

Lieder Zum Kirchentag 1977

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schon seit dem ende der 1950er jahre experimentierten vertreter von pop und kirchenmusik in der bundesrepublik mit der verbindung von popmusikalischen stilen und geistlichen inhalten die folge waren nicht nur andauernde mitunter sehr polemisch geführte debatten über das daraus entstandene neue geistliche lied sondern auch wachsende aktorsgruppen die dessen entwicklung vorantrieben und es mit der entwicklung neuer gottesdienstformen verbanden insbesondere nutzten diese gruppen den kirchentag als experimentierfeld für ihre versuche sowie als multiplikationsforum katharina herrmann fokussiert in dieser mentalitätsgeschichtlichen studie inwiefern die kirchenmusikalischen wie liturgischen neuaufbrüche mit dem wunsch der akteure verbunden waren eine spezifische form gelebter christlicher frommigkeit zu popularisieren die unmittelbar mit sozialem engagement in

der welt verbunden ist

includes entries for maps and atlases

kirchentage begeistern seit über 70 jahren viele menschen zunächst für ganz deutschland konzipiert entwickelte sich die bewegung nach 1961 in zwei verschiedene richtungen da durch die abschottung des sed staates gesamtdeutsche treffen unmöglich wurden besann man sich in der ddr auf die tradition der landeskirchentage an ihrem beispiel lassen sich die schwierigen bedingungen aufzeigen unter denen die kirche in der ddr existierte diese studie untersucht die gestaltung der ddr kirchentage im kontext zweier unterschiedlicher landeskirchen in einer zeit die gleichermaßen von neuen freiheiten und andauernden repressionen gekennzeichnet war

culture from the slums explores the history of punk rock in east and west germany during the 1970s and 1980s these decades witnessed an explosion of alternative culture across divided germany and punk was a critical constituent of this movement for young germans at the time punk appealed to those gravitating towards cultural experimentation rooted in notions of authenticity endeavors considered to be more real and genuine adopting musical subculture from abroad and rearticulating the genre locally punk gave individuals uncomfortable with their societies the opportunity to create alternative worlds examining how youths mobilized music to build alternative communities and identities during the cold war culture from the slums details how punk became the site of historical change during this era in the west concerning national identity commercialism and politicization while in the east over repression resistance and collaboration but on either side of the iron curtain punks struggles for individuality and independence forced their societies to come to terms with their political social and aesthetic challenges confrontations which pluralized both states a surprising similarity connecting democratic capitalist west germany with socialist authoritarian east germany in this manner culture from the slums suggests that the ideas practices and communities which youths called into being transformed both german societies along more diverse and ultimately democratic lines using a wealth of previously untapped archival documentation this study reorients german and european history during this period by integrating alternative culture and music subculture into broader narratives of postwar inquiry and explains how punk rock shaped divided germany in the 1970s and 1980s

includes entries for maps and atlases

this study focuses on the portraits of jesus found in the four gospels it looks at the way each gospel writer presents events and teachings and at the picture of

jesus that emerges in each of the gospels

traces changes of attitude toward judaism and the holocaust in the east german protestant church in the immediate postwar years the church of both germanies still united at best expressed contrition for the passivity of its individual members in the face of nazi persecutions and continued to assert the need to bring jews to christ only gradually beginning in the 1960s did the east german church come to acknowledge the guilt of the church as a body and of its theology and to view the jewish people as older brother and partner declarations of church organs did not however always translate into teaching and preaching which often clung to old anti jewish doctrines when the teaching was enlightened it was a source of knowledge for young germans about jews judaism and the holocaust subjects ignored in the state schools interest was aroused also by commemoration of the anniversary of the kristallnacht pogrom in 1978 and especially in 1988 individuals began to form groups for contact with jews to promote the erection of holocaust memorials outside churches and to tend jewish cemeteries

die zeit zwischen 1945 und 1989 ist bestimmt durch verschiedene phasen des kalten krieges der ost west konflikt nahm einfluß auf alle gesellschaftlichen subkulturen auch auf die kirchen andererseits bemühten sich die christlichen kirchen in dem genannten zeitraum um eine stärkere einigung der christenheit über die nationalen grenzen und den eisernen vorhang hinweg die beiden einflußreichsten internationalen kirchenorganisationen waren der Ökumenische rat der kirchen in genf Örk und die prager christliche friedenskonferenz cfk der Örk wäre ohne das ökumenische und finanzielle engagement des liberalen national council of the churches of christ in amerika ncc und der evangelischen kirche in deutschland ekd nicht denkbar gewesen die prager christliche friedenskonferenz wurde von der sowjetunion und weiteren ostblockstaaten finanziell unterstützt und ideologisch beeinflußt das buch beschreibt den allmählichen wandel der kräfteverhältnisse in der ökumenischen bewegung während die usa aufgrund ihrer wirtschaftlichen und ethischen Überlegenheit dem Örk in den 50er jahren politisch näher standen z b im korea krieg konnte in den 60er jahren die udssr mit hilfe der russisch orthodoxen kirche und der christlichen friedenskonferenz das blatt nach und nach zu ihren gunsten wenden dazu trugen maßgeblich auch die kirchen in der dritten welt bei die in der westlichen vormacht das imperialistische unterdrückungssystem par excellence sahen und den westlichen werten einer demokratischen gesellschaft vor dem hintergrund von hunger rassischer und sozialer benachteiligung durchaus keinen höheren stellenwert zubilligten als den realsozialistischen staaten des ostblocks der vorwurf an die usa und andere westliche industriestaaten ging dahin daß sie ihre hehren ideale nicht einlösten sondern die ärmeren völker ausbeuteten es gelang den vereinigten staaten immer weniger ihren lebensstil als genuin christlich und in diesem sinne vorbildlich herauszustellen mit dem vietnam krieg verloren die usa vollends ihren ethischen führungsanspruch umgekehrt näherten sich die ökumenischen strömungen auf nationaler und

internationaler ebene immer mehr den ökonomischen und menschenrechtlichen forderungen der realsozialistischen staaten an teile der westlichen kirchen bildeten so eine art innere widerstandsfront gegen den westlich kapitalistischen lebensstil in ihrem eigenen land diese innen wie außenpolitische dynamik bildete im raum der nationalen kirchenräte wie der ökumenischen organisationen einen brennpunkt der auseinandersetzungen im zusammenhang mit dem sogenannten antirassismusprogramm des Ökumenischen rates der kirchen prallten auch konservative und progressive kräfte innerhalb der einzelnen kirchen aufeinander die konflikte drohten in kirchenspaltungen zu enden und führten besonders in den usa zu dramatischen mitgliederverlusten in den liberalen mainline kirchen nicht der afghanistan krieg sondern erst der ökonomische und politische zusammenbruch des ostblocks führte zu einer entzauberung des communistic gospel und leitete eine schwere krise des Ökumenischen rates der kirchen ein die 1998 bei der Örk vollversammlung in harare ihren vorläufigen höhepunkt erreichte

bde 16 18 21 and 28 each contain section verlagsveränderungen im deutschen buchhandel

die autorin dr dagmar pöpping schildert hier die lebensgeschichten von helmut und erika reihlen er ingenieur und direktor des din und präsies der berlin brandenburgischen synode sie zahnärztin medizinaldirektorin und präsidentin des deutschen evangelischen kirchentages geprägt von einer kindheit im krieg und von bürgerlich protestantischen werten trugen sie seit den 50er jahren als gesellschaftlich engagierte christen ihren teil zur festigung rechtsstaatlicher lebensverhältnisse in der bundesrepublik bei familiär verwurzelt in ost und west war die deutsche einheit für sie gelebte praxis als repräsentanten der 45er generation stehen sie für den aufbruch des bürgertums in die erste stabile demokratie auf deutschem boden besonders lesenswert

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