

Spaces of Conviviality

Dynamics of Spatialization and Power in Intercultural Communities¹

Lisa Ketges

1 Conflictual Spaces of Conviviality

How, how can our society be that way? And then saying: okay, I will create a place where it is different. And this place should have an effect so that one day we'll say, yes, we don't need to celebrate an Iranian service and a German service, instead we just have to begin to be CHURCH TOGETHER. (Interview with Georg (t))²

Finding and creating a space where people from different religious traditions come together and celebrate a service together, where they “become WHAT (.) the TRUE definition of CHURCH should be (.). Not a church of white supremacy, not a church of black supremacy but a church of a body of Christ” (interview with Adel). This striving, this vision, this longing drives people that dedicate themselves to the intercultural work my research project investigates. This vision has a normative character and influences the work that people share. In this chapter I explore how different people interact and live

-
- 1 This chapter emanates from the author's research in the context of the research project *Conviviality in Motion* (SNSF 100015_192445), University of Basel, Faculty of Theology, Department of Practical Theology, head: Prof. Dr. Andrea Bieler. The research resulted in a dissertation titled “Gelebte Utopie. Beiträge zu einer diversitätssensiblen praktisch-theologischen Ekklesiologie”.
 - 2 Excerpts from my data set in German have been translated to English by myself. Translations are indicated with “t.”. Some interview partners spoke English. The excerpts have not been corrected for grammar or use of language but have been strictly transcribed from audio recordings. Any emphasis in the spoken language is indicated in the transcript by capital letters.

together – how they create and live in *spaces of conviviality*.³ Special attention will be given to the relationship between power dynamics and the dimension of space in this context.

Against the background of the proposed heuristic concept of doing conviviality in this volume, I understand spaces of conviviality as responding to the dimension of spatio-temporal constellations (see Bieler in this volume). I elaborate on space in a praxeological approach analyzing the processes of the creation of space in the field. The three attributes of the physical design of space, the relevance of social practices related to space, and the affective quality of space are relevant to my investigations as well. These attributes are intertwined in what I call spaces of conviviality. Hence, I focused on the different phenomena of spatialization as I have extracted them from my data.

In the following chapter, I first elaborate on the conflicting dimensions of space and conviviality (1). Second, I outline the theoretical background of my research, namely power dynamics and the construction of space (2). Third, I offer a description of my research contexts (3). Forth, I offer five phenomena, drawn from my research data, to highlight how power dynamics are closely linked to spatial perspectives in the field sites (4). Finally, I offer some conclusions and hint toward further research topics (5).

As the introductory quotes from the two interviews indicate, space is a sensitive topic in intercultural church contexts, especially when considering conviviality. There is a need for attention to the topic of sharing churches or community buildings. This inquiry into space offers some insights and reveals challenges in the relationships between mainline churches and international churches. Even though my research does not address the topic of relationship-building between different churches directly, space proves to be a crucial perspective in how churches engage in intercultural convivial relationships.⁴

Current research on ecumenical relations includes addressing the sensitive issue of rental arrangements between mainline and international churches (E.g. Ev. Kirche von Westfalen/Ev. Kirche im Rheinland 2011: 53–55). The practical implementation of renting church buildings plays a particular role. Guidelines by church institutions reveal a complicated relationship between landlord and tenant. This issue needs critical reflection. Actors from international churches⁵ – which are often in the position of renting space

3 The following chapter is based on an ethnographic study in two research communities in Germany. Both are Christian communities in a more or less stable form similar to a congregation and bound to the institutional Protestant churches in Germany, each to different degrees. In the German context, 'congregation' is mainly attributed to parishes of the institutional churches. In order to account for the organizational forms of the research communities that differ from this norm, I use 'communities' as an umbrella term. With 'institutional Protestant churches' I mean the Protestant so-called mainline churches in Germany. In this sense my research centers institutional, Protestant churches in the German states in which these communities are situated.

4 In this volume, Esther Maria Meyer offers some insights on the topic of relationship-building between different churches.

5 In the following, I use "international churches" as an umbrella term for so-called migrant churches, so-called 2nd and 3rd generation churches, and churches that were originally founded as international and/or intercultural churches (for a discussion of these terms Albisser/Bünker (2016: 16); Etzelmüller/Rammelt (2021: 14–16)). This terminology may not necessarily be congruent with the self-description of particular churches. In my research field, members of the leadership teams use varying terms. Using Etzelmüller/Rammelt's definitions (2021: 16), I refer

– criticize the implied power imbalance when it comes to rental situations and call for significant changes (Uzuh 2019: 44; Mansaray 2012: 38).

The conflictual issue of space is a topic of theological reflection as well. Investigating ecumenical relationships between international and mainline churches in Switzerland, Claudia Hoffmann (2021) identifies four relationships models. One of these is the rental model. In this model the imbalance of power is a striking characteristic (ibid: 76–78). On the other hand, Bendix Balke (2019: 5) refers to space in a figurative sense. He asks theologically what sharing space means for the church, in an ecclesiological sense, as the body of Christ. He uses the image of a community that shares its living space (*Wohngemeinschaft*) to stress that in a shared space, membership, rules, and roles of the participants must constantly be negotiated.

The two communities where I conducted my research inhabit and form spaces of conviviality – in a physical as well as in an imagined sense. They possess buildings and estates. They are concerned with the use, construction, and maintenance of these places. The communities are situated in urban or rural areas with unique surroundings. At the same time, the communities aim to live together as ‘communities on the move’ that strive towards a shared future. They cultivate an ecclesiology that focuses on the present situation and is future-oriented at the same time. This ecclesiology challenges the experiences of fragmentation, frustration, and conflict that are part of the reality of living together. These experiences contradict the idea of being ‘one body in Christ’, a common theology of an oicumenical⁶ ecclesiology.

Therefore, investigating conflicts around space offers crucial insights that may contribute to understanding both the practical issues of sharing places and to developing models of what spaces of conviviality might look like. My research responds to the criticism and call for changes in intercultural relationships, as stated above, from a practically situated perspective.

to “intercultural communities” as congregations or churches that programmatically strive for interculturality in their communities.

6 The spelling as “oicumenical” is a neologism that stresses the greek origin “ἡ οἰκουμένη [oikoumene]” which may be translated as “the whole world”. I use this neologism in order to differentiate the stated intention of the researched communities for a global and non-denominational ecclesiology from the more common use of “ecumenical” which in theological contexts usually describes the cooperation between Protestant and Roman-Catholic churches.

2 Researching Power Dynamics⁷

2.1 Agency and Power of Interpretation

To analyze power dynamics with regard to space I will first explore the interplay of agency and the power of interpretation. Second, I will elaborate on the concept of space and the process of spatialization. Examples of power dynamics come to the fore when examining specific places and buildings, how they are understood, imagined, and used by their communities. Power dynamics are also revealed in the geographical and socio-political settings and how they influence the communities and their actions.

In the first part of my analysis, the interplay of agency and the power of interpretation reveals negotiations that occur in the field. The leadership teams mediate and negotiate the communities' driving visions, theologies, aims, and programmatic intentions that they want to strive for. Against the background of these conceptual negotiations, the leadership teams set up activities and programs, act on behalf of the communities, and represent their congregations in public and with organizational partners.

In the second part of my analysis, these initial investigations will be related to particular spheres of activities that reveal the interplay of agency, the power of interpretation, and space.

For my analysis, I rely on a definition of power by Philipp Stoellger.⁸

Stoellger understands power as the personal capacity as well as the impersonal predisposition to realize what is deemed to be impossible. It is the ability to realize chances and to preserve or change realities. Also, power has to be understood in its negative forms: as an ability to impede or destroy the realization of possibilities (Stoellger 2014: 27–28).⁹

I utilize Stoellger's definition to differentiate various forms of power that are active in my case study. I understand power as an ability to interpret (something, sometimes in contradicting ways) and as an ability to make things happen or to prevent things from happening. With Stoellger (2014: 35–41) and Linde (2021: 19; 30), I understand power first of all as the *power of interpretation* which is the ability to interpret and to advocate for this interpretation. Secondly, I propose to define the power to act as *agency*.¹⁰ I will refer to

7 As part of the research project "Conviviality in Motion. Exploring Practices and Theologies in Multiethnic Christian Congregations in Europe", my dissertation project explores dynamics of intercultural communities and develops conviviality as paradigm for living together. In my research, power structures and power negotiations, approaches to liturgy and music, as well as constructive perspectives on interculturality are important points of discussion.

8 The concept of power has been broadly discussed. For an introduction on the discourse on power, see Stoellger (2014); Roth (2016); Stoellger (2014); Anter (2017). Stoellger developed this definition in the context of an interdisciplinary research group (University of Rostock) that is researching the *power of interpretation* (*Deutungsmacht*): DFG-Graduiertenkolleg. For the translation of the term *Deutungsmacht*, see Hock (2016: 14).

9 "Macht ist personal ein Vermögen oder nicht-personal (die Kraft oder) die Möglichkeit, Unmögliches zu ermöglichen, Mögliches zu verwirklichen und Wirkliches zu erhalten oder zu verändern, bzw. in den entsprechenden Negationen: nicht zu ermöglichen, sondern zu verunmöglichen, nicht zu verwirklichen oder zu vernichten." (Stoellger, 2014: 27–28)

10 Rather than to *react*: being proactive shows a more profound ability to act.

both forms of power in order to stress two particular dimensions of power: *Power of interpretation* refers to imagination, language, and communication and is connected to imagined spaces; *agency* hints at the potential to act on one's own intentions. I understand the verb *to act* as an ability that is attributed to individuals. *Act* has an intentional dimension that aims at having an effect in the world.¹¹ My work mainly focuses on the leadership teams as actors in the field since they are responsible for the communities' programs, activities, and organizational tasks.

The interplay of agency and the power of interpretation comes into focus since interpretation and action are mutually related. Each puts an emphasis on a particular dimension of power but neither is sufficient on its own to account for power dynamics. Therefore, analyzing the power dynamics of space necessitates a reciprocal interplay. The leadership teams negotiate meaning, balance contradicting theologies and liturgies within their own communities and between the different participating communities, and develop normative frameworks for theological and ideological matters that the communities share. These activities may best be understood through the dynamics of the power of interpretation. These normative frameworks are reflected in the actions of the communities. They reveal the agency of the leadership teams and, therefore, the communities. Thus, interpretation and action are closely linked to each other and their interplay is crucial.

2.2 Place and Spatialization: Constructions of Space

The concept of space has been discussed in sociology and theology for a long time.¹² For my research, the most important turn in theory was the conceptualization of *space as social space*, understood from a constructivist point of view. In this vein, one important voice is Martina Löw (2018: 25–46). I will refer briefly to her approach in order to frame the concept of constructed, respectively interpreted, space which I rely on in this chapter.¹³

Martina Löw distinguishes between *place* (“[der] einzigartige[] Ort” (Löw 2018: 41; transl. LK)) and *space* (“[der] institutionalisierte[] Raum” (ibid, transl. LK)) for analytical reasons. *Place* refers to a physical (unique) shape, while *space* hints at the constructive process behind or beyond place. Consequently, space is created, interpreted, produced, and brought into being. Martina Löw calls this *spatialization*: the process of relating physical construction (of a place), surrounding structures, object, social goods, and humans. This implies interpretative work, too. Kajetzke/Schroer see Löw's approach against the background of the work of Norbert Elias who stresses the effort of construction undertaken by

11 For a brief overview on the concept of action Hirschauer (2015); Kaulbach (1982: IX–XII; 1–21); Dierken (2019: 85–87).

12 For an introduction to the development of the concept of space or the so-called spatial turn and 'new' attention to space in sociology and other disciplines, see Kajetzke/Schroer (2010, 2015); Löw (2018); Dörfler (2013). A theological perspective is offered by Erne/Schüz (2010a); esp. Erne/Schüz (2010b); Lauster (2010).

13 Kajetzke/Schroer, in their overview on the concept of social space, name Martina Löw as a theoretical thinker who intends to integrate several theoretical strains that emerged in the discourse, see Kajetzke/Schroer (2010: 201).

the actors; their cognitive and reminiscent abilities (Kajetzke/Schroer (2010: 201). Here, the relevance of interpretation in the process of spatialization comes into play.

In this vein, I approach and understand space in this doubled sense: As physical *place* (which becomes important when looking at building processes and materiality) and as interpreted and imagined *space*. I borrow Löw's conceptualization of constructed space in order to stress the processes of interpretation and imagination that affect space in the field.¹⁴ The interpretation process is not limited to the interpretations of the actors (Kajetzke/Schroer (2010: 201). I understand spatialization as additionally influenced by surroundings (visible and non-visible, material and imagined) and by (institutionalized) structures.

Therefore, I will use *place* when I speak of the physical and geographical campuses and buildings of the communities in order to distinguish them from the interpreted *space*.

In considering the concept of constructed space critically, I would like to develop the dimension of imagination as a relevant factor that influences the process of spatialization. I am particularly interested in the interpretation processes of space in the communities: How do the communities, particularly their leadership teams, understand, interpret, and construct 'their' spaces (of conviviality)?

In the spatialization process, power dynamics come to the fore. Looking at the five phenomena of spatialization extracted from my data reveals moments of the power of interpretation and agency. The process of spatialization is, as stated above, bound to interpretative work by the actors involved. Therefore, the imagining of space contains the power of interpretation as enacted by the communities respectively their leadership teams. These imaginings are based on the normative frameworks the communities negotiate for themselves. This is how the process of spatialization is put into action. It reveals communal agency. In this sense, agency is the driving force.

3 Spaces of Conviviality

3.1 St. Georg-Borgfelde and the African Center Borgfelde

In order to picture the places I am referring to, I will briefly describe the physical settings of the two research communities. The descriptions are drawn mainly from my participatory observation in the communities. Some additional information has been added through interviews or field conversation with persons involved.

The first research community is set in Hamburg, a large city in Northern Germany. The community consists of an association between a local Lutheran church congregation, St. Georg-Borgfelde, and the nearby African Center Borgfelde (ACB) which brings

14 Löw hints at the influence space has on the actions of people in the setting. This dynamic is currently not part of my data analysis.

together several African churches under one organizational umbrella.¹⁵ The geographical setting is the Borgfelde neighborhood where the African Center occupies a church building (“Erlöserkirche”) and community center, surrounded by a small, grassy lawn. Old trees surround the church and the community center. The campus is located along a wide main street on one side and a calmer residential area on the other side. It is situated close to the city center (shopping district, harbor) and the main train station; the neighboring area to St. Georg begins on the other side of the main street and is the site of many bars, restaurants, and shops and a heatedly discussed process of gentrification. Entering the campus from the residential area, visitors approach the entrance of the church building by walking along a short road. The community center is situated next to the church building, forming a complex at a 90° angle to the church building. In the 90° angle between church building and community building there is an open grassy area with big, old trees forming a dense roof over this small garden. Inside the community building, a larger room with a kitchen in the back forms one side of the building. Bathrooms and offices on the other side of the building are accessible from a hallway.

The church building itself is unpretentious from both the outside and the inside. It is a plain building with a high roof and a bell tower that is easily recognizable as a church building. Entering through the front door, visitors step in a vestibule with wooden doors at the entrances, leading to the stairways and the church interior. The church interior itself is open with a high ceiling, large windows and bright, white-painted walls. The view visitors encounter is that of a white-painted wall behind the altar and a white cross placed at the center of the wall. The seating consists of fixed wooden benches.

3.2 Himmelsfels¹⁶

The second research community is a nondenominational Christian community which is active in youth work and teaching. The community owns a campus in a rural area in mid-Germany, in a small town. The campus is located on a hill with residential areas on three sides while the fourth side opens up to a valley where a regional road and the edge of the town can be seen. Distinctive to the campus is the construction of unusual buildings. Paths lead from one end of the campus, at the bottom of a hill, to the other end which is situated at the top of the hill. Trees, shrubs, and grassy areas cover the campus to a large extent, and the buildings are situated amid these areas.

Several larger buildings are located on the campus. Mobile trailers are grouped around the campus and are used as accommodations for visiting groups. Walking up the hill, one reaches a larger building with a paved square that forms one of the larger areas on the campus. The building opens up to the square through large front doors

15 Currently, the African Christian Church (a non-denominational, non-ethnic church) and the Christ Ambassadors Ministries International (which describes itself as “multicultural, international and pentecostal” (Christ Ambassadors Ministries)) use the Erlöserkirche for their services. For further information on their organizational relationship, see African Center Borgfelde.

16 The community name “Himmelsfels” may be translated “holy mountain”. I will use the German name as it serves as a proper name and at the same time hints at the geographical conditions of the campus: Situated on a mountain, the hilly ground of the campus plays a particular role for the community.

that allow the building and the square to be used together to gather a larger group. The community names its buildings in a particular way. This way of naming is closely linked to the narrative and self-understanding the community identifies itself with (e.g. Weth/Ogedegbe 2017). The use of symbols and narrative elements in these examples reveals acts of interpretation of the space. For instance, this particular building is called “Israel” and is decorated with images that reflect the community’s interpretation of this name (e.g. a seven-branched candelabrum is pictured on the front doors). The name refers to the conviction that the Himmelsfels community considers a close relation to the Jewish people as crucial (Weth/Ogedegbe 2017: 130–137). The square in front of the building is called “Eshkol”, the Old Hebrew word for ‘grapes’. The community connects this to a biblical word (the square is attached to “Israel” ‘like grapes to a grapevine’). It is furnished with semicircle wooden benches that may be arranged in full circles and the square is surrounded by wooden trellises that will eventually to be covered with grapevines.

Following the path uphill from this place, one comes to another building, a church building. It is situated on a side path just below the top of the hill. The church building is wooden and has semi-circular doors that open up to a large grassy area. The building seems to lean into the enormous trees and bushes behind it. Entering the church one sees a roof that has been colorfully painted and made of translucent material that allows the room to be suffused with daylight. Large paintings hang on the walls; they show varicolored landscapes that may be associated with biblical stories. On the central wall opposite to the door hangs a large cross, beneath the cross is a wooden table that is used as altar. Next to the altar, the carpet has an opening that allows the wooden floor to open and reveal a baptismal font.

3.3 The Ambivalence of Space

The phenomena of spatialization and power dynamics unfold against a background of the histories of these communities that may be titled *the ambivalence of space*.

For both communities, empty places were available, both in a physical as well in a figurative sense. Some actors were looking for activities and groups that would enliven these places. At the same time, groups, that now form integral parts of the research communities, were looking for places where they could live out their visions. Empty places and placeless visions were driving forces that resulted in the spatialization processes that are relevant in the research communities. Another aspect that contributed to the engagement with the space is the conviction that interculturality is relevant for the church and society; the actors felt and feel a responsibility to work toward that vision and educate others. Furthermore, interculturality revealed itself as a challenge for society and these groups perceived themselves as responding to this challenge out of their expertise.

4 Phenomena of Spatialization Embedded in Power Dynamics

In the following, I will elaborate on five phenomena of spatialization and how these are embedded in dynamics of power. Based on my empirical research results, I will present the dynamics of power as tied to the physical places that are pervasive in the two researched communities.

4.1 Space of Construction: The Physical Dimension of Space

Hezekiah explains that the renovation in the African Center thus far will be presented today [...]. Thanks is expressed to many different people – to those responsible for the renovation, the architect who did it voluntarily. There is loud applauding, for the choir and band, too. The people in charge are obviously proud of the achievements. The people who were asked to say something about it are very happy and happy about the new opportunities the renovations will allow, they explain the improvements it will bring for their work. A number of activities can now be set up again. (Participatory observation in a community event, 08.05.2022 (t))

Looking at the places of the communities, it becomes quite obvious that the process of construction plays a particular role. The campuses are constructed permanently, they are shaped and built. Materiality plays a crucial role in this regard. The materials used, the geographical setting, and the physical conditions of the environments reveal limitations as well as opportunities. In both communities, construction as adaption of the place to the visions of the community and the (intended) uses of the place are important. While the community in Hamburg is focusing on renovating the community building at the moment (Ev.-luth. Kirchengemeinde St. Georg-Borfelde), for the Himmelsfels community constructing the place is an ongoing task that has accompanied the community since its early days:

The campus has changed a lot, (laughing) that is always quite obvious, this belongs to the to the to the experience of people coming here, especially the ones coming here each year to see: “Ah, there’s something new.” They even would go and look for it, some. (Interview with Lukas, (t))

The processes of spatialization are revealed in the way the physical places are subject to imagination and interpretation. The places are constructed in a physical way due to a process of interpretation. These dynamics between building and interpreting work mutually. Powerful visions and images drive the construction process. At the same time, the physical conditions are perceived to be meaningful themselves: The Himmelsfels community interprets its construction process and the resulting architecture through symbols and narratives. This hints at an understanding of materiality as being powerful all on its own (Schlitte/Verne/Wedekind 2021: XVI-XVIII).¹⁷ For the Himmelsfels community,

17 For further elaboration on the symbolic and narrative architecture at Himmelsfels, see Ketges (2022).

the fluid architecture reveals and re-inforces their self-perception of a fluid community on the way:

And the Himmelsfels was as if made for it, this took a while, in principle, the Himmelsfels contributed something itself, to the vision, not, not just the other way round. [...] But this is only sort of on the fringes of settledness [of church] (both laughing in the background), the buildings, yes, and (.) the Himmelsfels said: “You could also camp here and do church”. (Interview with Hermann, (t))

In the process of construction, moments of agency and of the power of interpretation become visible. The communities respectively their leadership teams, in a very practical way, are able to construct their physical places. They can e.g. re-build the church building according to their needs and vision. This is possible due to – in a legal sense – their responsibility for the estates and buildings, but also through the acknowledgement of shared responsibilities among the leadership teams, too. In both cases, the owners (or rather: their representatives) decided to share these places with the other people involved in using them. In Hamburg, the leadership committee of the congregation St. Georg-Borgfelde decided to hand over responsibility for the Erlöserkirche and the surrounding compound to the African Center. The Himmelsfels compound initially was a gift from a single person to a group of people who were pursuing a particular goal: to work with young people in a religious setting. In the following years, both leadership teams decided to extend the ability to make decisions – that is to share their power of interpretation and their agency – to even more people involved in the work of the communities. This entailed expanding the leadership teams and cultivating an openness to a more fluid idea of who is allowed to shape and construct the physical place. At Himmelsfels, the contribution of every team member to the construction process is appreciated and promoted. At the African Center, the youth group took a great deal of responsibility when the community building was renovated. The young people did not only make the plans but were also involved in budgeting decisions and ordering necessary materials. In the process of spatialization, the power of interpretation is revealed in the meanings and narratives attributed to physical places. This power of interpretation is even transmitted from one group to others: to the youth group in Hamburg, and to every new member of the Himmelsfels team.

At the same time, agency is connected to an imbalance of resources, as members of the leadership team of the African Center describe it. On the one hand, financial resources must be acquired by the congregation of St. Georg-Borgfelde, and this process follows the rules and decision-making structure of the congregational committee. On the other hand, the close cooperation and participation of leadership team members of the African Center in the congregational committee opens up the opportunity to secure money from state organizations.

Moreover, this takes place against the previously stated background: the sensitive topic of rental agreements between mainline churches and international churches. For the international churches involved, having a place that they are relatively free to use for their religious practices is extremely important. The agreements about the use of the buildings require a certain kind of cooperation between the St. Georg-Borgfelde congre-

gation and the international churches. St. Georg-Borgfelde sets this as a condition for a rental agreement, taking a long-time perspective:

[B]ecause we want to share and rent the accommodation only to groups, any group basically, BUT they need to be interested in participating in our joint community, to develop it further. (Interview with Gerd (2), (t))

The spatialization process described here reveals moments of power dynamics that are quite ambivalent: On the one hand, it indicates the influence the communities have on the physical places and their construction. On the other hand, this process is interwoven with power dynamics that are still bound to conditions related to renting and financing. Some actors in the field shared with me their ambivalence about these dynamics. At the same time, they stress the progress they have experienced and appreciate. This seemed especially true for their personal relationships with other actors in the field.

4.2 Space of Identification: The Imagined Dimension of Space

Another phenomenon of spatialization is revealed in the interpretation of the space in the context of the personal lives and life stories of different actors. For instance, Himmelsfels is understood and experienced as a space of individual development and growth. On various occasions participants and actors refer to Himmelsfels as this kind of space:

It was, it was and it IS a special time. Yes, it never was this this this opportunity to share hasn't been given ever before (.) and also, also, also the opportunity to present oneself in one's own personality and self-expression – or even to be aware of oneself and to present oneself, to challenge oneself. (Interview with Miguel (t))

Furthermore, the created space proves itself to be a space of personal identification. Shaped and filled by the interpretations attached to the place, the space turns into an expression of belonging:

[S]o that we could realize the dreams of the African Centrum, a center where is for all Africans, you feel belong but at the same time (.) open also to the Germans who are interested in the activities of the Africans. (Interview with Adel)

Moreover, narratives turn these places into imagined spaces. This allows actors to identify themselves with these larger narratives of the communities.¹⁸ These moments of self-identification even work retrospectively by relying on stories that happened in the past. Buhmi, who joined the leadership team years after its founding, describes a re-narration of the founding story as crucial to the community:

I [LK]: Can you tell me a story that you think is (.), like, TYPICAL for Himmelsfels (lacht)?

18 I elaborate on the link between narratives, memory, and place in the case of Himmelsfels in: Ketges (2022).

B [Buhmi]: Every time we tell the story of how it was built. Every time. Whenever. We tell it. We tell this is a mountain of rubbish. God can move mountain and this mountain was moved, this was a built mountain. That is the first thing that we would say. (Interview with Buhmi)

This quote shows how Buhmi relates to the founding story of Himmelsfels. Even though she was not part of the team back then, she renarrates the story, in her function as team member, to guests and visitors. The founding story plays a crucial role for her interpretation of her work at Himmelsfels: The renarration is part of her own understanding of Himmelsfels.

Narratives related to space offer possibilities for identification. Individual actors interpret and reflect on both the space and the founding narratives against the background of their personal lives. In doing so, different interpretations play out and become relevant, sometimes even contradicting each other. For instance, the importance of a particular interpretation is ambivalent: While for some the space turns into something they refer to as identity-forming, for others the space provokes a counter-identification: It displays something they don't identify with or that they refuse. Personal interpretations may side with interpretations of the space the leadership teams developed, and which are communicated to the public. The power of interpretation in this context proves to be important for an individual but may not become relevant overall.

4.3 Space of Local Positioning: The Social Dimension of Space

Mhm. There were some who were somehow waiting for something to happen. Congregations which really have been interested. A village as well or a small town that IN NO WAY wanted this to happen, foreigners in the town and and drugs will come and – the typical things. [...] And therefore many many folks who have been there in the beginning, who said: “Wow, this is SUPER COOL, we never had something like that, we want to participate in this,” so this is how it was perceived in the region, I think. That there were people FROM THERE who were participating. I think if it had only been people from somewhere in the Ruhr area who came there, the project would have died after the first summer, I'm quite sure. (Interview with Georg, (t))

The space of local positioning has its origin in how a place is situated in its local environment. First, the places are formed as a campus with buildings and natural areas. In addition to buildings, other forms of construction shape the outer appearance, too: The Himmelsfels campus visibly demarcates itself with gateways and informational signs at the entrances; in Hamburg, the campus is visible at a distance due to its tall bell tower that indicates an attached church building. In both cases, the constructed place impacts the perception of the religious group by the local community and others who pass by. A bell tower might raise certain expectations; the informational signs dictate how the campus should be perceived.

Moreover, the geographical contexts depict a positioning of the communities in their political and social environments. Different networks and relationships arise from this positioning and their self-placement in these contexts. The communities are situated in

apparently different local settings: Rural and urban, town and city, thus both communities are part of unique environments, both in a geographical sense as well as within social and political networks.

The interpretation of their geographical positioning reveals two aspects: First, the communities understand their positioning as a way to influence the local environment politically and socially but also to impact individual lives. These tasks shape their self-conception as a community that is able to take on a particular role and responsibility in their local contexts:

I (.) – if then it would be – it is my vision that exactly this congregation as laboratory for intercultural community, (...) well ENHANCES the the developments in this regard in the city. Because the city IS intercultural, it definitely needs to invest even more or advance in the field of shared responsibility. That what we especially aimed to do in working with the youth. Integrating people from different cultural, religious traditions in groups which learn together (..) to engage our responsibility for the urban space. (Interview with Bernd (t))

The second aspect stresses the place once more: the communities attribute the fact of 'having a place' as contributing to their visibility in local-political contexts, as Hannah states:

Now it was all about church building to – have a large banner at the bell tower simply to make visible, the African continent is living its faith here. Unfortunately, the bureau for monument preservation de/ denied our request. But these considerations were made. Or composition. So, for example in regards the one church building we're discussing right now how we can build the church in a way that we can use it in multiple ways with the different groups meeting there. (Interview with Hannah (t))

Interpreting the space as social space reveals moments of agency. The positioning of the communities in their local environments through their physical places means they have the ability and the opportunity to directly impact society. The communities try to influence the ways people live together both on a local community level as well as in individual lives through actions and activities. The leadership teams use their agency to foster social actions and activities. For instance, both communities are active in working with refugees in situations requiring immediate aid (e.g. supplying refugees with basic necessities) as well as long term support (e.g. intercultural pastoral counseling). Because of the congregations' particular intercultural interests and composition, they are perceived as important players in the local contexts. The communities are seen as resources and experts in the field of migration and refugee work.

In addition, this positioning creates advantages for the communities, too: They benefit when they can facilitate some of their own projects because of their involvement in these networks and local activities.

4.4 Space of Religious Practice: The Religious Dimension of Space

The Gospel Church here, what I like most is, when you go to other, as compared to normal churches the pastor preaches and that's it, you have to take whatever but here we have the privilege to DISCUSS, you know, and this is something you don't see it (.) in another churches, one thing, and this multicultural that we are together and then we meet together to worship, to sing and that is, I like it so much because you don't see it often. (Interview with Frances)

The topic of *religious spaces* has been discussed widely in recent years. In regards to the subject of these studies on religion and space, some definitions are needed in order to sharpen and clarify what exactly is being investigated. Erne (Erne/Schüz 2010b: 11–12) distinguishes between (1.) *spaces of religious practices and action* and (2.) *religion of space*. In the same volume, Lauster (2010: 29–32) offers a third category (3.), *spatiality of religion* (“Räumlichkeit der Religion” (Lauster 2010: 32; transl. LK)), which he understands as mostly referring to architecture and church buildings. Furthermore, he elaborates on religion of space (2.) and links it to religious experiences with the space: “Religious experiences of space, we can record thus far, characterize a particular dimension of experiencing reality” (ibid: 31, transl. LK).

Regarding the places in this study, the church buildings are religious spaces in the sense that they may be easily read as church buildings; they reveal a certain quality of spatiality of religion. This includes the norms and expectations of religious practices that take place there. Hence, they are spaces of religious practices and action. The other places become religious spaces through their use for religious practices and action. Therefore, my elaborations on this phenomenon have to be understood as an investigation on the quality of religious places as *space of religious practice*.

Several places are relevant to the communities for their religious practices. In Hamburg, the church building forms an integral part of the religious activities but there are other places as well, most importantly the community building. For the Himmelfels community, the religious activities mostly take place in “Israel” and on the square in front of it. Services in the church building take place only once in a while.

The interpretations of those spaces of religious practices reveal several ways in which power dynamics take place.

First, in Hamburg the youth of the African Christian Church, which is part of the African Center, perceive the church building as representing the religiosity of their parents. As such, the church building as a space of religious practices reveals intergenerational dynamics. The youth explicitly distances themselves from this form of religiosity and spirituality and developed their own worship service. The young people celebrate their services in the community building and geographically separate themselves from the nearby church building:

She said that she [the person speaking, LK] used to go there (points in direction of the church building) but she wasn't interested in it at all. (Participatory observation in a youth service (t))

// They're doing their own thing. Exactly. // They are having THEIR services and THEIR very unique form (...) and they are there, feeling at home totally and that is good (.), yes (.). (Interview with Hannah (2) (t))

Second, in particular the church building in Hamburg is subject to negotiations about its use as place of worship. On the one hand, for the African churches, the church building enables them to practice their own distinct religious traditions in various services.¹⁹ Having a church building about which they can make their own decisions allows them to celebrate their services while in other places these services generate conflict:

To some I have experienced it whe/ in this Hamburg where African community is thick, communities, they go to a German church building and ask if they c/ could use the place and they said no, because they're too loud (.). They're too loud. (Interview with Adel)

On the other hand, about 20 years ago, the Lutheran congregation, to which the church building formally belongs, was struggling. It lacked the capacity to use the church building as a place of worship. The congregation was looking for a way to enliven the church building again and to bring services back to it. Today, the church building in Hamburg hosts a special intercultural service once a month, the International Gospel Service (IGS), for which three different churches and some additional people are responsible in a joint team. The IGS involves ongoing communal preparatory work where, among other things, interpretations of biblical texts from different theological traditions are discussed. This preparatory work group is open to everyone and particularly strives for international and intercultural participation. The church building has become the space for this special service where unique experiences and crucial intercultural encounters are made, as King David points out:

But (.) no I think the IMPACT, the impact the IGS is making, (the light?) is worthwhile, you know, mention it. Even when, you know, people come and (...) to IGS (German articulation) most of them, no, some of them doesn't go to regular church service. So and just to have THIS PLACE where those who doesn't go to regular church service can say: "Okay, you know what, I am going to THAT place." Is a very great blessing. (Interview with King David)

Third, the Himmelsfels community negotiates its relationship to theological traditions in religious practices through the use of other places besides a church building as spaces of their religious practices. The church building on the Himmelsfels campus does not play an essential role for the community (or at least it is a less important one). This was also stressed by a member of the leadership team. "He says, grinning: yes, that's fantastic. I mean, *Israel* yet alone. That this is the center of the mountain and the church is further up the hill on a side path..." (field talk, participatory observation in a youth camp, 17.10.2021 (t)).

19 The African Christian Church and the Christ Ambassadors Ministries International celebrate their own distinct services on Sunday.

The religious practices that form an integral part of community life take place in “Israel” most of the time; this building serves as an assembly room for religious and non-religious activities. Sometimes, daily prayers are moved to different sites on the campus. This hints at the emphasis the community puts on practices over their spatial positioning. Additionally, the decentralization of the church building in the narrative of the community has a programmatic intention: In using other places, the community distances itself from the domination of the institutionalized church which they see represented in the church building:

We've always said that we don't want Himmelsfels to compete against the [institutionalized, LK] church because Himmelsfels does not want to be set apart but wants to enhance the unity of the church as a whole and its services to all people. That's why we never would have built a church on the mountain. [...] But now that we've been given a church and that the big protestant church asked us to bring life to it again we did not take long to think about it. [...] It was an intentional decision to not place it on top of the mountain. It should be a symbol that at the end we as siblings of humanity from all over the world will gather not only in church buildings but under the one broad sky of God's grace. (Weth/Ogedegbe 2017: 138–139, transl. LK)

The spatialization process reveals the significance of place for religious practice. Having a place creates opportunities for the communities to foster their own religious traditions. They are able to cherish different practices and the various traditions that are relevant to them. This also includes the opportunity for negotiations by the members and their leadership teams. Within these negotiations, the power of interpretation is effective in the theological deliberations that ground their practices.

Against the background of theological negotiations in intercultural contexts, which are negotiations of the power of interpretation (e.g. in the field of biblical hermeneutics), the process of spatialization becomes even more important. For instance, in celebrating their services in the church building, the international churches involved in the African Center Borgfelde make their particular ‘African profile’ visible to the public; they become seen. The IGS as a joint service involves the international churches as equal partners. Thus, the conflictual issues of sharing space are not as relevant here.

For the Himmelsfels community, the spatialization process is closely linked to its own religious practices drawn from different theological traditions. The practice of celebrating worship through different ecclesial traditions corresponds with their deconstruction of an exclusive interpretative authority (*Deutungshoheit*) which the Himmelsfels declares as one of its guiding principles (Stiftung Himmelsfels).

4.5 Space of Encounter and Hospitality: The Relational Dimension of Space²⁰

I think the whole thing is that our PRESENCE here is changing how/ our congregations and because the thing is that where we used to be, we were not having this inter- or joint services. We used to be in a chu/ in a German church building in

20 In this volume, Luca Ghiretti offers reflections on hospitality as mutual interaction.

Harburg and THERE we have our service and tha/ das war's. So the German comes and have their own and they go. So we are living together but (.) living separately. And (.) but HERE there is this working together and of course it's changing also some of the ways how we do things and it's of course affecting also the lives of the members, seen also in a broader view. (Interview with King David)

Places to host activities evoke spaces of encounter. These activities are intended to have a particular aim: to bring people together and to enhance encounters between people who are different from oneself. In this vein, both communities offer several different activities. In Hamburg, the main activities of the community are the International Gospel Service, an intercultural group meeting ("Café Mandela"), and the intercultural confirmation class. These activities have different target groups (adults and young people). The Himmelsfels community offers several holiday camps for children and young people. Additionally, guest groups may visit the community and the community also teaches classes on topics of interculturality. For all activities particular groups of people are responsible for these activities and form an inner circle while the people who are invited as participants form an outer circle.

In the process of spatialization the place is used and transformed into a space for encountering each other. Within that, several aspects appear. The first one is very simple but striking: A place opens up opportunities to encounter each other. This space of encounter is created by the decision to use a place with a certain programmatic intention:

I ask him about the initial moment and the name of "Café Mandela". He begins to tell me that there were three people in the first gathering [...] and that he had the idea that someone had to do something to bring Whites and Blacks together. [...] They thought about what to do in such a meeting. He said that the activity wouldn't be important but instead to simply sit together and talk. In the following this originated. (Participatory observation in a community activity, 12.11.2022 (t))

Once these spaces for encounter are created, interpretations of those spaces become possible. One interpretation emerges in the ambivalence of being the host of such a space. On the one hand, being a host involves a lot of power, both the power of action (to invite, to welcome, to look after the guests) and the power of interpretation (how hospitality is understood and lived). Those who accept the invitation become the guests. Adopting these roles and responsibilities becomes even more important in the context of structural marginalization and discrimination, migration stories, and racism that impact conviviality and the interaction of different people. This is named by actors in the field and may be presumed as an overarching context deriving from the societal and political environment. On the other hand, taking responsibility as a host comes with a cost (of time or energy) and this increases when the responsibility is shared by only a few. This may reduce the chance of hosts and guests encountering each other as the two groups are more likely to remain separate from each other.²¹ Another aspect is that participating in a space

21 Of course, this separation may be something chosen by one or the other group participating. For instance, I perceived some of the hosts being rather distanced from the guests while others

is engaging as part of a community. Space and community are equated with each other. In this vein, the boundary between host and guest is dissolved, as Caroline describes it:

But like – so the guest would also be part of the preparation of the dishes, of doing the dishes again, of doing the toilets. [...] And through that (.) you just feel like you also belong, is unlike this guest who, who is just (.), you know like a, a partly part (.), yeah, but you are completely there. (Interview with Caroline)

The Himmelsfels community puts even more emphasis on this point and declares Himmelsfels as something that is gifted and re-gifted to others. This is symbolically displayed in small cards that are occasionally given to the visitors:

Then Lukas tells a bit of a story that the mountain is something that they built with much effort and that now belongs to everyone. Each and every one. Everyone may have it but has to re-gift it likewise. “And if now somebody is showing off you can say: Guess what? I have a mountain.” The small business cards stating that the owner ‘holds’ a mountain to gift are not available, Lukas wants to distribute them later. (Participatory observation in a youth camp, 17.10.2021 (t))

A third interpretation becomes apparent in the following aspect: Sharing a place might turn into sharing a vision or a common interest. In Hamburg this even became a condition for religious communities who wanted to use the church building for their services:

And it was clear right at the beginning that the pastors back then hinted at that very clearly: “We don’t want to be next to you. We want to be with you – if we give the church to you – to rent, we want to learn from you, we want to be ON ONE WAY TOGETHER with you.” And the impulse was given by the pastors, Bernd and [name2], they told [name1]: “No, this is not about using and sharing the place, okay, it is about figuring out what we can do together? We can learn from you, you can learn from us as well”. (Interview with Hezekiah (t))

The phenomenon of space as space of encounter and hospitality reveals different moments of power. For one, the power of interpretation is used by the actors in the field: As a programmatic aim they, namely the leading teams of the communities, choose to foster encounters and hospitality. This happens against the background of the overall aim the leading teams share: to come together as a (Christian) community, to “be church together” (interviews with Georg (t) and Hezekiah), and to “live peacefully in the city” (interview with Bernd (t)). Accordingly, agency plays out, too. Spaces of encounters enable the communities and particular persons to host activities and to invite people.

Kathrin Busch offers a theoretical approach to the relation between hospitality and space. She understands the spatiality of religion in the sense of spaces of hospitality. She proposes the religious space to be a space of sociality that opens up and leads to community (Busch 2010: 56). Community in this vein comes into being as space that is given to

approached the people visiting very openly. Sometimes language barriers may play a role in this.

each other: as hospitality (ibid). Spaces of hospitality have the quality of spaces that are only partially available, as they are always given to the people inhabiting them. They are not kept for the availability of the hosts alone. This moment of availability and unavailability is elusive. This offers a critical perspective on power as well: “The idea of giving a space in terms of hospitality is based on a concept of space that problematizes acquisition and occupation of space” (ibid, transl. LK).

Correspondingly, the spaces of encounter presented here reflect a quality of hospitality. Encountering each other means navigating the ambivalence of the availability and unavailability of space and thus reveals sociality as a quality of religion. In the context of the normative idea of being a community in Christ, which is a goal that the communities imagine for their spaces of encounter, this idea of hospitality becomes even more interesting. Spatializing as the interpretation and action of hospitality confronts the critical inquiry of how hospitality is understood and acted out: Is this truly communion in Christ or are there still hidden power imbalances active that influence the availability and unavailability of the space? From a Christological perspective, this ambivalence is emphasized by the concept of Christ as the head of the church and the concept of the equality of people in God, respectively Christ. Both contrast power imbalances between the people involved in the action of hospitality as well as the human tendency to form hierarchies within social orders in general.

5 Conclusion: Conflicted Spaces of Conviviality

In this chapter I have shown the significance of power dynamics in processes of spatialization in two ways: as the power of interpretation and as agency. The interplay of interpretation and agency present in the phenomena of spatialization contribute to the exploration of spaces of conviviality overall.

Responding to the call for a critical investigation and a need for change in the relationships between mainline churches and intercultural churches, I offered some insights into the dynamics of the challenge of sharing space. These insights contribute first, to the research on conviviality, particularly its dimension of spatio-temporal constellations, and second, to improving practical considerations on this topic.

In convivial spaces, different interpretations and dynamics of intercultural *with-ness* (see Bieler in this volume) can be observed: the visions of intercultural communities, individual claims on space, the navigation of relationships within the socio-political environment, and religious practices that span the tension between conserving the familiar and daring the new. Also, the negotiations of hospitality reveal the ambivalent qualities of convivial spaces.

Spaces of conviviality are spaces of theological thinking in which theological ideas are discussed and mediated. In spaces of conviviality, knowing oneself in religious terms is fluid. These negotiations involve both the emergence of a new joint religious togetherness and more or less distinct, cultural religious identities that are in conversation with each other. Both forms of identification are important for the communities and their ways of living together. The spaces of conviviality are open to various religious traditions, both emphasizing each particular tradition and bringing them together in a process of

negotiation that involves theological and biblical dogmatics, hermeneutics, liturgy, practices, and practical considerations.

Regarding space, a theological reflection on hospitality and the overall deconstructivist perspective on space might be interesting. Space as the ambivalence of availability and unavailability proved an ongoing and fundamental condition throughout this chapter: Space is always subject to partial availability. In the same way space is available to one actor it is also available to another as well. This might be a critical perspective on the power dynamics of possessing and interpreting the space in a convivial field.

Finally, the results of my analysis could improve practical considerations in the relationship between mainline churches and international churches. In understanding space as a crucial resource and exploring its power dynamics, my investigation offers some important considerations for this discussion. Investigating power dynamics amid processes of spatialization is the basis for rethinking or overcoming 'rental relationships'. Yet, spaces of conviviality must be perceived critically in order to avoid romanticized ideas of sharing spaces that reinforce power imbalances.

References

- African Center Borgfelde: "African Center and Church Service in Hamburg", July 28, 2023 (<https://www.afrikanischeszentrum.de/afrikan-center-hamburg-church/>).
- Albisser, Judith/Bünker, Arnd (eds.) (2016): *Kirchen in Bewegung: Christliche Migrationsgemeinden in der Schweiz*, St. Gallen: Edition SPI.
- Anter, Andreas (2017): *Theorien der Macht zur Einführung (= Zur Einführung)*, Hamburg: Junius.
- Balke, Bendix (2019): "Begrüßung zur EKD-Studentagung 'Neue Regeln in der Wohngemeinschaft Gottes. Studentagung zu einer migrationssensiblen Ekklesiologie.'" In: *Neue Regeln in Gottes Wohngemeinschaft: Studentagung zu einer migrationssensiblen Ekklesiologie*, Evangelische Akademie Bad Boll, 1. bis 2. April 2019, Frankfurt am Main: Gemeinschaftswerk der Evangelischen Publizistik (GEP), pp. 4–5.
- Bieler, Andrea (2023): "Conviviality in Motion: Eine praktisch-theologische Rekonstruktion von Gemeinschaftlichkeit für eine differenzsensible Ekklesiologie." In: Katja Dubiski/Elis Eichener/Niklas Peuckmann/Christine Siegl/Markus Totzeck/Jula Well (eds.), *Religion und Gesellschaft. Isolde Karle zum 60. Geburtstag*, München: Gütersloher Verlagshaus, pp. 115–129.
- Busch, Kathrin (2010): "Kraft der Räume." In: Thomas Erne/Peter Schütz (eds.), *Die Religion des Raumes und die Räumlichkeit der Religion*, pp. 53–65.
- DFG-Graduiertenkolleg: DFG-Graduiertenkolleg "Deutungsmacht – Religion und belief systems in Deutungsmachtkonflikten", July 27, 2023 (<https://www.deutungsmacht.uni-rostock.de/en/>).
- Dierken, Jörg (2019): "Darstellung – Ausdruck – Spiel: Zweckfreies Handeln und seine sittlichen Formen bei Schleiermacher." In: Christian Polke/Markus Firchow/Christoph Seibert (eds.), *Kultur als Spiel: Philosophisch-theologische Variationen*, Leipzig: Evangelische Verlagsanstalt, pp. 85–100.

- Dörfler, Thomas (2013): "Milieu und Raum – Zu relationalen Konzeptionalisierung eines sozio-räumlichen Zusammenhangs." In: Eberhard Rothfuss/Thomas Dörfler (eds.), *Raumbezogene qualitative Sozialforschung*, Wiesbaden: Springer VS, pp. 33–59.
- Erne, Thomas/Schüz, Peter (eds.) (2010a): *Die Religion des Raumes und die Räumlichkeit der Religion (= Arbeiten zur Pastoraltheologie, Liturgik und Hymnologie)*, Göttingen: Vandenhoeck & Ruprecht.
- Erne, Thomas/Schüz, Peter (2010b): "Die Religion des Raumes und die Räumlichkeit der Religion." In: Thomas Erne/Peter Schüz (eds.), *Die Religion des Raumes und die Räumlichkeit der Religion*, pp. 9–19.
- Etzelmüller, Gregor/Rammelt, Claudia (2021): "Migrationskirchen. Internationalisierung und Pluralisierung des Christentums vor Ort." In: Gregor Etzelmüller (ed.), *Migrationskirchen. Internationalisierung und Pluralisierung des Christentums vor Ort*, Leipzig: Evangelische Verlagsanstalt, pp. 13–30.
- Ev. Kirche von Westfalen/Ev. Kirche im Rheinland (eds.) (2011): *Gemeinden anderer Sprache und Herkunft: Eine Orientierungshilfe für die evangelischen Gemeinden und Werke im Rheinland und in Westfalen*, Bielefeld.
- Ev.-luth. Kirchengemeinde St. Georg-Borgfelde: "Afrikanisches Zentrum Borgfelde", March 28, 2023 (https://www.stgeorg-borgfelde.de/im_stadtteil/afrikanisches_zentrum_borgfelde from March 29).
- Gesche, Linde (2021): "Deutungsmacht: Einige grundsätzliche Überlegungen auf Basis einer semiotischen Interpretationstheorie." In: Thomas Klie/Martina Kumlehn/Ralph Kunz et al. (eds.), *Machtvergessenheit: Deutungsmachtkonflikte in praktisch-theologischer Perspektive*, Berlin, Boston: De Gruyter, pp. 19–58.
- Hermes, Eilert: "Handlungsarten", March 1, 2023 (https://referenceworks.brillonline.com/entries/religion-in-geschichte-und-gegenwart/handlungsarten-SIM_09311?s.num=4&s.f.s2_parent=s.f.book.religion-in-geschichte-und-gegenwart&s.q=Handeln).
- Hirschauer, Stefan (2015): "Praktiken und ihre Körper: Über materielle Partizipanden des Tuns." In: Karl H. Hörning/Julia Reuter (eds.), *Doing Culture*, pp. 73–91.
- Hock, Klaus (2016): "Introduction: New Perspectives, New Foci: Topological Dispositions of African Christianity." In: Klaus Hocck (ed.), *The Power of Interpretation. Imagined Authenticity – Appropriated Identity*, Wiesbaden: Harrassowitz Verlag, pp. 9–23.
- Hoffmann, Claudia (2021): *Migration und Kirche: Interkulturelle Lernfelder und Fallbeispiele aus der Schweiz*, Zürich: TZV Theologischer Verlag Zürich.
- Kajetzke, Laura/Schroer, Markus (2010): "Sozialer Raum: Verräumlichung." In: Stephan Günzel/Franziska Kümmerling (eds.), *Raum*, Stuttgart: J.B. Metzler, pp. 192–203.
- Kajetzke, Laura/Schroer, Markus (2015): "Die Praxis des Verräumlichens: eine soziologische Perspektive", in: *Europa Regional* 21.2013/1-2, pp. 9–22.
- Kaulbach, Friedrich (1982): *Einführung in die Philosophie des Handelns (= Die Philosophie)*, Darmstadt: Wissenschaftl. Buchges.
- Ketges, Lisa (2022): "Greifbare Interkulturalität: Das Wechselspiel von Narration, Erleben und materialer Gestaltung aus empirischer Perspektive." In: *Theologische Zeitschrift* 78/1, pp. 104–130.

- Lauster, Jörg (2010): "Raum erfahren: Religionsphilosophische Anmerkungen zum Raumbegriff." In: Thomas Erne/Peter Schütz (eds.), *Die Religion des Raumes und die Räumlichkeit der Religion*, pp. 23–33.
- Löw, Martina (2018): *Vom Raum aus die Stadt denken: Grundlagen einer raumtheoretischen Stadtsoziologie (= Materialitäten, Band 24)*, Bielefeld: Transcript.
- Mansaray, Peter (2012): "Relationship between Migrant Churches and the Evangelical Lutheran Church in Germany." In: Haus Kirchlicher Dienste der Evangelisch-lutherischen Landeskirche Hannovers (ed.), *Glauben leben – vielfältig, international, interkulturell*, Hannover, pp. 37–39.
- Roth, Phillip H. (2016): "Einleitung." In: Phillip Roth (ed.), *Macht: Aktuelle Perspektiven aus Philosophie und Sozialwissenschaften*, Frankfurt, New York: Campus Verlag, pp. 7–28.
- Schlitte, Annika/Verne, Markus/Wedekind, Gregor (2021): "Die Handlungsmacht ästhetischer Objekte: Ein Aufriss." In: Annika Schlitte et al. (eds.), *Die Handlungsmacht ästhetischer Objekte*, Berlin: Boston, pp. VII-XXIV.
- SNF-Forschungsprojekt "Conviviality in Motion": Homepage "Conviviality in Motion. Exploring Practices and Theologies in Multiethnic Christian Congregations in Europe". Über das Projekt, March 28, 2023 (<https://theologie.unibas.ch/de/projekt-conviviality-in-motion/ueber-das-projekt/>).
- Stiftung Himmelsfels: "Himmelsfels – Was ist das?", August 8, 2023 (<https://himmelsfels.de/willkommen/was/>).
- Stoellger, Philipp (2014): "Deutungsmachtanalyse: Zur Einleitung in ein Konzept zwischen Hermeneutik und Diskursanalyse." In: Philipp Stoellger (ed.), *Deutungsmacht: Religion und belief systems in Deutungsmachtkonflikten*, Tübingen: Mohr Siebeck, pp. 1–85.
- Uzuh, John (2019): "Erwartungen von Migrationskirchen an deutsche Landeskirchen." In: *Neue Regeln in Gottes Wohngemeinschaft. Studententagung zu einer migrationssensiblen Ekklesiologie*, Evangelische Akademie Bad Boll, 1. bis 2. April 2019, Frankfurt am Main: Gemeinschaftswerk der Evangelischen Publizistik (GEP), pp. 41–46.
- Weth, Johannes/Ogedegbe, Steve (2017): *Himmelsfels: Berg aus Bauschutt und Hoffnung*, Spangenberg: Himmelsfels.