

Towards a recognition of the ‘Jewish Church’ *Messianic Jewish Movement and Christianity in dialogue*

Evert Van de Poll

Article report of the International Symposium, *Jesus – also the Messiah for Israel? Messianic-Jewish Movement and Christianity in dialogue*, 11-13 July 2022, University of Vienna
Organised by TJC2 (Towards- Towards a Second Jerusalem Council) and the Theological Faculty of the University of Vienna, under the auspices of Cardinal Christoph Schönborn, Archbishop of Vienna.

The international symposium that took place in Vienna from 11 to 13 July 2022 could be called a unique event. Over eighty participants from the USA, Israel and numerous European countries had gathered in one of the lecture halls of the stately and renowned University of Vienna to reflect on the relationship between the Messianic Jewish movement and the Christian churches. They represented a range of faith traditions (Messianic Jewish, Catholic, Orthodox, Lutheran, Reformed, Evangelical, Charismatic) and diverse theological backgrounds.

There have been a number of meetings in recent decades between Messianic Jewish leaders and representatives of Christian churches, for example, but certainly not only, in the context of the movement TJC2 (Towards a Second Jerusalem Council). But never before has there been such a broad representation as now in Vienna, not only from church circles but also from the academic theological world, and all under the official patronage of Cardinal Christoph Schönborn, Archbishop of Vienna.

Now, I myself am quite used to colloquia and seminars over the years, but in retrospect I am still amazed at the pace, organisation, multiplicity and diversity of topics of this symposium: 25 lectures of a solid scientific level by top theologians, in pairs where one speaker reacted to the other, plus of course the question rounds and some plenary discussions, all condensed into more than two days. And then there was the heart-warming reception in the Archbishop's Palace, where the Cardinal surprised those present with an extremely fascinating retrospective on the role of the Church in Austria during the Shoah. No time in between to see anything of beautiful Vienna. Whoever wanted to do that had to do it before or after. We never got further than the restaurant on the other side of the university!

(See the programme as an appendix to this article.)

The heart of the matter - for Messianic Jews

What was the essence of this series of studies? What was at stake? I asked that question not only to myself but also during a plenary discussion, if only to get things clear. The answer is not the same for Jewish or Gentile believers in Jesus Messiah/Christ.

The former want to be the continuation of the Jewish early church. Their Jewish identity is not only essential but also existential. That is why they call themselves "Messianic" and not "Christian". Even though the two terms have the same etymological meaning - Christian comes from the Greek *christianos* meaning follower of Christ, and Christ is simply the Greek translation of the Hebrew Messiah - they have very different associations, especially in the Jewish world. They develop a consciously Jewish articulation of faith in Jesus Messiah - though Jesus-believing Jews are far from agreeing among themselves as to exactly how this should be done, and to what extent they should observe the commandments of Torah. Those who emphasise Torah observance sometimes speak of a movement alongside the other movements within Judaism, known simply as "Messianic Judaism").

Identity

Jesus believing Jews also have different views on whether they wish to live out and shape their Jewish identity within the existing churches, or whether this should be expressed in separate Messianic congregations. Only ten per cent of them choose the second option, the well-known English theologian Richard Harvey told the symposium audience, about 15,000 out of some 15,000 Messianic Jews worldwide - that is about one per cent of the total Jewish world population (over 15 million). He arrived at these figures on the basis of the latest available statistical data. His estimate was deliberately on the low side, to put into perspective the often-exaggerated numbers one sometimes hears mentioned.

He also took the halachic, orthodox Jewish criterion of being a Jew as his starting point: being born of a Jewish mother or being a recognised convert to Judaism. If one assumes the broader criteria of the Law of Return of the State of Israel (at least one Jewish grandparent), there are many more. Harvey estimates that there are approximately 715,000 'believers with Jewish background' in total, which is almost 3% of the world's Jewish population according to these broad criteria (estimated at over 24 million). By far the majority are in existing Christian churches, the number of Jewish members of Messianic congregations hovers around 15,000 in Harvey's statistics.

For Jesus-believing Jews, Jewish identity is also theologically significant. Since the Eternal's covenant with Israel is still valid and this people has and will have a role in God's plan, its survival is not only an existential but also a theological necessity, even for those who believe in Jesus as the Messiah. That is why they believe that the Jewish believers should not be subsumed into the gentile believing masses. This is why they value their own ethnic and cultural-religious identity alongside that of the believers from the nations. The Messianic Jews are concerned that the Churches should recognise this, namely that the body of Christ/Messiah is a twofold entity of the Church of the Jews (*ecclesia ex circumcision*) and the Church of the nations (*ecclesia ex gentibus*). Seen in this way, the one is not complete without the other. They are both one in Christ, but that unity presupposes each one's own identity - Ephesians 2. The word one used in this text translates the Hebrew word 'one' (*echad*) which does not mean uniformity or singularity, but a connection, or say a covenant, of two separate magnitudes.

Restored catholicity

In this context, new light falls on 'catholicity' or the universal essence of the church. This was in fact lost with the disappearance of the Judeo-Christian communities in the first centuries of church history. "The Catholic Church needs Messianic Judaism to restore the fullness of catholicity," the Messianic Dominican Antoine Levy and the German dogmatist Ursula Schumacher stated in chorus. This applies in fact to all who profess the universality of the Church with the Apostolic Creed.

The 'Church of the Jews' is not only a theological concept, but also a highly practical one. This concept must not remain floating like an angel in the airspace of ideas, to use a German saying, but must descend to the reality here and now so that it takes on a Jewish form, in the socio-cultural and religious context of this particular people.

Just as the Gentile believers are not required to become Jews and to observe the Jewish laws in full, as a result of the decision of the First Council of Jerusalem in Acts 15, so they, for their part, have to recognise that the Jewish followers of Jesus should not give up their Jewish identity but should preserve it through a Jewish way of life and a Jewish way of being a congregation. The latter is the idea of a so-called Second Council of Jerusalem.

The heart of the matter - for churches from the nations

There is a long history of marginalisation of Jesus-believing Jews, and of assimilation into their Gentile Christian environment, often by force. Jewish traditions and customs were condemned as 'lawful' and therefore ecclesiastically illegal. Theology, especially the doctrine

of the church as the new people of God, but also liturgy, the outlook for the future, church order and Christian praxis developed without the involvement of the Jewish voice.

For a long time, the churches got away with it because that Jewish voice had been silenced, or almost. Since the 19th century it has begun to sound again, from the first Hebrew Christians in London to the present Messianic Jewish movement that is steadily growing. Can it have its say and make its own voice heard in theology, in the administration of the churches, in the liturgy, in the mission? Are the churches going to realise that without the Church of the Jews they are not complete? And are they prepared to adjust their thinking and their practice in the light of the encounter with the Messianic Jewish movement? This is the key question for theologians and spiritual leaders of the Church among the nations.

When the latter accept the challenge of this core question, they will find that it has far-reaching consequences for all areas of church and theology. This was well demonstrated at the symposium in Vienna, where Jewish voices and voices from the nations did indeed vote together.

Jan Heiner Tück, Professor of Systematic Theology at the University of Vienna, summarised the principles of the symposium as follows:

“We assume that the Jew Jesus of Nazareth is the Messiah of Israel and the Nations. He has come – and will come again – in order to unite what is separated and to establish the Kingdom in its final fullness.

We assume that the Church was from the beginning a Church of Jews and Gentiles. But already in the first centuries, the *ecclesia ex gentibus* has more and more pushed back the *ecclesia ex circumcisione* and finally forgotten her. The return of the displaced through Jesus-believing Jews and the Messianic Jewish Movement in the 20th century is a sign that has to be interpreted and be recognised as such in the conversation btw Messianic Jews and Christian theologians.”¹

The consequence is that churches must critically examine their theology, their church doctrine and their liturgy in the light of this sign. The participants in the Vienna symposium certainly did that.

Title - versus two-way doctrine and replacement doctrine

The title of the symposium was: Jesus, the Messiah for Israel? This title was deliberately chosen to delineate the position of the symposium within the broader field of the relationship between the Church and Israel, and in particular the Jewish-Christian dialogue. It alludes to the thesis of the two parallel paths to salvation, which says that Israel comes to salvation through the Torah, and the Church from the nations through Jesus Christ. An example of this is a recent document from the 'Conversation Group Jews and Christians' of the Central Committee of German Catholics: ‘We confess that God's covenant with the Jewish people means a way of salvation to God – even without acknowledging Jesus Christ.’² But from a Christian point of view, can there be two peoples of God? Would God then not be a bigamist, as Robert Spaemann put it?³

The title also alluded to the doctrine of substitution. Several speakers argued that the thesis of the rejection of Israel and its replacement by the church, the new Israel, is ‘in need of revision.’ In the words of Dieter Böhler, God's replacement doctrine in fact makes someone who has divorced his first wife to marry a new partner.⁴

The title of the symposium was elaborated on in three areas, Christology, ecclesiology and eschatology - that is, the doctrine of Christ, the doctrine of the church and the doctrine of the future and the last things.

¹ Jan Heiner Tück, openingstoespraak tijdens het Symposium ‘Jesus, also Messiah of Israel?’, Wenen, 11 juli 2022

² Geciteerd door Jan Heiner Tück, *a.w.*

³ *Idem.*

⁴ *Idem.*

The Jewish Jesus, King of the Jews

The first major theme was the Jewish Jesus, King of the Jews. The Messianic movement emphasises the Jewish identity and Torah faithfulness of Jesus, in which they find an affirmation and appreciation of their own Jewish identity and an example to follow.

In this emphasis, they correspond to Christian theology, which has increasingly recognised this in recent decades. For Christology, this means a concretisation of the incarnation. In Jesus of Nazareth, the eternal Word has become 'Jew'. At the same time, much attention has been paid in Jewish circles to Jesus as someone who, with his way of life and his message, fully belongs to Jewish history, and who was part of Judaism of the second Temple period. Messianic believers, however, also emphasise that He is still the 'King of the Jews'. This not only marks their position in the Jewish world, the vast majority of whom do not share this conviction, but also corrects the image that many Christians have of Jesus.

In a fascinating talk, the well-known and high-profile American Messianic theologian Mark Kinzer showed that He was not only a Jewish King of the Jews until His crucifixion - Christians agree on that - but that He was also a Jewish King in His resurrection, ascension, and glorification, and that He would return as a Jewish King of the Jews. His Jewish humanity and His kingship over the Jews are thus permanent. This means that not only was there a relationship between Jesus and the Jews of his day - about which Jews and Christians are in agreement - but that it is still there with the Jewish people of today. In a way that we cannot fathom, He is still connected to this people, even that part of them that does not believe in Him as ms. As a result, the whole church, which confesses Him as Ms, is also connected to that people. "There is thus a built-in connection between Christianity on the one hand and Judaism and the Jews on the other.

Space for Messianic Jews differs from church to church and from Christianity to Christianity

The second major theme of the symposium was ecclesiology. Several speeches dealt with the differentiation of the one church into a "church of the nations" and a "church of the circumcision". In the course of the early centuries, the latter has been marginalised and excluded more and more. What does it mean that there is a return of the forgotten and lost part of the Church, through the Messianic Jewish Movement and Jesus-believing Jews in general? In this context, much attention has been given to the "bilateral ecclesiology in solidarity with Israel" proposed by Mark Kinzer in his publications. I have already reported on this in the previous section.

Intra-Christian dialogue

Closely linked to the second theme is the conversation between the Messianic Jewish movement and Christian churches - the two branches of the Church. That conversation is now possible again, after so many centuries of separation between the Christian and Jewish worlds. This symposium was a fine example of it.

It must be said that this was an intra-Christian dialogue, about the place of the Church from among the Jews within, or rather in relation to, the rest of the Church. This is quite different from a dialogue with Judaism. We can only hope that this will happen, because Messianic Jews are not only situated within the Christian tradition, but also and especially within the Jewish people.

Apart from this, we must also note that even an intra-Christian dialogue with the Messianic Jews is not at all a matter of course, at least in the Roman Catholic and Ecumenical Protestant Churches. There, such a conversation raises critical questions. Messianic Jews are no longer recognised as Jews by other forms of Judaism, they have a reputation for wanting to missionise other Jews. Conversation with them would jeopardise the current state of the Jewish-Christian dialogue. But churches cannot avoid this conversation, because Messianic Jews agree with Christians that Jesus is the Messiah. That is a fundamental common bond.

Moreover, the growing Messianic Jewish movement can no longer be ignored, as it has been all too often until now.

Remarkable role of the RCC

In this context, it is noteworthy that the RC Church has indeed changed course. In a meeting with representatives of TJC2 in 2017, Joseph Ratzinger spoke of an "eschatological sign" that more and more Jews are coming to faith in Jesus, the Messiah of Israel and the nations, without the influence of the Church. That is, outside of any organised Christian evangelisation. That was before he became Pope Benedict XVI/

For this reason, Pope John Paul II established a theological study group in 2000, which began its work under Cardinal Georges Cottier and continued under Cardinal Christoph Schönborn, who led it until 2020. For this reason, the symposium took place in Vienna, where Johannes Fichtenbauer, who is closely connected to Cardinal Schönborn, and the late Fr. Peter Hocken have done valuable preparatory work over many years. Pope Francis, for his part, has expressed an explicit desire to deepen the dialogue between Christian theology and the Messianic Jewish movement.

Ecumenical Protestants – hardly any attention

In ecumenical Protestant churches and in the circles of the World Council of Churches is nowhere near ready for this. This is also the case in the vast majority of conservative national Protestant churches. Messianic Jews are systematically excluded from the theological reflection on the relationship between the Church and Israel, and their thoughts and experiences are not included. I know from my own experience how this works in the French Protestant Federation. I am a member of the Commission for Relations with Judaism. As a committee, we prepared the publication of a Compendium of all major Protestant texts on the relationship between the church and Israel, in France and surrounding countries. The introductory overview article explicitly states that two themes have been left out: the Messianic movement and Christian attitudes towards the state of Israel. My insistence on including these did not carry enough weight.

Another recent example. In 2019, the first official document of the Anglican Church on the relationship between Jews and Christians, *God's Unfailing Word*, was published. It also states that the presence and experiences of Jewish Christians, including Messianic Jews, are not taken into consideration because they make the relationship between the Church and Israel even more complicated.

Protestant theologians and pastors do meet with Messianic Jews, but this has no implications for the official policies of their churches for the time being.

Evangelical world – different attitudes

In the evangelical stream of Christianity - at least in congregations of the so-called 'free-church type' - things are different because there are no national, let alone international, church leaders who can officially speak on behalf of 'all' who belong to their spiritual and theological location. There are numerous contacts between evangelical and Messianic Jewish pastors and theologians, but these usually have the status of personal meetings. Evangelicals value, we could almost say, by definition, the autonomy of the local congregation. The concept of church order is not popular, and even if a congregation is part of a national context, they attach importance to maximum latitude for the local congregation to decide among themselves how things should be done in the congregation. In practice, this often means complete independence. There are national bodies, but more for consultation and coordination of joint activities than for cutting theological knots and drawing up general guidelines for preaching and liturgy. Those who disagree with the direction of an evangelical denomination often decide to found a new congregation. There is a wide variety of praxis and views - albeit within a few frameworks to which all Evangelicals are attached. The theological training of pastors is also the subject of divergent opinions.

It must be said that the Messianic movement, including the Messianic congregations, does fit well into this 'free church' climate of action. There, too, one finds a mosaic of theological affiliations and leadership figures with followers. There are various umbrella bodies of Messianic congregations, and numerous training institutes and publishers of Messianic Jewish publications. Consequently, there is the same problem of representation in this movement. Who speaks for whom?

In the evangelical movement, an official conversation between Church leaders - whoever they may be - and representatives of Messianic Jews is not really possible, unless it is at the level of a national evangelical alliance. But even then, many evangelical congregations who do not agree with the conclusions of these meetings will not care very much about them.

On the one hand, Israel and Messianic minded Evangelicals

This is not to say that nothing is happening. On the contrary, an important part of the evangelical movement is very much in favour of Messianic Jews. Sometimes they are seen as exemplifying the original Christianity in the NT, the Jewish roots of Christianity, Hebrew versus Greek thinking. It happens that evangelicals join a Messianic congregation for this reason, and in the Diaspora these congregations have more than half Gentile members!

We also see a great interest among Christians in the Biblical and Jewish festivals, in Hebrew songs from the Messianic movement, in Hebrew language and symbolism in the celebrations. This creates a strong sense of belonging to the Messianic Jewish movement.

In some places this can go so far as to uncritically extol all that is Jewish, and especially all that is Messianic Jewish. Where that happens, I think we need to step on the brakes and emphasise that believers from the nations do not have to become Jews or behave like Jews to be authentic disciples of Jesus. It can also be embarrassing for Jewish people themselves. Moreover, such an attitude does no good to the Messianic Christian conversation, because it erases rather than clarifies the distinction between the Church of the nations and the Church of the Jews.

Little attention at institutional level, in theological institutes and in missionary circles

At the same time, we find that national church administrations, theological institutions and many local pastors are ignoring the interest in the Messianic Jewish movement. Either because they think in terms of the paradigm of the replacement doctrine, in which there is no place for a special way for the Jewish people. Or because they see Christian attention to the Jewish people and to the State of Israel as a potential divisive factor and prefer not to pay attention to it. With the result that there is no openness to dialogue with the Messianic Jewish movement either.

The contrast between these two emphases is very marked when we compare the Israelite and/or Messianic Jewish evangelical groups with the circles of mission and missiology. Most missiological publications take the replacement theology as their starting point. It seems as if the whole reflection on the relationship between Israel and the Church of the last fifty or sixty years has passed completely by the missionary world. The only topic in this area that seems to interest missiologists is evangelisation among the Jews - something they usually emphasise strongly, in response to the reticence or even rejection of many statements about a new relationship between Israel and the Church. I will return to the topic of mission a little later.

Land and end-times

The third major theme was eschatology. Messianic Jews and many Christians live in the joyful expectation that Jesus the Messiah will soon return. They see the return of many Jews to the land of Israel and the growing presence of Messianic Jews in Jerusalem as eschatological signs pointing to the parousia of Christ, his "appearance" in the future. This concrete, historic hope is a source of irritation to those churches in which the cry of maranatha ("O Lord, come!") has been almost or completely silenced. The lectures and discussions focused on the connection between Jesus' return and the people and the land of Israel. He will

return to the Mount of Olives, welcomed by the leaders of the then living Jewish people', several speakers emphasised. That presupposes a Jewish presence in the land.

And so we naturally came to the question of land promises. In academic theological circles, this is usually avoided, either because it is no longer relevant in the light of the replacement doctrine, or because it is considered a tricky subject that only sows discord. So one leaves the involvement in the Jewish return to the land and the building of a Jewish national existence in that land to the parallel circuit of pro-Israel Christians and organisations, also referred to as 'Christian Zionists'.

One can get away with that, as long as there are 'Christians among themselves'. As soon as Messianic Jews join them, things change, because for them, the land of Israel is not a 'hobby' but closely intertwined with the existence of the nation, of which they themselves are a part. They rigorously reject the replacement doctrine. They generally see the return to the land in the perspective of the land promises in the Bible, even though they usually take a nuanced view of the political reality and of the policies of certain politicians. They emphasise the connection with Arab Christians. This is precisely why it is so interesting to include Messianic Jews in the conversation about, for example, the Church and the State of Israel.

For the Messianic Jewish movement, a safe and independent Jewish existence in Israel is of existential importance. Anyone who enters into dialogue with it cannot ignore this fact. During the symposium, not much was said about the political issues in Israel and the Middle East. What was discussed was the eschatological meaning of the Jewish return. The development of modern Zionism and the rise of a Messianic Jewish movement were simultaneous. As a result of these two phenomena, there is now an independent Jewish presence in the land, including a Jesus believing presence. This has created a situation in which the promised return of Jesus to Jerusalem, welcomed by the leaders of the Jewish people, has become conceivable and realistic.

Mission missing

For all the good that the symposium offered, I did miss one thing. The line of the Messianic-Christian conversation was not extended to the field of missiology, even though it does have an impact on the way Christians think about mission. Not only about Jewish evangelisation - which is very sensitive in both Church and Jewish circles - but also about the mission of the people of Israel, about the joint mission of Jews and Christians, and about the special mission, perhaps, of Jesus-prayer Jews. But perhaps the organisers have saved the missiology for another time. In any case, I hope with all my heart that there will be next time. Soon in our days.

To conclude

The contents of the symposium are too rich to summarise in a short article. We therefore hope that the lectures and the summarised discussions will be published soon. This will greatly help theologians, church leaders and Messianic leaders. For my part, I am looking forward to it.

Evert Van de Poll is professor of religious studies and missiology at the Evangelical Theological Faculty in Leuven, pastor of the French Baptist Federation, and member of the committees for relations with Judaism/Jewish people of the French Protestant Federation and the French National Council of Evangelicals respectively. He and his wife Janna live in Nîmes.

Addendum – programme of the symposium

International Symposium

Jesus – also the Messiah for Israel? Messianic Jewish Movement and Christianity in Dialogue

Date: July 11th – 13th 2022

Kardinal König Saal, University of Vienna

Monday afternoon, 11 July 2022

14.30 – 14.45

Jan-Heiner Tück (*University of Vienna*); **Johannes Fichtenbauer** (*TJCI-Europe*)

Introduction to the Symposium

14.45 – 15.15

Richard Harvey (*All Nations Christian College, UK*)

Introducing the Messianic-Jewish Reality

15.15 – 15.45

David Neuhaus SJ (*Latin Patriarchate of Jerusalem Seminary*)

Who are the Hebrew Catholics today?

Break

16.00 – 16.30

Christian Rutishauser SJ

The Place of Encounter with Jews believing in Jesus in the history of Jewish-Catholic Dialogue

16.30 – 17.00

Hanna Rucks

The Place of Encounter with Messianic Jews in the history of Jewish-Protestant Dialogue

Break

17.15 – 17.45

Ludger Schwienhorst-Schönberger (*University of Vienna*)

Post-supersessionist Theology as a challenge for Biblical Hermeneutics

Open/Public Lecture:

18.00 – 19.00

R. Kendall Soulen (*Emory University*)

Post-Supersessionist Theology: *Ekklesia ex Circumcisione and ex gentibus*

19.30

Reception at Archbishop's Palace

Tuesday morning, 12 July

Christology – The Jewish Jesus

9.00 – 9.30

Michael Theobald (*University of Tübingen*)

Jesus, Messiah from Israel and Messiah for Israel

9.30 – 9.40

Henk Bakker (*Baptist, Free University Amsterdam*)

Response

9.40 – 10.10

Helmut Hoping (*University Freiburg i. Br.*)

The Jewish Jesus and its implications for systematic Christology

10.10 – 10.20

Jonathan Kaplan (*University of Texas at Austin*)

Response

Break

10.35 – 11.05

Mark Kinzer (*Yachad BeYeshua*)

Jesus, King of the Jews. A Messianic Jewish perspective.

11:05 – 11.15

Bernard Mallmann (*University of Vienna*)

Response

11.15 – 11.45

Plenary Group Discussion

Lunch Break

Tuesday afternoon, 12 July

Bilateral Ecclesiology

15.00 – 15.30

Thomas Schumacher (*University of Fribourg*)

Important differentiation between Christians with Jewish and non-Jewish background in NT-Ecclesiology? – Annotations on the *ekklesia ex circumcissione* and the *ekklesia ex gentibus*

15.30 – 15.40

Markus Tiwald (*University of Vienna*)

Response

15.40 – 16.10

Etienne Vetö (*Cardinal Bea Institute Rom*)

Parting of the Ways

16.10 – 16.20

Mariusz Rosik (*Papal Theological Faculty Breslau, Polen*)

Response

Break

16.35 – 17.05

Ursula Schumacher (*Pädagogische Hochschule, Karlsruhe*)

Postsupersessionism and Messianic Judaism as a Challenge and Enrichment of the Understanding of the Church: Scope for Thought, Potential for Development and Need for Revision in Ecclesiology

17.05 – 17.35

Fr. Antoine Levy OP (*University of Eastern Finland*)

The Restoration of the Ecclesia Ex Circumcisione

17.35 – 18.45

Plenary group discussion

Bilateral Ecclesiology and the healing of the Proto-schism)

19.00

Dinner, free evening

Wednesday morning, 13 July

The Land and People of Israel, Jesus, and Eschatology

9.00 – 9.30

Mark Kinzer (*Yachad BeYeshua*)

Jerusalem and the Return of Jesus

9.30 – 9.40

Fr. Piotr Oktaba (*Kiev, Ukraine*)

Response

9.40 – 10.10

Gavin D'Costa (*University of Bristol*)

Catholic Minimalist Zionism

10.10 – 10.20

Marianne Moyaert (*Free University of Amsterdam*)

Response

Break

10.35 – 11.05

Jan-Heiner Tück (*University of Vienna*)

Wiederkehr des Chiliasmus: Soll Augustins ekklesiologische Domestizierung des Millenarismus zurückgenommen werden?

11.05 – 11.15

Ulrich Laepple (*Neukirchener Verlagsgesellschaft*)

Response

11.15 – 12.00

Plenary discussion and conclusion of the symposium