REMEMBERING THE PAST – LIVING THE FUTURE
LUTHERAN TRADITION IN TRANSITION

8–10/10 2013 UPPSALA

Call for Paper

The conference REMEMBERING THE PAST – LIVING THE FUTURE offers a forum for sharing recent research on the role of Reformation theologies, especially Lutheran theology and faith in the world of today. The conference is hosted by Church of Sweden Research Unit, and the Department of Theology at Uppsala University.

With the Reformation Jubilee in 2017 in mind, there is a need for a critical evaluation of the Lutheran tradition, which has been of immense importance not just within the Churches but also for society and culture in general. Reformation theological traditions have in various ways influenced our attitudes to work, the economy, the state, education, and health care. How are these traditions to be evaluated, and what can be learned from the perspective of a late modern and multi-cultural society?

Today, Lutheran tradition seems to be undergoing major changes. It is being interpreted differently in different cultural and social contexts and it is hard to determine what a Lutheran identity stands for in a global world. Lutheran theological tradition needs to establish its position not only in relation to other Reformation theological traditions, Roman Catholic and Orthodox traditions, but also in dialogue with other religions such as Islam and Judaism. What would be a reasonable interpretation of the Lutheran tradition in today’s post-Christian society? And what would be a valid interpretation of the role of the Bible, the doctrine of reconciliation and political ethics?
You are hereby invited to submit papers on any of the following eight themes:

1. Lutheran Theology and Ethics in a Post-Christian Society
Theological and ethical positions in Martin Luther’s thought have been developed in various ways in recent Lutheran tradition. This tradition contains a variety of interpretations and is by no means uniform. What would a fruitful formation of Lutheran theology and ethics look like in today’s post-Christian and multi-cultural society? Is it possible to formulate a Lutheran theology and ethics of today?

2. The Bible in Lutheran Tradition
The idea of sola scriptura has given the Bible a strong position in Lutheran tradition. However, the methodological and theoretical perspectives of today’s biblical scholars differ from Luther’s. This is evident in the exegetical critique of, for example, the dominant interpretation of Pauline texts in Lutheran theology. What are the theological implications of this critique of the Lutheran Paul? And what should be the role of the Bible as a source for theological reflection today?

3. Lutheran Identity in a Global World
The formation of Lutheran identity in Northern Europe, where folk churches have had a close relation with the state, is different from, for example, Latin America, Africa, and Asia. New challenges are constantly facing Lutheran churches around the world. What does it mean to be Lutheran today and in what way can Lutheran theology be a constructive voice in a complex world? How may multiple identities be both a challenge and a resource for Lutherans globally?

4. Reformation as a Model for Interpretation of the Present
What we now call the Reformation comprises a large number of disparate narratives, constantly reinterpreted for different purposes. In keeping with present-day demands and challenges, these stories can be used to justify beliefs, attitudes, behavior patterns, power, and communities. This theme’s basic issues are how the history of the Reformation has been used and how it is being constantly transformed. This includes questions about how the Middle Ages have been constructed as an antithesis to the modern era that began with the Reformation.
5. Lutheran Theology and Politics
Lutheran Churches have often been uncritical of those in power and often closely allied with the state. Does this apply to all Reformation theologies? A post-secular society poses new, challenging questions about the relationships between church, theology and politics. How can Reformation theology respond? Could churches rooted in the Reformation be a part of the return of religion in the public sphere? Is it possible to develop a Lutheran theology, which does not support existing political power?

6. Atonement, Reconciliation and Forgiveness
The doctrine of justification has been interpreted in various ways in Lutheran theology. These interpretations are related to different understandings of atonement, reconciliation and the role of the death of Jesus on the Cross. How can reconciliation between God and human beings be expressed and understood today? Does justification by grace alone presuppose a view of human beings that is too pessimistic to be meaningful today?

7. Lutheran Tradition and Tolerance
In Europe, nation and state have been closely interrelated since the Peace of Westphalia in 1648, which confirmed the principle from the Peace of Augsburg in 1555: *cuius regio, eius religio*. The prince's religion was to decide which faith and therefore which jurisprudence citizens were to adhere to. Today we live in multicultural societies. The history of the Reformation includes a complexity of relations to Catholicism, Judaism, and Islam, from open controversy to dialogue and understanding. How can the relationship to Catholicism, Judaism and Islam be described historically or today?

8. Lutheran Tradition and Gender
Gender and Reformation has been a subject of interest to historical scholars and theologians. Various versions of feminism have an interest in analyzing the Reformation and its theologies in relation to gender. Does, for example, Lutheran theology mainly affirm traditional roles or not? What could be liberating aspects of Lutheran theology in relation to gender and politics today? What is the relationship between theology and anthropology?

Keynote Speakers:
Kirsi Stjerna, Associate Professor at the Lutheran Theological Seminary at Gettysburg, USA, on *Women, Spirituality and Lutheran Theology*; Christoph Schwöbel, Professor at Tübingen University, Germany, on *Lutheran Identity in a Multi-Cultural Society*; and Vitor Westhelle, Professor at the Lutheran School of Theology at Chicago, on *The Luther Planet: Challenges and Promises for and from Lutheran Global Identity between Politics and Economy.*
You are welcome to participate with a paper!

As a researcher, you are invited to take an active part in *Remembering the Past – Living the Future. Lutheran Tradition in Transition*, by presenting a paper. Contributing researchers are allocated 20 minutes for their presentation. If you wish to contribute with a paper, your proposal should include the following:

- the title of your contribution,
- your full name, academic position, and full postal and email addresses,
- abstract (max. 250 words),
- a list of about 5 to 10 keywords,
- a brief CV, maximum five lines.

Accepted papers are to be submitted in full text (maximum 2,500 words) before the conference. Your paper will be made available in advance to registered participants in a password-protected area of our website so that participants can choose and prepare the sessions they wish to attend. Thus we ask for your permission to make your paper available to participants via a password-protected section on our website.

Your outline must be have been sent by e-mail to goran.gunner@svenskakyrkan.se by March 15, 2013.

See also:
www.svenskakyrkan.se/forskning
www.teol.uu.se/forskning/aktuella_forskningsprojekt/luthersk_teologi_och_etik/