



Eschatology and Apocalyptic Visions in the Era of Reformation

Theologien der erfüllten Zeit
Eschatologie und Apokalyptik
im Zeitalter der Reformation

Arbeitsgespräch des Projektes B 03 des SFB 980
„Episteme in Bewegung. Wissenstransfer von der
Alten Welt bis in die Frühe Neuzeit“ in Kooperation
mit dem Refo Research Consortium (RefoRC)

Berlin, Institut für Philosophie,
Seminarraum im Souterrain
18. und 19. November 2014

Programm

18. 11.

- 15 h Opening of the Workshop:
Welcome and Introduction
- 15.15 h Herman Selderhuis (Apeldoorn):
No escape: Calvin's dealing with death
- 15.45 h Piotr Wilzek (Warschau):
Response – Discussion
- 16.15 h Volker Leppin (Tübingen):
*Ende der Welt und Weltgestaltung im Luthertum
des 16. Jahrhunderts*
- 16.45 h Beate La Sala (Berlin):
Response – Discussion
- 17.15 h Kaffeepause
- 17.45 h Anna Vind (Kopenhagen):
Luther, typology and eschatology
- 18.15 h Alberto Melloni (Bologna):
Response – Discussion
- 18.45 h Tarald Rasmussen (Oslo):
Ad librum Ambrosii Catharini
- 19.15 h Anne Eusterschulte (FU Berlin):
Response and Review: *Savonarola –
a predecessor of the reformation?*
Concluding discussion

19. 11.

- 9–13 h Internes Arbeitsgespräch:
RefoRC-Board / Projektmitglieder von B 03



Eschatology and Apocalyptic Visions in the Context of the Reformation

The workshop will focus on conceptualizations and transformations of eschatology in the era of Reformation/Counter-Reformation. The aim of the colloquium is to ask to what extent the age of confessionalization has an impact on the differentiation of theological doctrines concerning the end of time, final judgment, salvation and the kingdom come. This topic is related to some central aspects:

Eschatology, Apocalypse and History: How can we describe – with regard to controversial debates in the era of Reformation – the understanding of God's salvation work and the promised redemption at the end of time? Is there a specific influence of reformatory theological debates, that modifies the comprehension of the final apocalyptic struggle, the defeat of the antichrist and the speculations with regard to a coming kingdom of grace?

Political theology: How does the message of salvation line confessional strategies of political theology? And in which way did apocalyptic interpretations of the world's history serve as a means of polemic attacks against doctrinal theology and dogmatics, especially within the battle of confessional convictions and confessional politics?

Ecclesiology: What are the ecclesiological dimensions of the eschatological debates? How do the conflicting political interests represent, theologically spoken, a controversial subject? This leads to the question, how the 'true church' according to the Gospel should be arranged as a community of God's true believers.

Resurrection and salvation of the soul. How are these conceptions or doctrines connected to concepts of faith, to the comprehension of God's grace and what does this mean for a Christian believer and his conduct of life agreeable to God or the divine commandments? And how does the understanding of the final judgment and the promised afterlife of the immortal soul interfere with conceptions of sin and penitence, expiation and punishment, if we compare theological doctrines and dogmatic explanations within the context of reformatory debates?

Organisation/Konzeption:

Projekt B 03 „Imaginatio. Theologische und philosophische Bild- und Geschichtsstrukturen in Mittelalter und Früher Neuzeit“ (Eusterschulte/La Sala)

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