using images, so that's to be his kind of, his style of preaching. He engages with stories and engages his audience in that way, very relational. He may use a manuscript, but he is not tied to it all. So he does very good with eye contact, you can understand him very easily, but he is a very gifted speaker as well. #00:16:13-6#

- 32 I So, how do you resolve this sermon? Or is it still unresolved? #00:16:22-0#
- B It is still unresolved. One thing I think is to be and to preach that sermon over, not only to my congregation but to me, to be reminded that I still live in a place of privilege and oppression and that for some odd reasons, God has called me to speak into that. So I think part of it is just to continue to help people see the kinds of, the kinds of systems so saturated our lives that we're blind to them now and that we don't understand or don't see the way they shape our lives continually every day, to bring that to light, so that even in just naming those kinds of things there is a certain kind of power that's broken and also to begin to be careful that I don't also begin to oppress in proclaiming by speaking for those who are impoverished. But speaking with them, that ultimately the sermon has to go back out to where they are. Because if we can't hear their voice, if we are not having real conversations with those kinds of people, then it really hasn't done anything. #00:18:13-8#
- 33 34 I Mmh. That's true. Thank you so much. #00:18:16-0#
- 35 B Ja, thank you.

9. USA - A. - KEEP THE BALL ROLLING (A./K4)

- 1 B So tell me about the sermon you heard yesterday. #00:00:14-6#
- I Sure. I am going to give it a title, keep on moving, keep it moving, The reason that that sermon is the reason what made me agree to have this conversation, was that it has... there is so much that has been so discouraging about the present political climate, the present divisive world we are living in and I have found it hard to keep hope alive. And I certainly get a shot of that when I come to church. And I think Julian has been, and even his interns, in sermons that both he and his interns have been preaching in the past number of weeks, that sort of keep saying, keep on, keep it on kind of thing. And in a variety of ways they have been saying that there is... that we can't stop, we can't slow down, we can't give up hope, we can't lose faith. And after that terrible massacre last week, it has been particularly depressing. I mean, to figure out to how to stay hopeful. The whole thing with Trump has been so depressing for me. I mean to the point, I mean, we all, I have been joking about this for years, that, you know, if X gets elected I'm leaving, and Reagan gets elected I'm leaving, but this time I really had meant it, that I could not live in this country, if this country could elect Trump and I am not sure I can even be a citizen of a country that can elect Trump. So it has been scary and horrific, considering that he has gotten as far as he has gotten. And that horrible crime epidemic, murders, shooting, in this city, never mind in the country. There is so much that has been so discouraging. #00:03:11-9#

- 3 **B** Do you relate this shooting and everything to the general political climate? #00:03:18-1#
- I I certainly do. The embrace of guns, the NRA's ownership, the wholly owned subsidiary is the Republican party. Yes, I absolutely do. And I am not saying that there is a direct connection from the guns to Trump but it is very, it is very intertwined. It is very intertwined. So, it has been hard to keep on hoping and believing and working. And I thought Julian's message yesterday was, in the way that he translated a biblical passage into basically »Keep on hoping and keep on working« was so, it was prophetic, it
- 4 was profound. And I felt it, all while I was listening, how can this young man be so wise? And you know, he is a human being, and he is very much a young man in many ways, and I am not saying that he's perfect but he is wise in a prophetic kind of way. So you know, if you ask me specific things he said, I may not have a lot more than that. But it was... it was a real, it was a profound kind of experience to hear that, the way he held on not to himself, because I know he is discouraged by it, but his ability to find God's word in the midst of this desert, was pretty amazing. #00:05:34-3#
- 5 **B** Do you remember the biblical passage? #00:05:37-0#
- 6 **I** Well, I don't remember the... #00:05:39-3#
- 7 **B** It's a story. #00:05:40-4#
- 8 **I** It's a story, I remember the story. #00:05:41-0#
- 9 **B** And as this recorder obviously (laughs) does not know anything about this, could you please tell me about the story. #00:05:50-2#
- 10 **I** Right. Yeah, I'll make sure to look it up again. He, uhm, he talked about the... the first the message, is it Elijah? #00:06:10-3#
- 11 **B** Yes. #00:06:10-1#
- 12 **I** ...who was holding out hope to the widow, Winnie, the widow, he named her. #00:06:24-2#
- 13 **B** (laughs) Yeah, wonderful. #00:06:26-8#
- I I... And then in the passage, it was yesterday, he was feeling discouraged himself and hopeless and ready to give up and to die. And, uhm, I have
- 14 forgotten how the spirit came, I am not sure, I can't remember how he got the, the wake-up call, the message that you know, he needed to keep on going. #00:07:10-4#
- 15 **B** I think it was a question he was asked by God. #00:07:12-7#
- I Oh right, right, yeah, it was God. Yeah, the right way. And he basically was moved to be challenged that he had, that he did not have the right to
- 16 give up, that there is too much to do that... as long as he was moving forward he needed to use his life and his being to keep up the fight. #00:07:59-5#
- 17 **B** »What are you doing here?« #00:08:00-7#
- I Yes, there was much more to it. But that's what I got from it, it's the »keep on fighting, keep on living, keep on going, you can't stop«. And it was a

hopeful message, not just »Don't give up«, but »you have too much... you are needed too badly to give up«. And it just seemed like such a, such a profound word at a moment that was so needed and I know that some of the people in the congregation yesterday who are feeling a kind of unclear and it is really, it is been so discouraging. So, anyway, I'm going to leave it like that #00:09:15-9#

19 **B** I think the way he involved the litany of the forty nines prior to the sermon was a kind of preparation for the sermon. It was a lot grief and loss before he came to the hope, he had to go deep... #00:09:37-3#

20 **I** He had to recognize that. Yeah. And inspite of it all. I mean, I think we have been sort of dealing with that, the profound pain and loss and horror. Not always from that, but you know, a year ago the nine people in the church in South Carolina were murdered. There have been so many of these stories and kids on the streets in Chicago, so it's quite around this, it is not just another crisis. #00:10:26-5#

21 **B** Is this a concern of this community here? #00:10:29-2#

22 **I** Oh well, the larger community of the South Side certainly, absolutely. Yeah, most of the kids who come to our church, at least have friends who have been affected by this or personally by the violence. And you know we are working out a start, to restart the youth program that used to be here at the church called the ›blue gargoyle‹ to bring... #00:10:57-2#

23 **B** I don't understand the word. #00:10:56-3#

24 **I** ›The blue gargoyle‹. The gargoyle, those are the... came from the little preachers in... sculptures all around the university and the blue gargoyle was named, I am not sure where the ›blue‹ came from, but it started when I was in graduate school and lasted... It was a youth program. They had counseling and job support and tutoring and arts kinds of things for both the university students and for young people in the area. And it kind of turned into kind of our regular youth service agencies in the city. And it was closed several years ago because of funding issues and mismanagement actually. And I was around during the days of the blue Gargoyle and once Julian found out about the blue gargoyle, that's another thing that he became very interested in and we are bringing back the blue gargoyle. And it's another of the many ministries are getting more and more attention here. And Julian is deeply committed to this and so am I and several other people in the congregation. So it's the kind of thing that's another way of bringing hope to, to, to a devastated community, in a way. #00:12:44-4#

25 **B** Do you remember a certain passage from the sermon? #00:12:51-4#

26 **I** Actually not, I knew you'd ask me that. #00:12:53-4#

27 **B** It's fine. #00:12:56-0#

28 **I** But it's not the words, except for me it is the ›keep on moving. Keep on going‹... #00:13:01-1#

29 **B** The image, isn't it? #00:13:03-0#

- 30 **I** Don't get discouraged. #00:13:03-7#
- 31 **B** Keep the ball... #00:13:05-3#
- 32 **I** Keep the ball going, yes. It was the hope. That imagery. #00:13:13-7#
- 33 **B** Ja. #00:13:14-6#
- 34 **I** This, it worked for me. So, uhm, I found that sort of running at taking my head ever since. #00:13:27-3#
- 35 **B** And that's enough. #00:13:25-9#
- 36 **I** Yeah. And it connects with something I have been sort of holding on to for a long time. The words »Keep on, Keep it on« which are, which is the title of a movie about a jazz musician who recently died and the movie is a documentary about his life. So keep on, keep it on was in that. But for me, my husband, we were together for forty something years, he very surprisingly and unexpectedly contracted lung cancer and right after I retired and died in 2009. And so the keep on, keep it on mantra has kept me going lots of times, when you know, it has been hard. So it was another way of putting that language. But not just put one foot in front of the other which is sometimes all I've got what I can do, but there is a reason for that. One, you're needed and two, you can accomplish great things. #00:14:58-7#
- 37 **B** Would you say this was a kind of new word for you? #00:15:05-8#
- 38 **I** No. It was a reminder. It was... #00:15:09-4#
- 39 **B** Which you had already... #00:15:10-4#
- 40 **I** A moment I needed. I needed this moment. So it wasn't new, but it was... it struck me in some unusually profound kind of way. And I think it was because, one he had recognized the devastating loss and naming those names, he had to come to terms as you were indicating with a tremendous sadness. And in the midst of that loss and sadness he had found a way to articulate the scripture with stories who, you know, in a variety kind of ways, that there is a reason for hope and in fact there have been lots of positive things happening. #00:16:11-0#
- 41 **B** And I mean he mentioned those as well. #00:16:10-4#
- 42 **I** Yeah. And that's yeah... #00:16:17-4#
- 43 **B** Coming from the people, I remember that he said that, that a lot of positive things , they arise from the people's doing. #00:16:31-6#
- 44 **I** Well yeah, you mean the... A lot of the... And, unless I am mixing it up with someone, and he even talked about the blue Gargoyle as one of the things that is happening here. So, it just was, uhm, very important, very profound. #00:16:57-5#
- 45 **B** Did you notice anything of his delivery, with this way to deliver the sermon? #00:17:07-1#
- 46 **I** Well, he is very creative in his delivery, always. So, I didn't find it, there is no particular moment, I... It wasn't that unusual since he is always, always has a way of combining very contemporary stories with the biblical story, with the biblical passage. I mean, he has a way of putting it all

together. And that's very... I mean it is not unusual, he does that in most of the sermons. But it is just, it is just striking how he can pull that out of that biblical passage, which I am sure many ministers were using all over the country, but he found a way to... But you see, he is such a contemporary thinker. It just resonated. #00:18:12-4#

47 **B** It's like he lives in those stories. #00:18:14-5#

I Yeah. Well, yeah, he's got one foot planted in the very contemporary hip-hop modern world, and yet he can find the connection to the most ancient of stories and ways of thinking. Just really amazing, actually. #00:18:47-6#

49 **B** What happened after the sermon? Did you talk to somebody about that? #00:18:52-0#

50 **I** Well, I talked to him first. #00:18:53-3#

51 **B** Would you... #00:18:55-8#

I Ok, I will just tell... Yes, I told Julian immediately that if he hadn't been a prophet before, which I think he has been, but if he hadn't been before, he certainly has become one yesterday. And that I really felt like he had a message that needed to be communicated to many, many people and I hope he can put the sermon not just on the website as he always does, but into hard copy and in a way to publish it. And to do it soon because people really need it. So. #00:19:53-2#

53 **B** What was the prophetic moment for you? #00:19:55-1#

I The prophetic moment was his way of putting the stress and sadness and loss into a way of finding hope and meaning and a belief that we are all making progress and we do have something, that we have to keep working on the things that need to be done. #00:20:36-7#

55 **B** Did you see other people responding to this sermon? #00:20:41-1#

56 **I** Oh, I had no doubt that they were, I was very, I was then into my moment though, so I wasn't looking around. #00:20:50-4#

57 **B** And did you talk to somebody else? #00:20:51-8#

I Uhhm, yes. But more saying how I had found it. So I didn't have a lot of... actually part of what I was doing was that thing that I said earlier, you have to worry after church because there's always so much business to take care of. I worry that we are not bringing new people and to do welcome, because I am running around doing business. And right after the service we had a program where people, including our young people, had gone to Guatemala, and we have sister church, a partner, a village actually, in Guatemala where we have delegations go for many years and one of the young people who had gone, it was a very special kind of godson, so I really wanted to hear that. And I mean, that's kind of part of what this church is about, why this message is important, why his message is important for our church. Because we have a life to do, we have many commitments, including... It is

very interconnected to our sanctuary work, the work we are doing in Guatemala. #00:22:23-9#

59 **B** Thank you. Thank you very much. #00:22:28-9#

60 **I** I'm... I knew I wouldn't have a lot of profound stuff to say, but...
#00:22:34-7#

61 **B** But it was very profound. Truly...

III. TRANSKRIPTE DER DEUTSCHLAND- INTERVIEWS

1. D – A. – LEBT IN ANDEREM GEIST (A./Ki)

1 I Darf ich Sie oder Dich bitten, von der Predigt zu erzählen? #0:00:10#

2 B Das war ein Pfingstsonntagsgottesdienst in Bad Godesberg. Und es ging natürlich um Pfingsten. Es war aber auch so, dass das zum Anlass genommen wurde, um die neuen Konfirmanden vorzustellen, und gleichzeitig war aktuell politisches Thema sozusagen, dass der Niklas P. ja in Godesberg zusammengeschlagen worden war. Und es ging in der Predigt darum... #0:00:54#

3 I Und der ist auch gestorben dabei, ne? #0:00:56#

4 B Und gleichzeitig ist er darauf eingegangen, dass die Konfirmanden, die vorgestellt werden, dass also die Konfirmanden sich dafür entscheiden, im Geist Gottes ihren Lebensweg zu gestalten und auch die Entscheidung der Eltern ihre Kinder zum Konfirmanden-Unterricht zu schicken. Und das ganze lief eben auf die Botschaft hinaus: Lebt in einem anderen Geist, nämlich dem Geist von Jesus Christus und vom Heiligen Geist gelebt und geführt sein Leben zu gestalten. #0:01:37#

5 I Mmmh, ja. Der Niklas ist gestorben danach, der junge Mann, nicht wahr? #0:01:42#

6 B Ja. #0:01:147# (...)

7 I Ich habe das nur am Rande mitbekommen. Kannst Du Dich noch daran erinnern, an den Anfang und das Ende der Predigt? #0:02:00#

8 B Leider nicht. #0:02:04#

9 I Ist auch nicht schlimm. #0:02:07#

10 B Das war schon der Einstieg, dass die Konfirmanden heute vorgestellt werden, und dann ging er auch ziemlich schnell darauf ein, dass der Niklas P. verstorben ist und dass das ja eine Ungeheuerlichkeit ist. Und dass die Gesellschaft heute so ist, dass so viel Gewalt vorhanden ist, dass Jugendliche auf offener Straße zusammengeschlagen werden. #0:02:40#

11 I Kannst Du noch ein bisschen zu diesem Kontext sagen, wie das gekommen ist. Und was das für ein Ereignis war. #0:02:49#

12 B Also, da ich selbst nicht aus Bad Godesberg bin, habe ich selbst nicht so viel von den Nachrichten an sich mitbekommen. Es war eine

Demonstration... Schwierig... Also, es war in der Pfingstnacht, um 21 Uhr. Es war eine Schlägerei, wo mehrere Jugendlichen miteinander gekämpft haben. Und am Freitagmorgen ist – der Niklas P. ist also ins Koma geschlagen worden – am Freitagmorgen hat die Polizei mitgeteilt, dass der Jugendliche seinen schweren Verletzungen erlegen ist. Es waren vier Schläger, 17-20 Jahre alt, und die sind – das war nach einem Konzertbesuch – ohne erkennbaren Grund, wie es zu einer Schlägerei kam, und die haben ihm dann mehrmals gegen den Kopf getreten und dadurch ist er an seinen Hirnverletzungen erlegen. #00:4:25#

13 I Mmh. Kannst Du Dich noch an einen Spitzensatz in der Predigt erinnern? Oder was war überhaupt der für Dich wichtigste Satz? #0:04:30#

14 (...)

B Der Spitzensatz der Predigt, den würde ich festlegen: Lebt in einem anderen Geist! Lebt auch in einem anderen Geist euer Leben nach dem Geist Jesu Christi und dem Heiligen Geist vor. #0:05:08#

16 I Das war für Dich der wichtigste Satz? #0:05:14#

17 B Ja, auf jeden Fall. #0:05:16#

18 I Was hat Dich angerührt? #0:05:22#

B Nicht danach zu fragen: Wie lässt Gott das zu? Sondern: Wie lassen wir das zu? Und: Wie erziehen wir unsere Kinder? Und: Welche Einstellungen haben wir? Wie leben wir unser Leben, dass wir es zulassen, dass auf offener Straße bei einer Schlägerei ein Jugendlicher von 17 Jahren zu Tode kommt? ... Nicht die Theodizeefrage, sondern ganz klar die Theodizeefrage erklärt, dass wesentlich auch Menschenwerk dazugehört, also sich zu entscheiden: Wie lebe ich mein Leben? Und welche Werte sind mir wichtig? Was lasse ich zu? #0:06:14#

19 I Ich höre schon raus, dass das ein neuer Zugang für Dich war, weil Du vielleicht gedacht hast, jetzt geht es um Theodizee und wie furchtbar und schrecklich ist Gott, und wie kann Gott das zulassen. Jetzt hat der Prediger das aber offenbar gewendet und ganz klar den Menschen zurückgegeben. #0:06:38#

20 B Mindestens so wie ich es von der Gemeinde, also den Zuhörern vorher gehört habe. Ich gehe davon aus, dass sie viele Anfragen hatten: Wie kann das in unserer Gesellschaft geschehen, und wie kann das Gott zulassen? Da hat er genau gegengeredet. #0:06:59#

21 I Was hat die Predigt bei Dir bewirkt oder bewegt? #0:07:04#

B Mir noch einmal zu verdeutlichen, dass uns der Heilige Geist als Beistand gegeben ist, wir nicht alleine sind, wenn wir Jesus Christus nachfolgen, sondern dass wir motiviert, herausgefordert sind, uns im Heiligen Geist zu bewegen und zu leben. Und da war der Aspekt ja auch ganz wunderbar getroffen, die Verbindung gezogen zu den Konfirmanden, die ja im christlichen Glauben erzogen werden und die christlichen Werte vermittelt bekommen, und dass natürlich nicht nur die Eltern dafür zuständig sind,

die christlichen Werte den Kindern zu vermitteln, sondern dass die *ganze* Gemeinde aufgefordert ist, Jesus Christus nachzufolgen und die Werte Christi zu leben und im Heiligen Geist zu leben und auch anderen etwas vorzuleben. Das hat er ziemlich gut dargestellt und auch gut vermittelt. #0:08:27#

24 I Wie haben andere aus der Gemeinde auf die Predigt reagiert? #0:08:32#

B Man hat gemerkt, dass sich ganz viele angesprochen fühlten und auch berührt waren. Da ja der Gottesdienst auch in Bad Godesberg stattgefunden hat, sind wahrscheinlich sehr viele Gemeindeglieder auch dafür, also noch mehr dahingekommen und haben die Theodizeefrage gestellt, und nach der Predigt haben sie sozusagen umgedacht, und waren ganz berührt davon. Ja. Ich kann den Satz jetzt nicht zu Ende bringen. #0:09:29#

25 26 I Davon vielleicht, dass sie jetzt in die Verantwortung mit hineingezogen waren. #0:09:35#

B Die fühlten sich wirklich angesprochen und waren berührt und sind nicht dabei geblieben, über das Unglück zu reden, sondern haben umgedacht und haben von der Predigt mitgenommen: Ich muss selber auch mein Leben gestalten. #0:10:00#

27 28 I Und haben die Leute darüber gesprochen hinterher, oder woran hast Du das gemerkt, dass sie das mitgenommen haben und dass sich auch bei ihnen etwas gedreht hat? #0:10:11#

B Es gab Kirchenkaffee hinterher und ich habe nebenbei mitbekommen, dass drei Leute zusammenstanden und darüber noch geredet haben. Ich war aber selbst nicht in das Gespräch verwickelt. #0:10:31#

30 I Was war für Dich der prophetische Moment? #0:10:35#

B Ja wirklich, als er den Satz ausgesprochen hatte: *Lebt* in einem anderen Geist! Da hat man das Ausrufezeichen wirklich gespürt! Also, lebt als Vorbild – das auch vor! Aber in der Hauptsache auch: Lebt in einem *anderen* Geist ... und gegen den gesellschaftlichen ..., die Gegebenheiten. #0:011:17#

32 I Und das war eine Aufforderung, aktiv zu werden. #0:11:23#

33 B Auf jeden Fall. #0:11:25#

34 I Kannst Du Dich noch in die Einbindung der Predigt in den Gottesdienst erinnern? An Liturgie, liturgische Elemente? #0:11:31#

B Leider nicht. Also das war ja der Vorstellungsgottesdienst der Konfirmanden. Aber nach der Predigt, da kam das Abendmahl. Das Abendmahl hat das ganze noch mal verstärkt, dass wir eine Gemeinde sind, eine Gemeinschaft, die andere Werte hat und andere Werte in die Gesellschaft hineinwirken möchte. Und das Abendmahl hat es dann noch einmal betont und verstärkt, dass wir als Gemeinschaft nicht alleine sind, und wir gemeinsam Jesus Christus nachfolgen möchten. #0:12:22#

36 I Das war also eine wichtige Ergänzung zur Predigt? #0:12:28#

37 B Ja, also eine Verstärkung, wirklich! #0:12:31#

- 38 I Möchtest Du noch etwas sagen (...)? #0:12:41#
B Beim Abendmahl also, beim Abendmahl ist es ja normalerweise so, dass die Segensworte am Schluss kommen und die Ich-bin-Worte, und da waren
 39 einige auch natürlich auch wirklich auffordernd: Seid Segen! Und geht in Eure Gemeinden! Und: Geht in die Gesellschaft. Und: Geht los! Das ist dann noch mal aufgenommen worden. #0:13:13# (...)
 40 I Gut! Vielen Dank, dass Du dazu bereit warst und Dich hast interviewen lassen! #0:13:28#
-

2. D – AN. – AUSREISE NEIN (AN./K2.I)

- B** Das Datum kann ich nicht mehr identifizieren. Ist aber in der Zeit gewesen, wo die Kirche sich mit Ausreisewilligen, die Nikolaikirche, gefüllt hatte. Also im ersten Halbjahr 1989. Und da hat der damalige Superintendent, Doktor Johannes Richter, irgendso ein amerikanischer Doktor, DD, irgendwas Ausländisches, weiß ich nicht, der war für die Thomaskirchengemeinde als Pfarrer und als Superintendent für den Leipziger Westen zuständig, eine Predigt gehalten, die sich insbesondere also an die Ausreisewilligen gewendet hat, wo er problematisiert hat, dass, wenn das der richtige Weg wäre, dass jetzt alle die DDR verlassen wollten. Ne? Denn,
 1 was bleibt an leistungsfähigen Personen dann übrig, die ja auch in der DDR weiter gebraucht werden – also im Bereich Diakonie, wenn es um Pflege geht oder um Krankenhäuser geht oder wenn es um andere soziale Dienste geht, also, und sicherlich auch in anderen Feldern der Gesellschaft, Wirtschaft usw. Und das ist mir hängengeblieben, weil das ein anderer Fokus war, einer, der eher dazu ermuntert hat, sozusagen, die Verhältnisse in der DDR gemeinsam so zu verändern, dass es zu einer völliger Umgestaltung kommt. Wobei Superintendent Richter eben ein sehr seelsorgerlicher Mensch war, mit selber mit sehr guten Predigten in der Thomaskirchengemeinde.
- Und, ich glaube, prägend für die Friedensgebete ist dann auch der Pfarrer
 2 Christian Führer gewesen, der eine große Jesusfrömmigkeit hatte, ja #0:02:23#
- 3 I Ja, ich habe ihn auch noch mal kennengelernt. #0:02:24#
B Und eh, und obwohl er auch ganz und gar auch Amtsperson war, trotzdem aber diese, sozusagen, diese unmittelbare, eh, Fähigkeit hatte, auf Menschen unterschiedlichster Art unkompliziert, zugewendet zuzugehen. #0:02:54#
- 5 I Darf ich mal kurz zu dem Richter zurückkommen? Ehm. Wissen Sie noch, wie die geendet hat, die Predigt? #0:03:03#
- 6 B Ne, also ne... #0:03:09#
- 7 I Mhm. Und sie war besonders, weil sie so anders war? #0:03:15#
-

- 8 **B** (*unterbricht*) Ich weiß nicht mehr, welchen Text er zugrunde gelegt hat,
und das sind ja auch immer nur fuffzehn Minuten-Ansprachen gewesen,
also Kurzpredigt würde man sagen. #0:03:21#
- 9 **I** Na ja, und es ist 25 Jahre ne. #0:03:25#
- 10 **B** Ich habe nur diesen Eindruck noch, ja. Ich war ja nebenbei jetzt auch
keiner, der auf dem Ausreisetrip war. Ich kannte zwar viel, die ausreisten,
aber ich war eben in der Gruppe »Wir bleiben hier!«, ne, so gesehen.
#0:03:46'
- 11 **I** (Autogeräusche) Erinnern Sie sich noch, ob die eine Reaktion hatte, diese
Predigt? #0:03:59#
- 12 **B** Ja, ich glaube, es gab ablehnende Geräuschbildung in der Kirche selber
unter den Ausreisewilligen. Die haben nicht nur still dagesessen und das
über sich ergehen lassen, wobei sich Richter, ich meine, der ist nicht tot-
geprügelt worden, und ich glaub' mich zu erinnern, dass es auch irgendwie
Widerspruch in den Reihen gab. #0:04:24#
- 13 **I** Sie haben wahrscheinlich dann auch hinterher nach der Predigt und nach
dem Gottesdienst noch darüber geredet...? #0:04:27#
- 14 **B** Könnte sein. Wobei die Ausreisewilligen, die hatten ja das eigentlich nur
genutzt, sage ich mal, um ein Forum für sich zu haben in der Nikolaikirche,
da zu sein, »Wir sind viele und wir werden renitent, und wir stellen uns
dann hinterher auch mit vor die Nikolaikirche und ärgern den Staat« sozu-
sagen, um einfach ihr Streben, ihren Antrag bewilligt zu bekommen, zu
pushen, dass der Staat sagt: »So, den und den weg hier«, um die Masse
abzubauen, die ausreisewillig nicht nur im stillen Kämmerlein ist und das
sichtbar macht. Das war ein Anziehungspunkt dann geworden. Die Rech-
nung ging aber gar nicht auf, weil es immer mehr Leute anzieht, die das
nutzen wollten. #0:05:23#
- 15 **I** Haben Sie über die Fragen ›Ausreise – ja, nein‹ viel gesprochen?
#0:05:24#
- 16 **B** Also ich persönlich gar nicht. Für mich war es nicht relevant, die Über-
legung. Aber es spielte in Freundeskreisen durchaus eine Rolle, bei ein
oder zwei Personen, die es noch mal abgewogen hatten, aber die dann da
geblieben sind. Aber aus meinem unmittelbaren Freundes- und Bekann-
tenkreis kann ich das nicht sagen, dass da Leute... Doch! Eine Familie er-
innere ich. #0:06:01#
- 17 **I** Ich stell mir das ja ganz schön konfliktiv vor, die Leute in der Kirche
sitzen zu haben, mit denen man in diesem wesentlichen Punkt, für den Sie
gekommen sind, überhaupt nicht übereinstimmt. #0:06:13#
- 18 **B** Naja, nicht automatisch, weil die Friedensgebete sind ja erst einmal unter
dem Motto ›Friedenskirche offen für alle‹ ja, für jeden zugänglich, für die
Jugendlichen, für das normale Gemeindeglied, für Basisgruppen, für die
Menschenrechtsleute, für die, die was verändern wollen, die nur mal gu-
cken wollen, für Gestrandete, aber eben auch für die Ausreisewilligen. Das

wurde jetzt nicht irgendwie kritisiert oder so. War'n ja auch Christen unter den Ausreisewilligen, so kann man's nicht sehen, aber sie haben dann eben dieses starke Anwachsen wesentlich mit, der Zahl, wesentlich mit beeinflusst. #0:06:55#

19 (...) Das Interview geht noch weiter und spricht allgemein Themen der kirchlichen Bewegung innerhalb der Wendezeit an.

3. D - C. - LEBENDIGE STEINE (C./KI/K2)

I: Ja. Willst du mir erzählen von dieser Predigt, die dich so berührt hat, die Du als prophetisch bezeichnen würdest. Vielleicht fängst du einfach an damit zu erzählen, wo das war. Und dann über die Predigt zu erzählen. #00:00:27#

B: Also, das war vor etwa einem Monat. Da war ich in Palästina. Ich war eine Woche da mit einer Reisegruppe von meiner alten Uni. Und die Predigt, die ich gehört habe, war in einem Gottesdienst der lutherischen Kirche in Beit Zachur. Der Pfarrer, der die Predigt gehalten hat, heißt mit Vornamen Ashraf, relativ jung, ah, ich schätze ihn um die dreißig. Er hat auf Englisch, also zuerst hat er auf Arabisch gepredigt. Und dann hat er das noch mal - etwas kürzer - auf Englisch übersetzt, weil drei Reisegruppen auch da waren im Gottesdienst zu der Zeit. Aber wir waren eben eine davon.

Und, ähm, in der Woche, was wir bisher gesehen hatten, das war schon alles sehr anstrengend und sehr krass. Also wir haben wirklich schwer zu ertragende Dinge gesehen:

Wir waren im Flüchtlingscamp in Bethlehem und haben gesehen, wie israelische Soldaten Tränengas in eine Gruppe von Fußball spielenden Jungen geworfen haben, ohne dass sie auch nur irgendwie provoziert worden wären. Wir haben um fünf Uhr morgens den Checkpoint in Bethlehem nach Jerusalem beobachtet, wie sich die palästinensischen Arbeiter praktisch wie Tiere durch ganz enge Gänge pferchen lassen müssen, anstehen müssen für Stunden, weil die israelischen Soldaten die Sperren, die Türen nur sehr sporadisch aufmachen. Alles sehr willkürlich.

Wir haben gesehen, wie Siedler in Hebron Müll runter werfen auf die Palästinenser, die dort einfach nur - also die Siedler wohnen oben, die Palästinenser haben ihre Marktstraße unten - sie mussten Netze aufspannen, damit sie nicht von dem Müll getroffen werden.

Wir haben gesehen, wie einfach Straßen abgesperrt werden, wie israelische Soldaten mit angeschlagenem Gewehr einfach auf Autos zielen und- jaa, das war schon alles ziemlich schwer zu ertragen an Menschenrechtsverletzungen und immer wieder auch ganz berührende Einzelschicksale zu hören. Also praktisch die Besatzung mit eigenen Augen zu sehen. Für mich war es nicht das erste Mal. Ich war schon einmal in Palästina drei Monate lang letztes Jahr 2015. Und das war auch schon eine sehr prägende

Erfahrung. Jetzt war ich also wieder da. Und es hat mich alles extrem mitgenommen. Auch schon in den Tagen vor diesem Sonntag, vor diesem Gottesdienst. Weil es eben so schwer zu ertragen ist, wie Menschen so unglaublich schlecht behandelt werden und wie anders der Konflikt auch teilweise in Deutschland dargestellt wird. Und wie Menschen einfach so andere Menschen behandeln können. Das kann ich nicht verstehen. Also es war sehr schwer für mich, sehr hart. Und dann an diesem Sonntag waren wir also im Gottesdienst. Wir waren auch als Gruppe mit der ESG-Passau da. Das war einer der Gründe, warum wir in den Gottesdienst gegangen sind, eben auch in den lutherischen.

- 4 Und die Predigt hat mich so berührt, weil sie so politisch war und weil sie was angesprochen hat, worüber ich die ganze Zeit auch nachgedacht habe. Eben über die Besatzung und wie man da theologisch darauf reagieren kann. Vielleicht auch deutlich macht, wie man dem begegnen kann. #00:03:45#

- 5 I: Weißt du noch, wie er begonnen hat? #00:03:47#

- B: Also er hat zuerst den Bibeltext vorgelesen, das war irgendein Petrusbrief an Gläubige. Und er hat ein bisschen erklärt, was die historische Situation da war, dass es auch eine Art Mutmachbrief war von Petrus an die Gemeinde, die eben auch unter Verfolgung gelitten hat. Deswegen sagt er: Bleibt stark sozusagen. Dann ist er übergegangen auf die Situation in Palästina, auch relativ schnell. Was ich gut fand, weil ich fand, das stand eh im Raum. Und man muss dann auch nicht irgendwie drum herum reden oder explizit nicht politisch sein oder keine Ahnung. Die Parallele hat sich mir jedenfalls aufgedrängt – weiß ich noch – während des Bibeltextes. Und – ähm – dann hat er eben so ein paar Sachen gesagt, die mich berührt haben. Einmal hat er eben gesagt, also, es war ein Appell, es war ein Appell an uns als Gruppe, hinzusehen und nicht, also uns berühren zu lassen, von dem, was wir sehen. Und dann hinterher auch aktiv zu werden. Und er hat eben auch erzählt, dass sie, die christlichen Palästinenser die living stones sind
- 6 im Heiligen Land, also die lebenden Steine. Und er meinte, er hätte Leute satt, die nur wegen der toten Steine kommen. Also nur Pilger, die nur durch die Geburtskirche laufen und unglaublich berührt sind von der angeblichen Heiligkeit, aber sonst nichts sehen. Und die Jesus Christus nicht im Heute sehen, sondern immer nur in der Vergangenheit. Und er meinte, so würden sie als Christen in Palästina ihren Glauben nicht leben wollen und auch gar nicht können unter den Gegebenheiten der Besatzung.

Und dann hat er noch gesagt, dass er selber so unglaublich verbunden ist mit dem Land. Und, das weiß ich auch noch, er hat gesagt: »I would never ever leave this land.« Er hat eben gesagt, er hätte so unglaublich viele Möglichkeiten und er könnte sofort gehen, wenn er wollte. Er könnte praktisch überall auf der Welt, also, er ist auch gebildet, er spricht Deutsch. Ich glaube, er hat auch in Deutschland studiert. Er sprach sehr gut Englisch, hat Verbindungen sicherlich überall auf der ganzen Welt. Er meinte, er würde niemals Palästina verlassen. Und dann meinte er, wenn die Palästinenser eines

Tages, oder wenn die palästinensischen Christen eines Tages nicht mehr im Heiligen Land wohnen würden, dann, hat er gesagt, Jesus dies again. Das war sein Schlusswort. Und das fand ich eben auch unglaublich beeindruckend. Dass er es auch in dieser Weise, oder es so drastisch sagt. Also nicht so was Abgeschwächtes, sondern wirklich ganz existentiell, ja, natürlich auch irgendwie dramatisch. Aber dadurch auch gut, fand ich, ganz klar auf den Punkt gebracht.

Und, ähm, ja, das hat mich also irgendwie berührt. Und er hat noch an uns appelliert als Zuhörerinnen und Zuhörer, dass wir jetzt auch in unsere Länder zurückgehen sollen, und erzählen sollen, was wir gesehen haben. Dass wir unsere Abgeordneten anschreiben sollen, unsere Botschaften, unsere Regierungen, und erzählen sollen und Aktionen fordern sollen und Konsequenzen fordern sollen. Und dass es eben nicht ist, weil wir Israel nicht mögen oder so, sondern weil wir auf der Seite des Rechtes sind. On the side of right, on the side of justice. Also in diesem Sinne. Und er meinte auch, er würde uns jetzt nicht darum bitten, die israelische oder die palästinensische Seite zu wählen, sondern die Seite der Gerechtigkeit. Und das fand ich unglaublich beeindruckend. Und das hat auch so viel bestätigt von dem vielleicht, was ich mir auch schon vorher gedacht und gewünscht habe an klaren Worten. #00:08:00#

- I: Du hattest vorhin kurz erzählt, dass der Pfarrer sozusagen seiner Gemeinde das Subjekt-Sein zurückgegeben hat. Was meinst Du da damit? #00:08:15#

- B: Ja, ich hatte eben das Gefühl durch die Predigt, dass er den Palästinensern oder auch seinen Gemeindemitgliedern sozusagen die Initiative wieder zurückgibt. Weil, in dem ganzen Konflikt kann es einfach, wirkt es oft so, als wäre die palästinensische Bevölkerung das Opfer, die Leute, die immer noch einen draufkriegen, die praktisch resignieren müssen, weil sie sowieso keine Chance haben angesichts der militärischen Übermacht der israelischen Streitkräfte und Soldaten vor Ort. Und ich hatte das Gefühl, er sagt jetzt aber »Nein«, wir sind die lebendigen Steine, also wir haben hier auch etwas beizutragen, wir sind wichtig für dieses Land. Wir werden dieses Land auch verändern, auf friedliche Art und Weise, auf kreative Art und Weise,
- 8 nicht passiv, sondern aktiv. Aktiv Widerstand leisten. Also, ich weiß, das hat er jetzt nicht in der Predigt gesagt, aber ich weiß, dass er das BDS-Movement unterstützt, Boykott Divestment and Sanctins, also für einen Boykott Israels appellieren. Wie ja schon in Südafrika, da gab es ja schon das BDS-Movement, darauf bezieht sich ja auch das palästinensische BDS-Movement. Und dass sozusagen er, ja, seinen Gemeindemitgliedern Hoffnung wiedergibt. Und da schließt sich dann ja auch wieder der Kreis mit dem Bibeltext. Wenn er, wenn Petrus davon spricht, dass sie lebendige Hoffnung sind. Da hatte ich wirklich das Gefühl, dass er, also im Englischen sagt man ja auch, dass er sie empowern will, seine Gemeindemitglieder, dass sie nicht verzweifeln. Und gleichzeitig war aber auch ganz klar, dass er auf internationale

Unterstützung und Hilfe hofft und sie auch erwartet. Also das war klar, dass er das erwartet. Er hat wirklich gesagt, »I give you the responsibility und I give you the duty to go back.« Also das war nicht irgendeine Bitte, jetzt macht das, also, ne, oder so etwas Unterwürfiges oder so was. Sondern es war eine ganz klare Aufforderung, und es gab auch überhaupt keine Diskussion darum. Und das fand ich auch gut. #00:10:27#

I: Welches Statement oder welcher Teil der Predigt würdest du sagen war
9 der, der dich am meisten berührt hat oder wo du gemerkt hast, dass dich diese Predigt in ihren Bann zieht? #00:10:43#

B: Also, ich glaube, das war der Teil mit den lebendigen und den toten Steinen, dass sie eben, die palästinensischen Christen, sich selbst als lebendige Steine ansehen und Würde haben und Rechte haben, die sie auch einfordern können. Können und sollen, also auch von der internationalen Gemeinschaft, dass das also gar nicht zur Verhandlung steht. Und dann im Kontrast dazu die toten Steine, also sagen wir mal Geburtskirche, Grabeskirche, irgendwelche Pilger, die da durchziehen, sich um nichts kümmern. Und das hat mich, glaube ich, auch so angesprochen, weil mich das auch so gestört hat die ganze Zeit immer, wie man nur in diesem Land sein kann und sich um die Politik letztendlich nicht kümmert, während es das Leben eines ganzen Volkes bestimmt. Und dann dachte ich auch, es ist so unchristlich da durchzuziehen und da nur so was Frommes rumzubeten, während Menschen sterben und unterdrückt werden. Und wirklich Unmenschlichkeiten
10 erleiden müssen. Und es interessiert sie nicht, die Pilger. Und dass er das so klar angesprochen hat, auch in diesem Bild. Sie wollen lebende Steine sein. Dass es auch so ein bisschen diese gängigen Vorstellungen konterkarriert, was lebendige und was tote Steine sind. Das es sozusagen eben nicht zu mehr Glauben führt, wenn man auf so eine klassische Pilgerreise geht und dass man dadurch gerade nicht näher zu Gott kommt. Sondern vielleicht kommt man näher zu Gott, oder der Versuch, wenn man sich um seine Mitmenschen kümmert und die Augen aufmacht. Und kritisiert, was zurzeit falsch läuft und eben versucht auf der Seite der Gerechtigkeit zu stehen. Was natürlich viel schwieriger ist, als mal eben in der Grabeskirche diesen komischen Stein da zu küssen. Ja, das fand ich gut. Und der letzte Satz. Den fand ich auch super. Dieses »When the Palaestinian Christians leave this land, then Jesus dies again«. Fand ich gut in seiner Klarheit. Fand ich richtig gut den Satz. #00:12:51#

I: Hast du irgendwas an dem Prediger beobachtet, ich sag mal so, Performance? #00:12:59#

B: Also, es war schon so ein kleines Theaterstück auch. Also er hat kleine Witzchen zwischendurch gemacht. Das konnte ich ja auch so ein bisschen beobachten in der arabischen Predigt. Da habe ich ja mehr auf die Performance geachtet, da ich ja auch nicht verstanden habe, was er gesagt hat. Also die Interaktion mit der Gemeinde, die war ganz liebevoll. Mit viel Lächeln, Lachen, sehr lebendig, mit Gesten auch. Und er hatte so einen

besonderen Redestil. Also er stand auf jeden Fall nicht einfach nur still an seinem Platz, sondern er hat auf jeden Fall auch den Raum benutzt. Also er ist jetzt nicht hin und her gelaufen, er ist dann auch mal hoch gegangen auf seine Zehenspitzen, dann wieder runter. Oder dann hat er seinen Oberkörper auf gewisse Art und Weise bewegt. Also es war definitiv eine Performance, würde ich sagen. Also, er ist mitgegangen mit seinen Worten. Und seine Stimme war sehr klar und sehr eindringlich. #00:13:56#

I: Konnte man irgendwie sehen, dass die Gemeinde darauf reagiert hat, oder
13 konnte man merken, dass er mit ihr da in Kontakt ist, dass das resoniert sozusagen? #00:14:05#

B: Also es waren wirklich nur wenige palästinensische Leute da. Die Gemeinde ist auch richtig klein in Beith Zahur, muss man sagen. Was sie aber
14 nicht weniger politisch macht. Doch, ich habe schon gemerkt, dass die auch mitgehen, definitiv. Aber, wie gesagt, es waren echt nur wenige Leute da.
#00:14:25#

I: Was passierte denn nach dem Gottesdienst? Was passierte dir, was passierte mit eurer Gruppe? Habt ihr noch über die Predigt gesprochen? Ist noch
15 irgendwas Anderes passiert? Und dann noch die Frage: was hat das in dir ausgelöst langfristig? #00:14:43#

B: Also, direkt nach der Predigt ging es erst mal zum Abendmahl. Und ich habe gesehen, dass von den anderen Gruppen, da ist mir eine Frau aufgefallen, die hat ein bisschen geweint. Da dachte ich, die ist bestimmt auch gerade ziemlich berührt gewesen von der Predigt. Und ich hatte auch Tränen in den Augen, würde ich sagen, es fiel mir schwer, oder es hat mich berührt, es fiel mir nicht schwer. #00:15:07#

I: War das Abendmahl dann wichtig? Oder war das eher dann störend?
17 #00:15:13#

B: Nein, das passte eigentlich dann ganz gut. Und der Pfarrer hat das auch sehr persönlich gemacht. Also er hat jeden, bevor er einem das Brot gegeben hat, befragt, wie man heißt. Und dann hat er einen mit Namen angesprochen.
18 Also das fand ich schon, da hat er ganz persönliche Atmosphäre kreiert. Das hat er wirklich bei allen Mitgliedern, bei allen am Gottesdienst Teilnehmenden gemacht.

Nach dem Gottesdienst war dann noch so ein Kaffeetrinken, so ein kleines. Wir hatten nicht mehr so viel Zeit, weil wir dann einen neuen Termin hatten. Und da hat sich das schon in so Grüppchen geformt, in denen wir über die
19 Predigt diskutiert haben, also jetzt die Deutschen, was ich so mitgekriegt habe. Und aus unserer Gruppe gab es viele, die waren echt begeistert. Es gab auch welche, die waren kritisch. Vor allem zwei, die fanden die Predigt viel zu politisch. Und fanden das nicht gut, dass er uns, also dass er richtig so einen Aufruf gestartet hat. Sie fanden, das ist nicht die Rolle von Predigt.

Man muss auch sagen, die schärfste Kritikerin war Katholikin. Vielleicht ist
20 sie das auch einfach nicht gewohnt, sowas. Wobei: es gibt ja auch andere Strömungen in der katholischen Kirche. Kann man ja auch nicht so sagen.

Mich hat das – ehrlich gesagt – ziemlich aufgeregt. Ich wollte das erst auch nicht hören in dem Moment, dass jemand diese Predigt schlechtmacht. Weil ich selber so berührt war. Und ich konnte einfach nicht verstehen, wie andere das nicht so empfinden können. Weil ich dachte, das ist irgendwie eine Antwort.

Und von einer solchen Klarheit auf viele Sachen, die ich mich selber ja schon gefragt habe, dass ich nicht verstehen kann, wie andere das nicht auch so empfinden können. Und gerade einer der schärfsten Kritiker hat vorher immer wieder gefragt, wie ist denn eigentlich hier der christliche Bezug hier? Wie leben denn hier die palästinensischen Christen? Was ist denn so ihre

- 21 Stimmung? Und dann hat er jetzt sozusagen was gehört, und war immer noch nicht zufrieden. Und meinte: Ja, aber das kann ja unmöglich das sein, was alle palästinensischen Christen denken. Wie ist das denn christlich? Und wo ist die Versöhnung? Und dann dachte ich: »Du..« Ich war echt sauer in dem Moment. Ich hätte mir am liebsten auch irgendwie die Ohren zugehalten. Und hätte nicht mehr diskutiert. #00:17:13#

- 22 I: Was war denn mit den anderen, die so begeistert waren? #00:17:15#

- 23 B: Die, ähm, fanden glaube ich ihn als Person richtig gut. Und. #00:17:25#

- 24 I: Was heißt das: richtig gut? #00:17:27#

B: Also, klare Worte. Er ist ja auch jung, der Pfarrer. Und irgendwie, also, er war schon sehr energiegeladen. Ganz energisch hat er auch gesprochen. Ich glaube, diese klaren Worte fanden alle wirklich gut. Und auch, dass er uns sozusagen persönlich angesprochen hat, also dass er uns die Verantwortung

- 25 gegeben hat. Das fanden sie, glaube ich, auch gut. Und wir hatten ja noch eine Pfarrerin dabei. Die fand, glaube ich, diesen living-stone-dead-stone-Teil ganz gut. Aber mehr haben wir da letztendlich auch nicht darüber gesprochen, weil ich dann auch keine Lust hatte, mit diesen beiden meckern-den Leuten noch zu reden. #00:18:12#

I: Ja, man redet ja auch in Deutschland nicht immer über Predigt hinterher.

- 26 Von daher war das vielleicht normal. Was denkst du, warum du dir diese Predigt so behalten hast? #00:18:25#

B: Naja, weil mich dieser Konflikt so beschäftigt und bewegt. Und weil ich auch theologische Ansätze und Antworten vielleicht suche. Und weil ich das

- 27 überzeugend fand. Weil das im Grunde auch vielem entspricht, was ich schon vorher gedacht habe. Gerechtigkeit als Ansatz. Gerechtigkeit als Voraussetzung für Frieden. Auch als Recht, Gerechtigkeit zu erlangen.

Ach, einfach nicht immer diese Wischi-Waschi-Kirche, dieses »wir haben uns doch alle lieb und jetzt verteilen wir mal Gnade« oder so. Das nervt mich so. Also ich möchte klare Worte haben und ich möchte, dass sie auch der Situation angemessen sind. Die Situation ist total schwer und schrecklich

- 28 für die Palästinenser vor Ort. Und dann will ich, dass das auch angesprochen wird. Wenn ich sowieso über nichts Anderes nachdenke, finde ich, dann. Und die Palästinenser selber haben ja auch mit der Besatzung täglich zu tun. Das ist ihre Realität und ihr Alltag. Und dann muss man das auch

- selbstverständlich in Predigt ansprechen und zum Thema machen. Alles andere wäre doch heuchlerisch und finde ich dem Auftrag von Kirche irgendwie nicht entsprechend. Genau deswegen. Ich war so froh, dass endlich mal so eine befreiungstheologische, oder irgendwie politische christliche Antwort gegeben wird. Oder vielleicht auch nicht unbedingt Antwort, aber, na, so ein Ansatz eben. #00:19:54#
- 29 I: Du hast gesagt: »Da war vieles, was ich auch schon gedacht habe.« Also, das hat dich dann eher bestätigt. Gab es denn auch was Neues? #00:20:01#
- 30 B: Ja. #00:20:05#
- 31 I: Also, wo du selber überrascht warst. #00:20:09#
- B: Also, ich glaube, als er so persönlich geworden ist und über sich gesprochen hat und dass er niemals dies Land verlassen wird, wie tief er damit verwurzelt ist. Und dieser Ansatz, dass, wenn die palästinensischen Christen nicht mehr da sind, dass Jesus dann noch mal stirbt. Da habe ich nie richtig drüber nachgedacht, was die palästinensischen Christen vielleicht auch bedeuten können für das Land, auch für den gesamten Konflikt. Was ihre Rolle eigentlich so spezifisch macht. Und was dieses Land auch bedeutet für die palästinensischen Christen. Also beides: Was sie für das Land bedeuten, was das Land für sie bedeutet. Ja, da hatte ich vorher noch nicht so wirklich drüber nachgedacht. Und das fand ich dann doch interessant, auch ganz plausibel. #00:20:58#
- 33 I: Inwiefern wird diese Predigt dich begleiten? Was denkst du? #00:21:06#
- B: Also, einmal argumentativ kann ich sie gut einsetzen. Also, ich denke, ich kann sie gut einsetzen in Diskussionen, auch in theologischen Diskussionen, vielleicht auch über den Konflikt. Werde ich auch jeden Fall tun. Und dieses Bild von den living-stones und den dead-stones, das werde ich auf jeden Fall mitnehmen. Kann ich mir gut vorstellen, auch zu verwenden in Vorträgen oder was auch immer. #00:21:32#
- 35 I: Das war das dominante Bild für dich. #00:21:35#
- B: Ja, ich glaube schon. Und dann, ja, ich glaube, dass ich auch diesen Ansatz von Gerechtigkeit und Recht, das ich den auch mitnehmen werde, und dass ich mich darin auch weiter bestärkt fühle, dass ich denke, dass man aus dem Konflikt letztlich nur so rauskommt durch Gerechtigkeit, hoffentlich. Ja, und dass es mir vielleicht doch auch ein bisschen Hoffnung gibt, auch wenn ich letztendlich eigentlich sehr viel Grund habe dazu, hoffnungslos zu sein.
- Also meiner Meinung nach wird alles nur schlimmer, politisch gesehen. Noch mehr Unterdrückung. Es ist für mich kein Wunder, wenn Palästinenser sagen: Jetzt reicht es, ich gehe. Also, es gab mal zehn Prozent palästinensische Christen in dem Land. Jetzt sind es nur zwei Prozent. Der Rest ist
- 37 ausgewandert, weil sie es einfach nicht mehr ertragen haben. Und ich kann es ihnen auch nicht verübeln. Weil, es ist echt so schwer. Und, sozusagen, vielleicht gibt es mir ja Hoffnung in einer hoffnungslosen Situation, dass es Leute gibt, die weiterhin Widerstand leisten und die sich nicht entmutigen lassen. Und das ist so ein unglaublicher Kraftakt. Also ich habe eine

Hochachtung für diesen Pfarrer, der sagt, ich bleibe auf jeden Fall, auch wenn ich viel tausend Möglichkeiten habe. Das bedeutet ja auch richtig was. Wer weiß, ob er nicht vielleicht doch irgendwann verhaftet wird oder, es ist auf jeden Fall seine Familie betroffen. Fast jede palästinensische Familie hat jemanden, der schon mal verhaftet wurde. Ja, also, Hochachtung vor dem persönlichen Opfer dieses Mannes. Aber auch vor allen Menschen, die sagen: »Ich bleibe, und ich lasse mich nicht entmutigen.« Das, finde ich, ist so so gegen praktisch jede normale Vernunft, sagen wir mal. Weil unter allen Umständen, oder den jetzigen Umständen, gibt es eigentlich nicht viele Optionen. Also entweder Frustration, Resignation, oder auch Gewalt. Oder man wandert aus. Das ist sozusagen das, was normalerweise, was diese Situation hervorrufen könnte. Aber dann gibt es doch immer wieder diesen kreativen, gewaltlosen Widerstand, der ja praktisch auch auf Liebe setzt. Nicht im Sinne von »wir vergeben und vergessen und Schwamm drüber und so«, sondern den Menschen sehen im Gegner, aber eben trotzdem Druck ausüben. Ihn sozusagen zwingen, besser zu sein. Also, es ist ja immer dieses: Auch der Unterdrücker muss mitbefreit werden. Nicht nur die Unterdrückten, sondern auch die Unterdrücker. Und das hatte ich ganz klar bei diesem Pfarrer Ashraf das Gefühl, dass er das auch so sieht. Und, wie gesagt, vielleicht gibt mir die Predigt dann ja Hoffnung in einer eigentlich hoffnungslosen Situation. #00:24:45#

-
- 38 I: Wenn sie in ihrer Situation Hoffnung aufbringen, dann hast du auch Grund Hoffnung zu haben. #00:24:54#
-
- 39 B: Ja, genau. #00:24:59#
-
- 40 I: Ja, vielen Dank. Möchtest du noch was sagen? #00:25:03#
-
- 41 B: Ich glaube, das reicht. #00:25:05#
-
- 42 I: Danke. #00:25:07#
-
- 43 B: Bitte. #00:25:10#
-

4. D – CH. – JESSE JACKSON UND DESMOND TUTU IN SOWETO (CH./KI/K2)

-
- 1 B: Ich glaube, das was ich jetzt erzähle, das war 1978 oder 77 oder 79. Das weiß ich nicht. Da waren wir in Soweto, also in South-, Südafrika. Und da war in der Kirche ›Regina Mundi‹ mit der schwarzen Maria, war eine große Versammlung. Das war ja nun wirklich in der hohen Zeit der Apartheid. Und da waren wir mit drei Weißen, und der Rest waren schwarze Gemeinden, Schwarze in Soweto. An sich durften wir als Weiße gar nicht nach Soweto fahren. Da wurde uns aber gesagt: Das könnt ihr ruhig machen. Das Schlimmste, was euch passieren kann, ist, dass euch die Polizei ins Flugzeug setzt. Ihr seid ja schließlich Weiße, und da tun sie euch nichts. Also wir sind hin. Und da war nachmittags so eine

Versammlung. Und da trat zunächst Jesse Jackson auf, aus den USA. Und der wurde natürlich mit großem Hallo begrüßt. #00:01:18#

2 I: Bürgerrechtler, schwarzer Pfarrer. #00:01:23#

B: Ja. Jesse Jackson. Und da hatte er gesagt, da sagte er, er hätte seine amerikanischen Freunde gefragt, gesagt, er würde jetzt nach Soweto fahren. Und seine Freunde sagten: Was heißt ›Soweto‹? Das ist doch keine Stadt. Wir dachten, das ist das afrikanische Wort für Freiheit. Als er das natürlich sagte: Soweto, das afrikanische Wort für Freiheit, das war schon Wahnsinn. #00:01:59#

4 I: Da tobte die Menge. #00:02:00#

B: Ja. Und dann sprach er immer davon, dass es nun die Zeit der Befreiung ist. Und dann brachte er die Gemeinde, die Menge eben dazu, zu respondieren. Er sagte dann: »It's time.« Und dann hat er uns, die Menge angeleitet zu rufen: »It's nationtime.« Das ist das, was ich da mit Jesse Jackson verbinde. Ein brillanter Redner und so. Und dann als nächstes Desmond Tutu. Ganz anders vom Auftreten her. Klein und bescheiden. Der war damals noch nicht so bekannt wie er heute ist, zu Recht ist. Und da dachte ich so spontan: Mein Gott, ist aber auch nicht so einfach nach Jessie Jackson eine Rede zu halten. Und von seiner Rede erinnere ich nur, erinnere ich eine, ja, Anekdoten möchte ich sagen. Und zwar sagte er, es wäre so ein altes, weißes Fräulein in Johannesburg, im weißen Teil, versteht sich, wäre im Park spazieren gegangen und wäre auf einen Ballonverkäufer getroffen. Der Ballonverkäufer hatte ganz viele Ballons in allen Farben, weiße, rote, gelbe, grüne und auch schwarze Ballons. Und er hätte da gestanden mit seinen Ballons. Und wäre einen Schritt weitergegangen und wäre gestolpert und die ganzen Ballons wären weggeflogen. Die gelben, die weißen, die grünen und auch die schwarzen. Und da hätte das weiße, alte Fräulein gesagt: »Dass die schwarzen auch fliegen können, das hätte ich nicht gedacht.« Ja, das habe ich noch behalten. Da tobte natürlich auch alles. Das war genauso wie ›Soweto, die Stadt der Freiheit. Ja, das fand ich auch als prophetisch. Inzwischen können sie ja fliegen. Ja, das ist meine prophetische Predigt. #00:04:19#

I: Lass mich noch mal zu der letzten fragen. Also der Hintergrund ist klar. Hohe Zeit der Apartheid. Soweto. Desmond Tutu ist auch klar. Auch wenn

6 er noch nicht so bekannt war. Was würdest du da als emotionalen Höhepunkt ansehen? Oder gab es da was, was dich selber auch emotional berührte? #00:04:51#

B: Also erst mal dieses ganz andere Auftreten als sein Vorgänger Jesse Jackson. Jesse Jackson, ein brillanter Mann von Welt, fernsehgewohnt, Freund von Aretha Franklin und Präsidentschaftskandidat. Ist ja auch eine Zeitlang Senator oder irgendwas gewesen, wirklich Glamour und alles schick, schön, toll. Und dann der ganz kleine, bescheidene, damals war er Dean von Johannesburg, glaube ich. Er war ja noch nicht Bischof. Dagegen, das war schon mal dieser absolute Gegensatz. Und dann, wie

er diese Geschichte, ganz bescheiden und ganz ruhig erzählte und so, dass es auch der Geschichte entsprach. Dass sich das Fräulein sagte: dass die Schwarzen auch fliegen können. #00:05:51#

8 I: Das ist ja auch nicht ohne Witz. #00:05:53#

9 B: Das fand ich Wahnsinn. So ganz anders. Aber eben auch in einem anderen Medium, ja in Form einer Anekdote, eines Witzes diese Ermutigung den Leuten zugesprochen. #00:06:05#

10 I: Dafür ist Tutu ja auch bekannt, für diesen feinen Witz. #00:06:12#

11 B: Also das fand ich schon prophetisch. Und da brauchte er eben nicht sagen, das wird mal irgendwann kommen oder so. Da wusste man in dem Augenblick: Wir können fliegen und wir fliegen auch. #00:06:26#

12 I: Kannst du noch mal ein bisschen was zu dem Umfeld an diesem Tag erzählen? Wie viele Leute da waren und wo das genau war? Ah ja, du hast ja gesagt, in dieser Kirche, genau. #00:06:37#

13 B: Ja, in der Kirche. Wir waren da bei dem damaligen Generalsekretär des südafrikanischen Kirchenrates, Wolfram Kistner. Und der hat uns gesagt, der durfte da ja nicht hin, dass da diese Versammlung wäre in dieser Kirche »Regina Mundi«. Und hat uns ermutigt dahinzufahren. Und da sind wir zu dritt, das war meine Frau (...) und (...), der damals in Swasiland arbeitete, waren wir, soviel ich weiß, die einzigen Weißen. Unter ganz vielen, 15.000 Schwarzen, glaube ich, eben habe ich 7000 gesagt. Und wir sind hinterher in einer Zeitung als einzige Weiße fotografiert worden. Und diese, und wir haben uns aber überhaupt nicht unwohl gefühlt. Wir wurden herzlich begrüßt. Jetzt nicht vom Podium her, aber von den Leuten, die drum herum saßen. Und das war eben so eine Protestversammlung gegen. Und die Anreise von Johannesburg nach Soweto, wo es ja kein Ortsschild gab, nichts, in dem Sinne gab es die Stadt für die Weißen nicht, also konnte man ja nicht sagen, fahre die Straße 33 nach Soweto. Sondern es gab nichts. Ich weiß gar nicht, wer uns gefahren hat. Der musste das ja wissen, wie man da hinkommt. Durch Stacheldraht und so. Da war man schon etwas aufgeregt oder angespannt. Auf der anderen Seite war uns eben klar gesagt worden: Als Weiße kann euch da gar nichts passieren. #00:08:27#

14 I: Erinnerst du dich noch an die Reaktion der Gemeinde oder der Leute? #00:08:31#

15 B: Ja. Auf diese Reden: Die standen in der Luft sozusagen. #00:08:37#

16 I: Kannst du das mal ein bisschen genauer beschreiben? #00:08:40#

17 B: Ja, die haben »Amen« geschrien und haben geklatscht und zugerufen und so. Da merkte man, die waren innerlich ergriffen und fühlten sich bestärkt und gaben das durch ihre Reaktionen zur Kenntnis so. Und das war dann eben durch die, dadurch, dass das eigentlich alle machten, war

- es eben nicht ein einzelner, sondern es war eine große Kirche, die in ihren Grundfesten zitterte. #00:09:16#
- 18 I: Und ihr wart sozusagen mit ergriffen. #00:09:19#
B: Ja. Wir waren mit ergriffen. Ob ich nun auch aufgesprungen bin oder geschrien habe, das weiß ich jetzt nicht mehr. Aber ich war schon auch ergriffen. Auch immer diese Antwort, wenn der Jesse Jackson sagte: »It's time«, und die sagten: »It's nation time.« Das fand ich schon, das hatte ich so noch nie erlebt. Durch diese Predigt wurde ja die Gemeinde oder die Versammlung ja in die Lage versetzt, nun ihre Emotionen und ihre Wünsche und so weiter auszusprechen. Ich finde, das gehört auch dazu zu so einem guten Propheten, dass er sozusagen diesen Deckel mal ein bisschen aufmacht und das dann rauslässt. Und das kam raus. #00:10:10#
- 19 I: Und du hattest auch das Gefühl, dass das die Leute in Bewegung gesetzt hat, ihr eigenes Schicksal vielleicht wieder in die Hand zu nehmen oder weiter zu kämpfen oder...? #00:10:22#
B: Ja. Für die Leute war es ganz bestimmt wichtig, dass der Jesse Jackson kam. Also jemand aus den USA, so eine prominente Person. Naja, und Tutu, das war eben eigentlich ihr Mann schon. Das muss man sagen. Doch, das war eine Versammlung, wo die Leute bestimmt gestärkt nach Hause gegangen sind. Dass sie eben auch ein Recht auf Freiheit und so weiter haben. Und Soweto stand ja nun wirklich auch an sich für Rechtlosigkeit und Ausgrenzung. #00:11:07#
- 20 I: Ja. Und 76 war ja erst der Aufstand der Kinder von Soweto gewesen. #00:11:13#
B: Ich weiß nicht, ob ich in meinen Unterlagen noch die Zeitung habe, in der das Bild von uns war. Ich gucke mal nach. #00:11:22#
- 21 I: Danke, Ch. #00:11:23#

5. D – D. – GOTT WEINT (D./K3)

- 1 I: Erzähl mir doch bitte die Predigt, die du als prophetisch bezeichnen würdest. #00:00:09#
B: Also, das war die Predigt im Abschlussgottesdienst in der Societas Homiletica in Madurei in Indien 2014. Und diese Predigt war natürlich eingebettet in einen Gottesdienst. Dieser Gottesdienst hat, eben weil es der Abschlussgottesdienst war, so ein bisschen einen emotionalen Aspekt gehabt, so abschiedmäßig. Das ist der eine Punkt, der stark auf die Wirkung der Predigt Einfluss hatte. Der andere ist Johan als Prediger mit seiner stillen Art, der irgendwie Sachen anbietet, die, also Interpretationen oder Gedanken anbietet zu bestimmten Themen. Die erhellen auch irgendwie. Und dann diese Bilder, die er gefunden hat: Also ein Bild ist mir im Gedächtnis geblieben: der Tsunami der Tränen,

Tsunami der Tränen. Es ging um Hagar, die weint in der Wüste. Und dann die, also, weil sie ja vertrieben wurde. Und der Junge liegt unterm Busch, und Hagar geht ein paar Meter weg und weint da und weiß nicht, was sie tun soll. Und dann kommt der Engel und sagt: Hier, ja, wird alles gut, so. Ganz platt gesagt. Und das Spannende an dieser Predigt war, er ist mit einem ziemlich starken Bild eingestiegen. Von einer Frau, deren Mann als Opfer für die chinesische Mauer gefordert wurde. Also irgendwie beim Bau. Also, es ist eine Geschichte, die man auch nachlesen kann, wo es auch einen Wikipedia-Artikel zu gibt. Da geht es darum, dass dieser Mann unter dem, also sozusagen als Fundament in der chinesischen Mauer eingebracht wurde. Und dann kommt diese Frau dahin und trauert und weint. Und diese Tränen schaffen es, die Mauer zum Einstürzen zu bringen und der Mann kommt wieder zum Leben. Und. #00:02:38#

3 I: Der wurde intentional geopfert? #00:02:40#

B: Ja, genau. Das war ein Opfer für die Mauer, sozusagen für den Bestand der Mauer. Und gerade, weil diese Mauer auf diesem Leid gebaut war, reagierte sie natürlich auf das Leid offensichtlich, oder auf diese starke Äußerung des Leides und brach entzwei, came tumbling down, sagt er. Das stellt natürlich ganz andere Bilder auf. Und dann hat sie ihren Mann wiedergekriegt damit, weil sie eben da geweint hat. Und dann geht es weiter mit, mit Hagar, die sozusagen pars pro toto für die Frauen und die Männer steht, die gerade, die in der ganzen Weltgeschichte weinen. Und dann führt er ein paar Psalmzitate an. Und bringt dann aber auch immer wieder aktuelle Beispiele: die Kinder, die gerade entführt wurden da in Nigeria, das war damals Boko Haram, diese Entführung da. Ich glaube, das waren die da, die jetzt schon zwei Jahre lang weg sind. Genau, und noch ganz viele andere Beispiele von Angriffen auf Schulen. Und der IS spielt da auch ein bisschen mit einer Rolle.

4 Und dann aber dieses starke Bild: der Tsunami der Tränen, der irgendwie Erinnerungen an Japan weckt. Und ein Tsunami, der eigentlich was total Zerstörerisches ist, und trotzdem eine gewaltige Macht hat. In diesem Fall eine positive Macht. Das ist ein Bild, was hängengeblieben ist. Und dann kommen immer wieder diese Begriffe, die mit dem Thema der Societas Homileticas damals zu tun hatten. Preaching vulnerability, naming or neglecting reality. Also: Verwundbarkeit predigen, die Realität benennen oder verleugnen. Und Hagar eben als die, die Realität benennt, indem sie weint. Und trotzdem eine ist, die ja immer verleugnet wird. Die in dem Gespräch von Sara und Abraham - heißen die da schon so? Ne, das kommt erst in 17 - Sarai und Abram, die da gar nicht genannt wird als Name. Sondern wo es immer nur darum geht: diese Frau und die Mutter deines Kindes und meine Sklavin. Also ihr Name wird nicht genannt. Genau, da haben wir uns halt viel mit diesen schwachen Leuten beschäftigt. Und in Indien ist das ja auch wirklich ein Thema, was große Probleme verursacht. Obwohl das Kastensystem abgeschafft war. Da hat er einfach

super drauf reagiert. Und der eigentliche Clou in der Predigt war ja, dass Hagar die erste ist, die weint in der Bibel. Und, die erste menschliche Person, die weint. Also er führt sie ein als erste, die weint. Aber es ist nicht die erste, die weint, sondern es ist Gott, der erste, der weint! Und zwar in Genesis sechs, als es darum geht, dass die Sünde der Menschen überhandnimmt. Und Gott bereut, dass die Menschen, dass er die Menschen geschaffen hatte. Und er wurde betrübt in seinem Herzen, oder so. Also exegetisch fein. Und dann kommen drei, in einem Absatz kommen so die drei Aspekte der Trinität. Gott, der da weint, der Heilige Geist, der uns vertritt mit unaussprechlichem Seufzen, und Jesus, der im kürzesten Vers der Bibel, Johannes 11,35 oder so, bei Lazarus: Jesus weint. Also, dass Gott in den drei Personen weint und mit dabei ist in den ganzen Tränen, die die Mütter der ganzen Welt vergießen und die Väter. Das war, das hat es getroffen. Das hat auch in diese Abschiedstrauer irgendwie voll reingepasst. Und Johan, der da sagt, leise, der predigt ja sehr leise, der predigt nicht laut. Und leise was anbietet, was Trost spendet. Das ist, das hat es ziemlich getroffen irgendwie.

Und danach haben wir noch, ich weiß nicht, ob das das Predigtlied war, oder nach Abschluss des Gottesdienstes „Bleib bei mir, Herr“ gesungen. Auf Englisch natürlich. Und dann fiel das Keyboard aus, weil immer mal wieder Stromausfall war. Und ich saß gerade am Keyboard. Und dann plötzlich fiel das aus. Und dann kam es wieder. Und dann fiel es wieder aus. Dann habe ich gesagt: so, jetzt lass ich das. Und dann haben wir das einfach weiter vierstimmig gesungen. Und das war total, das hatte Anbetungscharakter. Das hat so irgendwie gut zusammengepasst.

#00:07:32#

5 I: Weißt du noch, wie die Predigt geendet hat? #00:07:35#

B: Dadurch, dass ich sie gelesen habe jetzt im Nachhinein, weiß ich es wieder. Aber von damals wusste ich es nicht mehr. Gott, der selbst weint. Also es kommt zwischendurch einmal, dass das Leid, dass das Weinen sich selbst überflüssig macht. Das ist jetzt meine Formulierung. Weil, die Leute, die weinen, hoffen auf eine Zukunft, wo es kein Weinen mehr geben wird. Und das kommt am Ende noch mal. Nämlich, dass Gott, der selbst weint, am Ende alle Tränen abwischen wird. Das ist so der eschatologische Ausblick. #00:08:10#

7 I: Aber das stand nicht im Focus deiner Erinnerungen. #00:08:14#

B: Nee, Nee. Es war der Tsunami der Tränen und Gott, der der erste ist, der weint. Das waren so die beiden Eindrücke, die ich mitgenommen habe. Und dann hängt natürlich vieles an sprachlichen Sachen, wobei, Englisch verstehe ich ja nicht so ganz gut. #00:08:30#

9 I: Wenn du dich an den Kontext der Predigt erinnerst: Kannst du noch ein bisschen mehr zu erzählen, wo sie gehalten wurde? #00:08:38#

10 B: Das war ein Raum, also es war ein Raum im Hotel, wo wir am Abend vorher unsere Abschluss, nein, es war nicht der Abend, es war ein anderer

- Abend. Und in dem Hotel hatten wir am Abend vorher Abschlussfest gefeiert, was sehr lustig war. Und dann haben wir aber irgendwie einen anderen Raum gekriegt. Der Raum war holzgetäfelt, nicht hell, die Lampen waren auch nicht hell. Und es fiel ständig der Strom aus im ganzen Hotel. Es war irgendwie eine sehr komische Situation. #00:09:13#
- I: Erinnerte dieses Stromausfallen auch an den Kontext rund herum, sage
11 ich jetzt mal: um das Hotel? Und in welcher Weise spielte Indien eine Rolle als Kontext für die Predigt? #00:09:25#
- B: Indien als Kontext spielte in der Form eine Rolle, dass immer darauf geguckt wurde: Wer sind eigentlich die Leute, die die Schwachen sind. Wo kann man Realität benennen? Was spielt das Weinen da für eine Rolle? Ist das Weinen ein Benennen von Realitäten? Und genau, wie kann Predigt, wie kann Weinen, wie kann das Reden über die Realitäten die Realitäten verändern? Gerade die Frage mit den Unberührbaren, da hatten wir auch krasse Filme drüber geguckt. Wie die heute noch, obwohl das Kastenwesen abgeschafft ist, eigentlich keine Möglichkeit haben am gesellschaftlichen Leben zu partizipieren. Und das auch in christlichen Gemeinden interessanterweise sich immer noch widerspiegelt. Dass die
12 zwar gemeinsam zum Abendmahl gehen können, und das auch tun, aber nicht gemeinsam essen. Also die Leute aus dem Kastensystem mit denen, die außerhalb des Systems standen. Wir haben das auch ziemlich heftig mitgekriegt. Weil der eine, der damals Präsident war, ich weiß gar nicht seinen Namen, der ist an dem Sonntag, als wir da waren, ordiniert worden. Und der hat es jahrelang versucht ordiniert zu werden. Und die offizielle Begründung war immer, er gehört ja, er hat keine Gemeinde. Und man kann nur mit Gemeinde ordiniert werden. Der war irgendwie Professor da an diesem College. Die inoffizielle Begründung war allerdings, so wie ich gehört habe, nicht offiziell, dass immer gesagt wurde, dass er ein Unberührbarer ist. [...] #00:12:02#
- I: Und spielte das im Hintergrund eine Rolle, dass du diese Aussagen von »Gott weint« und »Tsunami der Tränen« in diesem Kontext in besonderer Weise aufgefasst hast oder dass du besonders empfänglich warst?
13 #00:12:16#
- B: Ich glaube nicht. Also, das selbst nicht. Es war einfach dieses »Gott weint«, das war irgendwie eine völlig neue Erkenntnis für mich. Obwohl ich das rational ja klar ist. Aber in dem Moment habe ich es irgendwie ganzheitlicher verstanden. #00:12:41#
- I: A. D. hat erzählt, dass, wenn man aus dem Hotel rauskam in Indien, man schon Leute auf den Bürgersteigen wohnen sah. Und dass das alles in der unmittelbaren Umgebung des Hotels stattfand, dass das sehr aufeinander geprallt ist. #00:12:58# [...]
- B: Genau. Und wir sind dann da auch einmal durch die Stadt gegangen.
16 Haben uns einmal diesen geistigen Tempel da angeguckt, den jeder Hindu in seinem Leben einmal besucht haben muss, oder irgendwas. Und der

war echt, also ich fand den gruselig, diesen Tempel. Und dann aber die Stadt. Dreckig. Da gab es eine so eine Art öffentliche Toilette. Das stank ringsum erbärmlichst. Und dann so eine Schneiderstraße, wo die alle so mit irgendwelchen mechanischen Nähmaschinen saßen. Und wo man sich dann für 'nen Appel und ein Ei ein Hemd maßschneidern lassen konnte. Was wir auch zum Teil gemacht haben. Auch in höchster Geschwindigkeit. Also man hätte in zwei Stunden da wieder sein können und das Hemd da abholen können. Diese Armut da zu sehen war krass. Überhaupt Indien. Man kommt aus dem Hotel raus oder aus dem Flughafen raus und sieht, wie die Leute da wohnen, in welchen Umständen die wohnen. Und dann geht man in den Laden rein und ist wieder in europäischem, in europäischem Niveau drin. Dann geht man wieder raus. Das habe ich sonst nur in der Ukraine noch so krass erlebt. Aber, genau, Indien, das war auch schon heftig. #00:14:13#

I: [...] Kannst du noch ein bisschen was von dem Prediger erzählen und
17 auch seiner Performance? Du hast gesagt, er hatte eher so eine stille Art.
Aber hat irgendwas dein Auge sozusagen gefangen? #00:14:43#

B: Dadurch, dass ich an der Seite saß, hatte ich dann noch mal einen anderen Blick. Weil ich halt am Keyboard saß, das war halt an der Seite, weil da der Strom war. Habe ich noch mal einen anderen Blick drauf. Ich habe ihn immer nur von der Seite gesehen. Aber er ist da, also als Prediger, ist
18 er sehr still. So, wie er sonst auch ist. Keiner, der sich in den Vordergrund drängt. Hat eine leise Stimme. Das hat natürlich auch noch größere Konzentration beschert. Und auch die emotionale Seite in eine bestimmte Richtung eher gedrängt. Also eher was Nachdenkliches, Inneres, nicht so was Überschwängliches. #00:15:27#

19 I: Passte das zu dem Thema, zu dem Weinen? #00:15:31#

B: Ja, ja. Das ist so ein Nachdenken über das Weinen und eigentlich so ein ganz leises darüber Nachdenken. Vielleicht so ein bisschen die Tränen selbst unterdrücken. Und dann halt vorsichtig darüber reden, da man darüber nicht laut reden kann. [...] Also er ist extrem wertschätzend einfach. Und das hat man in der Predigt gemerkt. Er ist so einer, obwohl er das eigentlich nicht müsste von seiner Position her, die Schwierigkeiten des Lebens wertschätzt und jeden Menschen, so wie er ist, wertschätzt irgendwie und ihn zu verstehen sucht und stehen lässt vor allem. [...]

21 I: Der die Realität kennt und sich nicht von ihr abgehoben hat.

B: Was du vorhin sagtest, mit dem, dass du froh warst, mal aus dem Hotel oder diesem Pulk mal rauszukommen und dann mal mit den normalen Leuten in Kontakt zu sein. Das kann der, glaube ich. Das macht der. Also,
22 der reflektiert das zumindest ganz intensiv. Und das merkt man auch an seinen Vorträgen und an dem Buch und so. Da merkt man das total. #00:17:28#

23 I: Was passierte nach der Predigt? #00:17:32#

- 24 B: Das weiß ich nicht mehr. Der Gottesdienst ging weiter. Bleibe bei mir,
Herr, haben wir dann irgendwann mal gesungen. Aber mehr weiß ich
nicht mehr. #00:17:40#
- 25 I: Ah ja, du hast gesagt, vierstimmig habt ihr gesungen. War da das ge-
plant, dass ihr vierstimmig gesungen habt? #00:17:46#
- 26 B: Ja, das entstand dann einfach, weil das Lied bekannt ist. Und jeder hatte
so seine Stimme. Es gab einzelne Leute, die, also wir hatten vorher irgend-
was schon mal mehrstimmig gesungen bei dem Abschlussabend: »Der
Mond ist aufgegangen« oder irgend so was. So einzelne Leute, die halt aus
Deutschland waren. Wo wir uns zusammengetan hatten und haben dann
vierstimmig gesungen. Und dadurch war klar, die vier Stimmen sind ir-
gendwie bekannt von dem Lied vor allem. Und jeder weiß so, was er sin-
gen soll. Und dadurch klang es irgendwie vierstimmig. Das war schön.
#00:18:18#
- 27 I: Es hat ja noch mal die Gruppe sehr zusammengebracht. Vierstimmig
singend, das ist immer Ausdruck von ... #00:18:24#
- 28 B: Das ist ein Chorgefühl, ein Gruppengefühl. #00:18:27#
- 29 I: Habt ihr über die Predigt hinterher noch gesprochen? #00:18:31#
- 30 B: Ich habe ihm, glaube ich, noch gesagt, dass das eine gigantische Predigt
war. #00:18:37#
- 31 I: Und du trägst die ja jetzt schon länger mit dir rum, nicht? Inwiefern hat
die einen Effekt auf dich oder wann kommt dir die Erinnerung an die Pre-
digter wieder hoch? #00:18:51#
- 32 B: Wenn ich an die Societas denke, denke ich auch an die Predigt und an
Johan. Ich denke natürlich auch an andere Predigten, die ich da gehört
habe ganz unterschiedlichen Kontextes. Aber dies, also wenn ich ein Pre-
digter-Ranking aufstellen müsste, das ist wirklich die beste Predigt, die ich
je gehört habe. #00:19:06#
- 33 I: Ich frage eher so nach Momenten, wann dir die wieder einfällt. Die hast
du ja irgendwie bewahrt jetzt. #00:19:20#
- 34 B: Wenn es um Leid und um Weinen geht. Da ist momentan Henning Lu-
ther stärker bei mir mit diesem unser Tröster und Alltagssorge-Text. Aber
das ist da auch total nah dran. Also es ist jetzt nicht so eine Predigt, die
mir permanent im Kopf ist. Aber es ist eine, die einen Schritt mit mir
gemacht hat in Richtung Wahrnehmung und Wertschätzung des Schwä-
chen, glaube ich. #00:20:00#
- 35 I: Du hast ja gesagt, dass du das erste Mal so klar gehört hast: Gott weint.
#00:20:06#
- 36 B: Genau. Das passte natürlich. Ich hatte gerade fertig studiert, ja. Und
der alttestamentliche Gott, der Emotionen zeigt und Entwicklungen
durchmacht, zummindest epistemologisch, ob ontologisch ist ja dann noch
die Frage. Aber wir Menschen sehen, dass Gott auch emotional an dem
Geschick der Welt teilhat, das hat irgendwie da total reingepasst. Gott, der

- einfach dabei ist. Das hat mein Denken schon geprägt, also ich weiß nicht, was die Predigt da alleine für Auswirkungen gehabt hat. Aber das passte in so eine Entwicklung bei mir sowieso rein. Dass ich Gott bei den Schwachen sehe, was ich vorher rational wusste, aber irgendwie, da ist was, vielleicht würde man mit einem freikirchlichen Begriff sagen, ins Herz gerutscht, was vorher im Kopf war. #00:21:15#
- 37 **I:** Was denkst du, warum hast du diese Predigt in Erinnerung behalten? Was hat diese Predigt so gemacht, dass du sie so erinnerst? #00:21:50#
- B:** Vielleicht das Zusammenspiel mit »Bleib bei mir, Herr«. Und es ist die Mischung zwischen Kopf und Herz, oder zwischen Kopf und Bauch, wenn man die Gefühle im Bauch ansetzen will. Einerseits diese Erkenntnis, Hagar ist die erste, die in der Bibel weint, die erste, der erste Mensch. Und Gott ist eigentlich der erste, der weint. Rational. Und dann aber auch dieses emotionale Moment darin. Und wie selbst, also dass meine Tränen aufgefangen sind in Gottes Tränen. Und dass überhaupt alles Weinen der Welt aufgehoben ist. Und dass es alleine daraus sich ein..., der Ruf nach, also das »Herr, erbarme dich«, das Kyrie irgendwie, das stärker wird, weil wir wissen, dass Gott einer ist, der mitleidet. Und der nicht nur dasteht und denkt: Oh, das ist furchterlich, und wir machen mal was dagegen oder wir machen auch nichts dagegen. Gott ist einer, der in dem Moment irgendwie auch ohnmächtig ist. Aber seine Macht zeigt sich in seiner Ohnmacht, dass er eben das aushält mit uns. Vielleicht ist es echt diese Verknüpfung zwischen Kopf und Bauch. #00:23:22#
- 38 **I:** Vielen Dank. #00:23:26#

6. D – I. – PROPHETISCHE KOLLEGIN (I./KI/KI.2)

- 1 **B:** Soll ich den Fragen folgen oder einfach mal ein bisschen erzählen? #00:00:03#
- 2 **I:** Ich denke, es wäre ganz schön, wenn Sie zunächst erzählen... #00:00:17#
- 3 **B:** [...] Also, ich fange mal mit der einen an, die eine Kollegin hier, auch relativ bekannt, (...) * mit Missbrauchsgeschichte. Und ist auch sehr engagiert in der Opferarbeit [...] Und die Kollegin ist deutlich auch erkennbar als Gezeichnete, trägt also die Haare ganz kurz, Cowboystiefel und Tattoos und so. Und fällt ein bisschen aus dem Rahmen dessen, was man von evangelischen Pastoren so erwartet. Und spricht sehr direkt, weitgehend ohne Liturgie, ohne Floskeln. Und ich habe eine Predigt von ihr vor Augen zur Konfirmation, sie ist ja Springerin in der Region, Vertretungspastorin. Und das besondere an ihr ist, dass sie wirklich sofort da ist. Fast ein bisschen egal, wo sie gerade ist, weil sie unmittelbar in Kontakt ist mit dem, was vor Ort gerade Sache ist. So würde ich sie beschreiben. Sie hat ein sehr feines Gespür für Witterungen. Und ich habe vor Augen eine

Konfirmationspredigt von ihr, die sie gehalten hat auch in einer Gruppe, die sie nicht so lange kannte. Ich glaube, ein Vierteljahr hat sie da die Kollegin vertreten. Und sie hat die Predigt aufgebaut an einem Fantasy-Computerspiel. Ich habe den Titel vergessen. Wo eben ein Protagonist, der Avatar, verschiedenste Abenteuer bestehen muss und sich immer wieder richtig entscheiden muss. Und das hat sie auf die Konfirmanden bezogen. Und ich bin mir nicht mehr sicher, ob es um einen Schutzschild ging, den man aktivieren kann. Und zu sagen, dass das nicht im Glauben zu finden ist, sondern dass Gott das sozusagen tut. Und diese Unbedingtheit, von der sie im Blick auf Gottes Handeln gesprochen hat, das habe ich als sehr prophetisch empfunden. #00:02:51#

4 I: Können Sie noch ein bisschen genauer erzählen, wie sie das gemacht hat, dass ich mir das vorstellen kann? #00:02:57#

B: Das fällt mir schwer. Das sind manchmal ganz einfache Sätze, so das »Gott ist mit dir«. Und das ist, der Unterschied ist nicht, glaube ich, nicht in den Worten, sondern wie sie es sagt. #00:03:22#

6 I: Und vielleicht ist ja auch ein Unterschied, wenn sie sagen würde: Die Bibel oder das Johannesevangelium sagt, dass Gott immer bei uns ist, ne. #00:03:33#

7 B: Genau, da ist sie sehr direkt. Und eben auch ohne jedes »Vielleicht« sozusagen. So das, was man sonst hört: Vielleicht kann man ein Stück weit Kraft finden im Glauben. Das fällt bei ihr weg. Sie sieht es ganz absolut. Gott ist mit dir. Und das wird aber anders als vielleicht bei irgendwelchen TV-Evangelisten durch ihre Erscheinung ja auch gebrochen. Also, sie zeugt als eine von denen, die Gottes Beistand gespürt haben, obwohl man ihr ansieht, dass es ihr nicht immer gut ging oder bis heute auch nicht gut geht. Und ich glaube, das macht es dann doch aus, dass es für mich dabei sehr, sehr wirksam ist. #00:04:33#

8 I: Dass sie selber eine gebrochene Figur ist und verwundet. #00:04:37#

9 B: Ja, Sie ist eine gebrochene Figur. Und trotzdem Mut machend, oder umso mehr auch der Kraftquelle zu vertrauen, die sie auch trägt oder begleitet, so. #00:04:50#

10 I: Aber ich denke, die Propheten waren auch gebrochene Figuren. #00:04:53#

11 B: Absolut. Die verwundeten Heiler, da gibt es ja ganze Seelsorgetheorien drüber. Dem entspricht sie sozusagen, wenn man das analysieren will. Aber das ist mir sehr vor Augen. Die Konfirmationspredigt ist über ein Jahr her, deswegen ist es, na, ich habe immerhin noch Erinnerungen daran. Ich weiß nicht mehr genau, wie sie das mit dem Computerspiel eingebaut hat. Aber sie hat sehr, sehr deutlich gemacht, dass es eben, also, sie hat diese Herausforderungen des Lebens eben sehr deutlich gemacht. Und den Zuspruch. Zum Beispiel hat sie auch die Einsetzungsworte des Abendmahls, nein, nicht die Einsetzungsworte, sondern die Asteilungsworte geändert, die man ja beim Abendmahl nimmt. Dann sagt sie zum

Brot: »Du bist Gottes Kind.« Und zum Wein: »Gott liebt dich.« Ich stolpere gerade selber beim Erzählen, warum das so viel Kraft hat. Aber es berührt die Leute, die von ihr Abendmahl empfangen, in der Regel sehr positiv. Und auch die, die sonst vielleicht so ein bisschen traditioneller unterwegs sind, können das irgendwie ab. Also. #00:06:38#

12 I: Weil es offenbar gedeckt ist, ne. #00:06:41#

13 B: Genau. #00:06:47#

I: Wenn wir noch mal auf diese Konfirmationspredigt rübergehen: Saßen Sie da als, sage ich jetzt mal, als beteiligter Angehöriger oder als interessierter Kollege, oder? #00:06:57#

B: Als Stellenantreter. Sie war Vakanzvertretung gewesen, die Dame. Und die hatte, ja ich glaube, von Februar bis Juni ungefähr dann hier die Konfigruppe und hat eben auch die Konfirmation gemacht. Und ich war schon hier. Bin in dem Moment gerade umgezogen und wollte einfach schon mal ein bisschen Kontakt zur Gemeinde aufnehmen. Und habe mich dann als Unbeteiligter sozusagen dazugesetzt. Ich hatte mich auch vorher nicht als neuer Pastor zu erkennen gegeben. #00:07:32#

I: Also ich frage jetzt erst einmal diese Fragen ab. Aber ich habe auch noch andere Fragen im Kopf, nachdem Sie mir das erzählt haben... Gab es einen Spitzensatz in der Predigt, oder ein Bild, das Ihnen haften blieb? #00:07:47#

17 B: Ja, wie, »Gott ist mit dir«. #00:07:53#

18 I: In dieser ganzen, schlichten, kurzen Direktheit. #00:07:59#

19 B: Ja, in dieser ganzen, schlichten, kurzen Direktheit, könnte man sagen, ja. #00:08:05#

20 I: Was würden Sie denn sagen, was der prophetische Moment war oder das Prophetische, sage ich jetzt mal? #00:08:14#

B: Das Prophetische ist für mich, hängt für mich an ihrer Person, in der Autorität, in der sie spricht. Also wir haben, soll ich jetzt noch mal weg von der Predigt? #00:08:30#

22 I: Ja, das können Sie ruhig machen. #00:08:31#

B: Also wir haben einen sehr guten kollegialen Kontakt untereinander und so eine Art Intervisionsgruppe. Und was ich ganz beeindruckend finde, was ich mit ihr regelmäßig im Moment erlebe, wo ich denke, ja, verdammt, Gott spricht mit mir. Und das passiert, also ob das an Fragen von Konfliktlösungen oder welches Gemeindeprogramm ist sinnvoll oder welches nicht. Und da ist sie, ja, für mich im besten Sinne prophetisch auch, weil sie Denkmuster der Welt ein Stück weit unterläuft. Und biblische Perspektive einspielt ohne, auch belesen, ganz klug dabei, ohne diesen wissenschaftlichen Teilaspekt. Also, das spielt für sie irgendwie keine Rolle, wie das die Korinther aufgefasst haben, sondern sie macht irgendwie freien, und ich würde sagen geistigen Gebrauch von der Schrift, so. Das macht für mich einen Teil des Prophetischen aus. #00:10:05#

- I: Das klingt jetzt für mich so, als wenn sozusagen die Einfachheit dessen, was sie sagt, so bestechend ist. Im Umfeld, gerade im Umfeld unserer historisch-kritischen Exegese, und was dann ja manchmal auch alles in der Predigt vorgetragen wird an intellektuellen Sachen, besticht sie da offenbar eher durch so eine Einfachheit. #00:10:30#
- B: Ja, und durch einen großen Blick auf die Niedrigkeit, sozusagen von allem. Also, Gott ist, glaube ich, weniger, Jesus ist gerade weniger der Erlöser, sondern eben der Mitträger, der Mitleidende. Aber das macht mein Leben gerade nicht besser, sozusagen. Also, da hat sie sozusagen einen sehr realistischen Blick drauf. Also, sie ist niemand, der irgendwie fromm daherredet. Das gar nicht. #00:11:05#
- I: Was ist das Neue für Sie? #00:11:09#
- B: Das Neue oder sehr Besondere an ihr finde ich, ist eine, ihre sehr große Eigenständigkeit im Blick auf Traditionen und Formen. Und das wird trotzdem nicht beliebig. Also, ob das jetzt liturgische Formen sind oder bis hin zu Textlesungen, sie kann auch einen Gottesdienst ganz ohne Bibeltext machen, und trotzdem hat man nie das Gefühl, das ist irgendeine psychologische Feelgood-Veranstaltung. Das ist immer irgendwie also eigentlich, wenn man den Hintergrund kennt oder selber hat, ist das der biblische Gott, der da drin wirkt. Oder davon bezeugt wird zumindest. Und das finde ich an ihr sehr besonders. Die Eigenständigkeit der Formen, ob das, also, ich versuche die Worte zusammenzukriegen: Im Namen Gottes, der Mensch geworden ist, der unsere Haut getragen hat und in unseren Schuhen gegangen ist. So, das ist auf jeden Fall der Mittelsatz davon. Im Namen dieses Gottes feiert sie Gottesdienste. #00:12:46#
- I: Gibt es manchmal auch theologisch neue Gedanken? #00:12:52#
- B: Da finde ich die Kategorie schwer. Für mich ist, glaube ich, an der Stelle neu ganz alt. #00:13:12#
- I: Also, ich meine, im Sinne nicht dessen, was oft wiederholt wird. #00:13:21#
- B: Ja, da gibt es ganz viel Neues. In der Art, wie sie es sagt. In der Art der Bilder, die sie findet. Aber das kann ich jetzt nicht so auf einen, oder doch, wo sie sehr radikal ist, zum Beispiel in der Tauffrage. Oder, nicht die Tauffrage, sondern in der Erwählungsfrage, die Allversöhnung steht außer Frage für sie. Und in der Taufe können wir das vielleicht sichtbar machen, was allen Menschen gilt. Durch die Taufe wird niemand in ein Buch geschrieben, das entscheidet über Leben und Tod. Und, na gut, auch das ist seit Origenes keine neue Idee mehr, aber es gehört nicht zu den Dingen, die man allzu regelmäßig offensiv von der Kanzel vertreten hört. #00:14:16#
- I: Haben Sie mal eine Taufe bei ihr erlebt? #00:14:21#
- B: Leider nicht. #00:14:27#
- I: Wie ist denn das, wie reagiert die Gemeinde darauf? #00:14:32#

- 35 **B:** Erstaunlich, erstaunlich gut. #00:14:37#
- 36 **I:** Denn sie sprengt ja, wie Sie sagen, vom Äußeren schon die Erwartungen. #00:14:42#
- 37 **B:** Ja, natürlich gibt so ein paar – nicht nur ältere Semester –, die sich einfach an ihrer Ästhetik stören. Also, die macht das auch als Statement mit der Glatze und dem Hundehalsband und den Cowboystiefeln und so. Als Statement, um sexuelle Gewalt sichtbar zu machen, wenn ich sie richtig verstehe. Und eben zu zeigen, dass nicht in ihr alles einfach neu wird. Und daran stören sich Leute, ganz klar. Es stören sich auch Leute daran, dass sie sehr offensiv mit dieser Missbrauchsgeschichte umgeht. Sie hat das selber mal als so ein Outing beschrieben, als coming out, dass sie sich dieser Missbrauchsgeschichte gestellt hat. Es gibt Leute, die finden sie darin als monothematisch, weil früher oder später kommt die Frage auf strukturelle Gewalt und dann oft auch auf sexuelle Gewalt. In der Konfirmationspredigt jetzt nicht. Aber das spielt schon oft eine Rolle. Oder sie lässt zumindest anklingen, dass sie jetzt halt aus ihrer Perspektive als Opfer und wie es ihr damals ging und so. Das ist schon sehr präsent. Und manche Leute schreckt das auch ab oder sind davon auch peinlich berührt oder wollen damit nicht immer belästigt werden. Aber das sind wenige. Also sie ist Springerin in einem recht großen Kirchenkreis. Und ich habe das schon ein paar Mal sozusagen selber erlebt, dass sie, also gerade bei Kasualvertretungen gibt es erst mal so ein kurzes Erschrecken: Wer ist das denn? Ach so, hat die Krebs. Das ist ja traurig. Wenn sie die Glatze sehen. Und oft auch die Senioren kommen ganz begeistert nach Hause, weil sie so direkt spricht. #00:16:48#
- 38 **I:** Na ja, und sie spricht von wirklich sehr Realem, ne. #00:16:51#
- 39 **B:** Das ist sehr real. Und die Konfis lieben sie. Egal, wo sie hinkommt. Ich meine, gut, die haben auch immer ein bisschen Angst vor ihr. Die könnte nämlich auch Blitze werfen, wirklich so eine [...] -Figur irgendwie. Aber bei den Konfis, weil sie eben sehr, sehr direkt spricht, auch die Probleme oder die Fragen der Jugendlichen auch ganz gut kennt, glaube ich. Bei denen kommt sie sehr gut an. Es sind am ehesten die ganz klassischen, ich sage mal, Kerngemeindeklientel, die finden sie als Person o.k., und finden sie auch theologisch interessant. Und sind aber manchmal einfach genervt, dass sie nicht einfach mal eine Lesung halten kann ohne Rahmung und einem gesungenen Kyrie vorweg. Das kann ich sogar auch verstehen, denn tatsächlich ist das auch für den Organisten zum Beispiel manchmal schwierig da mitzukommen. Also das habe ich tatsächlich einmal erlebt, dass sie vorher schon wusste, dass sie, ich glaube, das war letztes Jahr, über das Evangelium predigen wollte. Die Epistel hatte sie sich da gar nicht angeguckt. Und dann hat die Lektorin ganz normal die Epistel auch gelesen. Das ist ja in der Gemeindeordnung mit drin, in der Gottesdienstordnung. Und dann hat sie sozusagen, statt dass dann einfach das »Halleluja« kommt, ist sie auf die Kanzel gegangen, und hat

gesagt: Nee, was der Paulus da geschrieben hat, das ist doch Quatsch. Das kann ich jetzt so nicht stehen lassen. Bevor wir hier ein »Halleluja« drauf singen, da muss ich erst mal sagen, das geht nicht. Und davon war die Lektorin sehr irritiert und der Kantor auch und die Gemeinde irgendwie auch. Also das sind so Stellen, wo es Schwierigkeiten gibt, sage ich mal. Aber theologisch und so, habe ich das selten erlebt, dass jemand nicht bereichert mit nach Hause geht. #00:18:56#

40 I: Und ich meine, das macht natürlich auch jede Lesung interessant, ne? #00:18:58#

B: Das auf jeden Fall, ja. Obwohl, doch, es gibt eine Sache, die ihr sozusagen vorgehalten wird, weil sie nicht sozusagen Vergebung predigt. Also, sie sagt selbst, sie kann das, was sie erfahren hat, nicht vergeben. Und es gibt Leute, die das aber von einer Pastorin umso mehr erwarten. Und sie wird dann auch schon mal, sie war neulich mal bei (einem Radiosender, C.W.)*. Und sie war auch schon mal in einer Talkshow zum Thema Missbrauch. Da gibt es hinterher immer mal ein paar, zum einen kriegt sie viel Post von Betroffenen auch aus der Gemeinde. Und dann gibt es auch immer mal ein paar, die sagen: »Ja, als Pastorin muss man doch vergeben können, wenn ich mich schon dahinstelle.« Aber das sind nicht viele. Also, tatsächlich bin ich immer erstaunt, wie gut sie ankommt in sehr, sehr unterschiedlichen Settings. Und wie viele Leute das wahrnehmen, dass da etwas passiert, was nicht oft passiert. So will ich mal beschreiben. #00:20:32#

42 I: Wie ist es eigentlich, wenn Sie solche Predigten hören, tut sich da bei Ihnen etwas? Also haben Sie danach den Wunsch, irgendetwas zu tun oder zu machen oder zu verändern oder weiterzuerzählen? #00:20:48#

B: [...]* Wir haben jetzt hier ein Kirchenasyl eingerichtet, und wir sind in der Zwischenzeit auch sehr engagiert, und wir haben weder die Räume noch die Ehrenamtlichen [...]*. Ich habe das von den Kapazitäten her nicht gesehen [...]* Und da habe ich ihren Rat gesucht, und das war ein richtiger Kairos-Moment für mich, und sie hat mir die Sachen gesagt, die ich auch schon weiß, aber so dass ich sie gehört habe [...]* Und wenn die Power da ist bei einem einzigen, dann muss man das machen. Ich kann das nicht mehr ganz wiedergeben. Aber das hat mich sehr berührt. Dann hat auch bei mir noch einmal ausgelöst: Dann vertrauen wir auch darauf, dass es trägt. Und es trägt! [...]* Und es läuft bisher sehr entspannt. [...]* Ich bin froh, dass ich auf sie gehört habe.

44 I: Ja, wir sind ja oft eher so wie in dem Evangelium (von der Speisung der 5000) von gestern, wie Philippus und Simon Petrus und sagen: »Reicht nicht, was wir hier haben!« Und dann braucht es jemanden, der es Gott hinhält.

45 B: Ja genau, und dann erst einmal anfangen und darauf vertrauen, dass es mehr wird. Einfache, klare, sehr biblische Inhalte, die sie so vermittelt. [...]*

	I: Und offenbar sehr deutlich und klar in eine Richtung. Denn man kann, wenn man will, ja erst einmal alles aus der Bibel herauslesen.
46	B: Ja. Gerechtigkeit, die Bibel der Armen, der Ausgestoßenen, der Sünder. Es geht definitiv um soziale Gerechtigkeit. Es geht um die Erbauung des gebrochenen Menschen, die Aufrichtung. Erhebt eure Häupter, weil sich eure Erlösung naht.
47	I: [...] Da fällt mir noch eine Frage ein, das ist zu den Konfirmanden nach dieser Predigt. Hatten Sie den Eindruck, dass diese Konfirmanden von ihr erreicht worden sind? #00:25:19#
48	B: Das habe ich ganz bestimmt. Auch da ist sehr schwer zu trennen, was irgendwie alles auch die Inszenierung ist und was dann die Predigt selbst ist. Diese Konfirmation muss man sich unter anderem so vorstellen, auch die Titelmusik des Computerspiels wurde von einem Teamer von der Orgel gespielt. Die Kollegin selber ist auf eine Putzleiter, so eine dreitrittige Putzleiter gestiegen. Weil sie sagt, in der Konfirmation soll sich niemand vor ihr, vor ihr soll niemand knien. Die sollen sich aufrichten. Also sollen nicht knien. Schon diese Putzleiter ist bis heute Gesprächsthema in der Gemeinde, also die irgendwie auch bewundert und begeistert. Aber auch als Skurrilität einfach im kollektiven Gedächtnis haken kann. #00:26:17#
49	I: Ich habe das, glaube ich, noch nicht ganz verstanden. Sie wollte gerne, dass die Konfirmanden dann vor ihr stehen und deswegen ist sie auf die... #00:26:24#
50	B: Die Konfis haben vor ihr gestanden. Und weil sie nur 1,68 groß ist, ist sie dann auf ein Leiterchen gestiegen, damit sie ordentlich die Hände auflegen kann. Sonst hätten die Konfirmanden knien müssen. Das gehört mit dazu, glaube ich, aber ja, was für mich sehr eindrucksvoll war, ich habe dann ja die Konfirmandengruppe übernommen, die sie als Vorkonfirmanden dann auch vertreten hatte. Und da gab es zwei Konfirmandentaufen. Und es ergab sich irgendwie, dass ich an dem Wochenende dienstfrei hatte und sie vertreten hat. Und ich dann sagte: Ja, nee, das wird ja dann Frau Soundso machen. Da ging ein richtiges Raunen durch die Gruppe. Oh, oh, ja. Das machte schon den Eindruck, dass sie die Konfirmanden erreicht hat. #00:27:23#
51	I: Und sie bringt natürlich auch in die ganze Pfarrerschaft und in das ganze Bild von Kirche so eine andere Farbe. #00:27:31#
52	B: Absolut. Also ‚andere Farbe‘ ist glaube ich das Stichwort. #00:27:44#
53	* Diese Passagen wurden nach Übereinstimmung mit dem Interviewten in der Transskribierung ausgelassen, um die Persönlichkeitsrechte der in dieser Passage Genannten zu wahren.

7. D – S. – MENSCHENFISCHEN (S./Ki)

1 **I:** Was erinnern Sie von dieser Predigt? #0:00:04#

2	B Ich erinnere den ersten Satz: »Ich kenne einen, der macht.« Also ja, diesen Satz. Soll ich mehr von der Predigt erzählen? #0:00:20#
3	I Ja, ich fände es gut, wenn Sie sich vorstellen, dass Ihnen jemand gegenüber sitzt, der diese Predigt nicht kennt. #0:00:34#
4	B Ich erinnere mich, dass sie von einem Herrn Vogel gesprochen hat, einem Containerschiff-Kapitän, der jetzt quasi eine Hilfsorganisation gegründet hat und Flüchtlinge aus dem Mittelmeer rettet. #0:00:52#
5	I Und darauf bezog sich dieser erste Satz, ne? #0:00:55#
6	B Genau. #0:00:59#
7	I »Ich kenne einen...« - Wie ging dieser erste Satz noch einmal? #0:01:01#
8	B »Ich kenne einen, der macht.« Das erinnere ich. #0:01:05#
9	I A ja. #0:01:08#
10	B Das erinnere ich. Wie es genau danach weiterging, weiß ich nicht. #0:01:08#
11	I Das ist ok. #0:01:09#
12	B Dann erinnere ich mich, dass es um's Menschenfischen ging. Dann kam noch Navid Kermani mit seiner Trauerrede zum Tod des Cap Anamur Gründers. Genau, und dass es noch einen gibt, »der das macht«, nämlich Gott. Dann kommt die ganze Predigttextverknüpfung: Es geht um die Klugheit der Welt, genau, die einen aber im Moment im Stich lässt, und das ist um eine, ja, ja, was heißt, also Hilflosigkeit eben nicht, aber, dass der, »der es macht«, Hoffnung schenkt in einer doch hoffnungslosen Welt. Genau. Und am Ende kommt es dann noch einmal auf den Herrn Vogel zurück.
13	#0:02:01#
14	I Mmh. Ok. Können Sie noch etwas mehr zum Kontext sagen? Stellen Sie sich vor, der Kontext wird von denen nicht gewusst, die das Interview hinterher hören oder lesen (...). #0:03:11#
15	B Ja, ok. Der Kontext ja, das ist natürlich, also erst einmal der Predigttext für den Sonntag. Ah, der Kontext. Es geht darum, dass die europäische Flüchtlingspolitik gerade heiß diskutiert wird. Und dass Frau Merkel das für Deutschland entschieden hat, dass wir im letzten Sommer an den Grenzen unkontrolliert Flüchtlinge aufgenommen haben, weil sie in Not waren und wir sie in Deutschland in Übergangswohnheimen und Sammelunterkünften untergebracht haben, was also europäisch eher auf Ablehnung stößt, dass die Balkanroute zugemacht wird und jetzt wieder Flüchtlinge über's Mittelmeer kommen, aber dort oft in lebensgefährlichen Überfahrten in Seenot geraten auch oft und dass es einfach auch in diesem Land durch die AfD und andere Bewegungen auf große Ablehnung der Flüchtlingspolitik kommt und dass das Frau..., der Prediger Sorgen macht und auf ihre Ablehnung stößt und dass sie genauso Menschen wie Herrn Vogel möchte, der sich um die Menschen kümmert und sich

ihrer annimmt. Das wird auch noch einmal in einer Passage ihrer Predigt deutlich, als sie vom Freibadbesuch von ihrer Familie erzählt, wo auch Flüchtlingskinder ausgelassen spielen konnten, rutschen konnten, und dass sie sich das, was sie sich für ihre eigenen Kinder wünscht, auch genau für diese Kinder wünscht und nicht einsieht, warum man das denen nicht gönnen sollte. Ist es das, was sie meinen? #00:05:03#

16 I Ja, genau. Das meine ich. Vielen Dank! Gab es einen Spitzensatz, den Sie sich behalten haben. Sie haben ja schon gesagt, dass Sie sich den ersten Satz behalten haben... #00:05:12#

17 B Das ist er auch, mein Spitzensatz. Weil der, der zeigt Aktivität, für uns, ja genau, dass was in Bewegung ist. #00:05:29#

18 I Und das ist dann auch das Bild, was Ihnen haften geblieben ist?
#0:05:34#

19 B Ja. #0:05:35#

20 I Gab es für Sie einen neuen Gedanken? #0:05:38#

21 B Einen neuen Gedanken in welcher Hinsicht? #0:05:46#

22 I Ja, dass er für Sie neu war, dass Sie sagen: »Mensch, das habe ich noch nie so gedacht oder noch nie so zusammen gedacht.« #0:05:53#

23 B Interessant fand ich das mit dem »Menschenfischen«, dass es so wörtlich gedacht ist, aber das macht der Herr Vogel mit seiner Arbeit ja auch konkret. Und das dann verquickt mit dem übertragenen Menschenfischen, mit dem Jesus uns beauftragt hat. #0:06:20#

24 I Ja, das ist wirklich toll gemacht! #0:06:23#

25 B Das war so einer der neuen Gedanken. Ansonsten jetzt nicht neu, aber es war mal wieder erhellend, das zu hören, dass das Opfer am Kreuz die Offenbarung der absoluten Liebe ist. Obwohl interessant und neu ist dabei vielleicht, auf jeden Fall die Akzentsetzung, dass auch Gott einer ist, »der es macht«, obwohl Jesus am Kreuz eigentlich als absolut machtlos ja immer verstanden wird und Hilflosigkeit symbolisiert, und genau dass eben gerade nichts mehr gemacht werden kann. Und dass in dieser Situation des Nicht-Machens Gott eigentlich etwas was macht. #0:07:19#

26 I Hat sie das aufgelöst, was das »Machen« dann ist? #0:07:21#

27 B Na ja, dass er sich vollkommen hingibt in der Liebe. #0:07:25#

28 I Was war für Sie der prophetische Moment? (...) #0:07:31#

29 B Es war fast durchgehend eine prophetische Predigt. #0:08:27#

30 I Ich könnte jetzt etwas dazu sagen, was ich für prophetisch halte, aber ich denke, kurz gesagt, dass die Rezipienten, die Hörerinnen und Hörer da ein Wort mitzureden haben. #0:08:48#

31 B Es steckte alles drin: Das aktuelle politische Thema der Flüchtlinge, dazu Stellung zu beziehen, ehm, das Benennen der Missstände, das ist eindeutig da, wenn es um die Flüchtlingspolitik geht, die abgelehnt wird, also durch Österreich, oder in England, das sich aus Europa zurückziehen will, das ist jetzt speziell genannt, dann das hoffnungsmachende

Moment, das es Menschen gibt wie Herrn Vogel und Cap Anamur und ähnliches, genau, und ich glaube, das sagt Navid Kermani, aber dass die Predigerin auch noch mal, dass sie sich das Mitleid nicht abgewöhnen will, sondern weiter mitleiden will, genau. Und ich glaube auch, dass sie so sehr klar Stellung bezieht, auf jeden Fall die Diskussion anregt. Das kann ja auch auf Ablehnung stoßen. #0:10:00#

32 **I** Können Sie etwas dazu sagen, wie die Gemeinde reagiert hat? Konnte man das während des Gottesdienstes schon sehen oder nach dem Gottesdienst? #0:10:15#

33 **B** Ne, ist mir jetzt nicht aufgefallen? #0:10:17#

34 **I** Haben Sie hinterher noch mit Leuten gesprochen über die Predigt? #0:10:22#

35 **B** Nicht mit Leuten, die im Gottesdienst waren. #0:10:26#

36 **I** Und darf ich mal fragen, mit wem Sie noch gesprochen haben und worüber Sie gesprochen haben? #00:10:33#

37 **B** Also im Bekannten- und Familienkreis habe ich darüber gesprochen. Und was ich da gesprochen habe, war, dass ich die Klarheit der Position der Predigerin gut fand, dass ich Gänsehaut bekommen habe, dass es mich sehr berührt und beschäftigt hat, und dass es sehr gut irgendwie von mir aufgenommen wurde, weil mich das Thema Flüchtlinge und wie damit umgegangen wird, und dem Mitleid und dem Mitleiden selber sehr bewegt, und ich das auch schon im Vorhinein, in der Beschäftigung mit dem Predigttext, das mir das dabei auch schon eingefallen ist. #00:11:13#

38 **I** Wenn Sie das so mit sich mittragen, würden Sie sagen, dass sich bei Ihnen auch eine Veränderung zeigt? Haben Sie sich etwas vorgenommen z.B.? #00:11:25#

39 **B** Vorgenommen: Zum einen, gut zu sehen, dass es auch anderen so geht. Dass man nicht irgendwie einfach nur ein naiver oder dass man nicht alleine mit vielleicht naiven Positionen da steht, sondern dass es anderen genauso so geht, und eigentlich bestärkt dadrin, zum einen nicht wegzusehen sondern weiter daran zu denken und dieses Elend zu benennen und darüber zu reden, und aber auch die Hoffnung noch mal deutlich gemacht, weil noch mal aufgezeigt wurde, dass es Leute gibt, die »es machen« und sich drum kümmern. #00:12:09#

40 **I** Gab es in der Liturgie Dinge, die das aufgenommen haben? Wie war das Zusammenspiel von Predigt und Gottesdienst? #00:12:23#

41 **B** Es wurde auf jeden Fall in den Fürbitten aufgenommen. Daran erinnere ich. Mit den Eingangsgebeten bin ich mir nicht mehr so sicher, weil die Predigt erst danach kam. Das kann ich jetzt nicht so genau sagen, aber auf jeden Fall in den Fürbitten. #00:12:44#

42 **I** Lieder, Musik, irgendwas? #00:12:47#

- 43 **B** Es hat ein Chor dort gesungen. Deshalb kann ich mich an die Gemeindelieder auch nicht mehr so erinnern. Doch, ich erinnere mich: Da war ein Lied: »Da wohnt ein Sehnen tief in uns. There is a longing in our heart.« Und das nimmt natürlich die Thematik total auf. #00:13:20#
- 44 **I** Wie hat die Predigerin die Predigt vorgetragen? Ist Ihnen etwas aufgefallen? #00:13:30#
- 45 **B** Sehr klar, sehr unaufgeregt. Sie war jetzt nicht wahnsinnig emotional, negativ könnte man sagen theatralisch, das alles gar nicht. Trotzdem merkte man, dass sie davon bewegt ist, aber in einer eher zurückgenommenen Art. #00:14:00#
- 46 **I** War das eher angenehm oder? #00:14:04#
- 47 **B** Ich fand das sehr angenehm. Weil das einen nicht überfordert mit den Emotionen der Predigerin auf der Kanzel selbst. Man hatte Raum für sich selbst. #00:14:15#
- 48 **I** Warum denken Sie, haben Sie diese Predigt behalten? #00:14:21#
- 49 **B** Weil sie mich berührt hat, und angesprochen hat in vielen Themen, die mich selber bewegen und in der ich mich gut wiederfinden konnte. #00:14:32#
- 50 **I** Wenn Sie sagen, das hat sie berührt, was würden Sie als emotional stärksten Punkt der Predigt ansehen? #00:14:41#
- 51 **B** Das von Herrn Vogel. Und die Passagen mit den Kindern. Also dass sie beschreibt, was sie dort sieht, was die Flüchtlingskinder so machen, und das fand ich sehr einprägend, dass sie das, was sie sich für ihre eigenen Kinder wünscht, und was sie ja auch machen, sich fragt, warum sie das den Flüchtlingskindern nicht gönnen soll. Und sie tut es und wünscht es sich auch für die Flüchtlingskinder. Und das fand ich auch sehr emotional ansprechend. #00:15:13#
- 52 **I** Ja, vielleicht auch gerade in dieser Selbstverständlichkeit, ne? #00:15:20#
- 53 **B** Dass es nicht Flüchtlingskinder sind, sondern einfach nur Kinder. Die Zuschreibung ›Flüchtlinge‹, die sie stigmatisiert, was sie überhaupt nicht sind, sondern sie sind Kinder, wie sie auch bei uns rumlaufen und wie man sie selber hat. Und dass das noch einmal eine besondere Nähe eigentlich zu den Flüchtlingskindern bringt. #00:15:42#
- 54 **I** Dann sage ich Dankeschön für das Interview. #00:15:59#

8. D – T. – BINDUNG VERSUS FREIHEIT. REFORMATIONSTAG (T./Ki)

- 1 **I** (...) Dann erzähl mir mal von der Predigt, Tobias! #0:00:23#
- 2 **B** Also, sie wurde gehalten, das weiß ich noch genau, am Reformationsfest 2014, und sie war gar nicht so auf die Lesungen bezogen im

Gottesdienst und war mehr auf den Anlass und den Kasus bezogen. Es ging um Reformation und Kirche, und was mit unserer Gesellschaft los wäre, wenn es uns nicht mehr geben würde, also ja. Also ich habe sie als prophetisch empfunden. #0:00:55#

I Was erinnerst Du denn noch von der Predigt? #0:00:59#

B Ich erinnere mich an vieles. Da gab's am Anfang eine Story von einer Kindergärtnerin, die angestellt werden sollte. Also die war nicht getauft und gehörte zu keiner Konfession, und die hat dann gesagt, dass sie nichts vermisst hat ... Ich kann mich noch an »socialfreezing« erinnern, davon hatte ich vorher noch nie etwas gehört. Und ich kann mich noch daran erinnern, dass es auch darum ging, Opfer zu bringen, und an der kleinen Zahl nicht verzweifeln soll. Und wenn jemand sagt: »Ich habe nichts vermisst«, dann sollen wir sagen: »Aber wir haben dich vermisst.« Das kann ich noch zu der Predigt sagen. #0:02:00#

I Gab es einen Spitzensatz in der Predigt, der Dir hängengeblieben ist? #0:02:07#

B Da wurde von einer Frau erzählt, die aus der Kirche ausgetreten ist, und die hat gesagt, dass sie ihrer evangelischen Kirche schon oft eine Chance gegeben hat, aber immer wenn sie aus der Kirche rausgegangen ist, hat sie sich noch schlechter gefühlt. Das ist hängengeblieben. #0:02:36#

I Und der Spitzensatz war... #0:00:23#

B Gottesdienst als Depressionsverstärker. #0:02:44#

I Das ist ja schon ein harter Satz. In prophetischen Kategorien gesprochen, war das die harte Wahrheit, ne? #0:02:53#

I Ja, daran kann ich mich noch erinnern. #0:02:59#

I Kannst Du noch ein bisschen was zu dem Kontext sagen? Du hast ja eben schon gesagt: Reformationstag 2014? Was war für eine Gemeinde? War da rundherum noch etwas los? #0:03:14#

B Ja, das war hier im Stadtteil Bad Godesberg, ein zentraler Gottesdienst aller Gemeinden. Also wir feiern hier in Godesberg immer zusammen, und der Prediger rotiert dann immer, immer ein anderer aus der jeweiligen Gemeinde, die gerade dran ist. #0:03:34#

I Kanntest Du den Pfarrer? War er ein Kollege von Dir? #0:03:40#

B Nein, nein, ich bin kein Pfarrer. #0:03:42#

I War er Dir schon mal vorher aufgefallen? #0:03:50#

B Das ist mein Gemeindepfarrer und mein Lebensgefährte. Ich bin praktisch die Pfarrfrau. #0:04:05#

I Ah. Was hat Dich emotional angerührt? Offenbar war da ja was. #0:04:13#

B Ja, aber ich habe sie genommen, weil sie andere Menschen so berührt hat. Aber mich auch. Ich finde, sie ist eine seiner besten, die so in die prophetische Richtung geht. Was hat mich berührt? #0:04:35#

- 19 I Sonst merkt man sich die Predigt ja vermutlich nicht, wenn sie nicht berührt hat. #0:04:40#
- 20 B Ja, mich hat berührt, dass es mal nicht um so ein Gejammer ging, sondern dass es ... Ich habe es so wie eine ›Ruck‹-Rede empfunden. #0:04:53#
- 21 I Kannst Du das noch mal genauer beschreiben? Also unter Ruckrede würde ich jetzt verstehen, dass es klare Worte waren. #0:05:07#
- 22 B Ja, es waren klare Worte. #0:05:11#
- 23 I Worüber? Über den Zustand der Kirche und der Gesellschaft? #0:05:15#
- 24 B Also da ging es auch um die Beliebigkeit der evangelischen Kirche und ihre Selbstsäkularisierung, das war so die Kritik, aber auch so Ausflüge, was die Gesellschaft vermissen würde, wenn es uns nicht mehr gäbe. #0:05:40#
- 25 I Kam das eher zum Schluss, was die Gesellschaft vermissen würde. Oder wie war die Predigt aufgebaut? #0:05:45#
- 26 B Das ist jetzt schwer zu sagen. #0:05:54#
- 27 I Das ist nicht schlimm, wenn Du das nicht weißt. Du erinnerst jedenfalls beides: Dass der Gesellschaft etwas fehlen würden, wenn es uns nicht mehr gäbe, und gleichzeitig aber: Der Zustand der Kirche ist ernst. #0:06:15#
- 28 B Ja. #0:06:16#
- 29 I Gab es etwas Neues in der Predigt. Wo Du aufgemerkt hast? #0:06:26#
- 30 B Ja. Ich habe ja immer, wenn ich an Luther denke oder an das Evangelischsein denke, die Freiheit eines Christenmenschen im Kopf. Aber da in der Predigt ging es irgendwie auch darum, wenn Freiheit der einzige Wert ist, dass das auch einsam machen kann. Und dass die *Bindung* an Gott wirklich frei macht. Das habe ich auch noch im Kopf.
- 31 Das war etwas Neues für mich. Ich habe sonst immer nur »Freiheit!«, »Freiheit!« »Freiheit!« im Kopf gehabt. #0:07:14#
- 32 I Wie geht es Dir mit solchen Herausforderungen? Mit den unangenehmen Wahrheiten? #0:07:30#
- 33 B Ich weiß nur, dass ich die Predigt im Vorfeld gelesen habe, bevor er sie gehalten hat, und ich habe ihm immer wieder gesagt: »Die kannst Du so nicht halten!« #0:07:37#
- 34 I Interessant. #0:07:40#
- 35 B Das ist zu stramm. Die denken, Du bist ein konservativer Sack. Es war mir ehrlich gesagt, zu stramm, dass das Freiheitliche, was uns doch ausmacht, so in die negative Ecke gestellt wird. Aber dann beim Hören habe ich dann doch gedacht: Ja, das ist dann doch eine Wahrheit, die weh tut. Weil wenn wir immer nur von der Freiheit reden, dann nehmen sich die Leute auch die Freiheit und kommen nicht mehr oder teilen unsere Werte nicht mehr, oder wir sind ihnen egal. #0:08:17#

- 36 **I** Ja, wenn keine Verbindlichkeit mehr da ist, zerfällt auch die Gemeinschaft ... Nochmal zu dieser Herausforderung, und dass das weh tut. War es dann hinterher für Dich o.k.? #0:08:36#
- 37 **B** Hinter war es o.k., aber es wurde auch hinterher heftig diskutiert. #0:08:42#
- 38 **I** Das wäre meine nächste Frage gewesen. Und wie kann ich mir das vorstellen, dass Ihr diskutiert habt? #0:08:52#
- 39 **B** Das ging dann gleich nach dem Gottesdienst los. Da gibt es immer einen kleinen Umtrunk, und alle Gemeinden feiern miteinander, und da ging es dann schon heftig her. #0:09:05#
- 40 **I** Kannst Du erzählen, was daran heftig war? #0:09:11#
- 41 **B** Ja, dass diese Freiheit eines Christenmenschen nicht nur unsere größte Stärke, sondern auch unsere größte Schwäche ist. Vielleicht ist ja auch immer die größte Stärke gleichzeitig die größte Schwäche. Jetzt auf die Konfession gesehen. Und das hat viele verunsichert, und die konnten und wollten das nicht gerne hören. #0:09:38#
- 42 **I** Das waren also kritische Stimmen, die nicht damit einverstanden waren. Oder gab es auch Zustimmung? #0:09:44#
- 43 **B** Ja, doch es gab auch Zustimmung. Und es gibt natürlich auch Menschen, die sagen: »Es ist alles zu beliebig in der Kirche«. Ja. #0:09:55#
- 44 **I** Haben sich die Leute hinterher gestritten? #0:10:01#
- 45 **B** Gestritten nicht, aber diskutiert. #0:10:03#
- 46 **I** Gab es Schlussfolgerungen aus der Diskussion? #0:10:10#
- 47 **B** Mmh. Ja, ich glaube, die Menschen brauchen ja dann immer so ein Schubladendenken.
- 48 Ja, ich glaube, dass sie seitdem mehr über ihn denken, dass er ein konservativ-frommer ist. ... (Lachen) Für mich passt die Schublade nicht. #0:10:39#
- 49 **I** Ich habe ja bei den Propheten gelernt, dass sie immerzu Bilder zerschlagen. Das, was Du erzählst, erinnert mich jetzt daran. #0:11:27#
- 50 **B** Ja, da wurde etwas zerschlagen. Sonst war das immer der junge, moderne Pfarrer, schwul, liberal, macht alles mit, und dann kommt so eine Predigt. Das war schon, glaube ich, so wie ein Vorschlaghammer vor den Kopf. #0:11:48#
- 51 **I** Aber das kann ja auch heilsam sein, nicht in eine Schublade hineinzugehen. #0:11:55#
- 52 **B** Ja, aber das provoziert, ruft heraus, regt zur Diskussion an und zum Weiterdenken. Und das hat die Predigt definitiv gemacht. #0:12:02#
- 53 **I** Wenn wir jetzt mal davon ausgehen, dass das eine prophetische Predigt war: Was war für Dich der prophetische Moment? #0:12:14#
- 54 **B** Der prophetische Moment... Das ist eine gute Frage... Dass mir in der Predigt klar wurde, diese zwei Pole Freiheit versus Heimat haben, geborgen sein, das ist mir da deutlich geworden, die ja wirklich ein bisschen

schwierig sind, und wenn man nur das eine oder das andere hat, ob man sich damit wohl ganz ›ganz‹ fühlt. Das war so ein Moment in mir, wo mir das für mich selber klar geworden ist. #0:13:32#

55 **I** Gab es einen Anstoß zu einer Aktion hinterher? Oder hattest Du den Eindruck: Außer dass sich das Bild Deines Partners geändert hat für die Gemeinde, hat sich eigentlich nichts verändert? #0:13:57#

56 **B** Er hat viele e-Mails bekommen hinterher, und es gab noch weitere Diskussionen danach. Aber sonst, dass sich etwas verändert hat, weiß ich nicht. Ich kann nur sagen, dass wir seitdem hier mehr Menschen haben, die hier zum Gottesdienst kommen aus anderen Gemeinden. Da haben ihn wohl viele zum ersten Mal erlebt, und die kommen jetzt immer hierhin. Das geht bis zu Umgemeindungen. #0:14:34#

57 **I** Und was stand in den e-Mails? #0:13:40#

58 **B** Die krasseste e-Mail, die jemand geschrieben hat, war: »Hätten Sie die Predigt im Kreml gehalten, Putin hätte Ihnen applaudiert.« #0:13:50#

59 **I** Aha. Das war eine krasse Ablehnung. (...) Erinnerst Du Dich noch an die Einbindung der Predigt in den Gottesdienst? #0:15:20#

60 **B** Es war ein klassischer Reformationsgottesdienst, mit Psalm 46, der gehört ja wohl immer dazu, und ›Eine feste Burg ist unser Gott‹, ›Nun freut euch liebe Christen gemein‹ mit Chor und Bläserensemble. Das war alles ziemlich klassisch. Und die Predigt hat so gewirkt wie ein Fremdkörper für viele. Weil man da halt anderes erwartet. Da gibt es ja immer viel konfessionelle Selbstbeweihräucherung zum Reformationstag. Und dann jetzt so etwas zu hören, war, ja... #0:16:08#

61 **I** Das hat die Erwartungen gebrochen. #0:16:13#

62 **B** Das war wie ein Fremdkörper im Gottesdienst, nein, nicht wie ein Fremdkörper, eher wie eine Unterbrechung... So würde ich das jetzt beschreiben. #0:16:31#

63 **I** Das war's auch schon, was ich fragen wollte. (...) Vielen herzlichen Dank!