

others« was due to a shift in the ideological doctrine. On the 8<sup>th</sup> Party Congress of the SED in 1971 the new secretary general Honecker complemented the detention policy towards the Western countries with increasing ideological control and political repression internally. Yet, the new standards including church policy, were not published before 1972. Thus, the church officials and also the synod members as well as the speaker were not aware that the issues raised in the talk, especially the notion of »improvable socialism« were exactly what state officials wanted to avoid. In the guidelines of the secret service and the government and party units dealing with church issues these topics are listed as to be prevented. This is also the reason that the officers in charge immediately were able to understand that the talk was unwelcome, since elements of the talk matched very much with their ideological instruction. Thus, the reaction of the state officials at the synod was devastating, while the church leadership was not able to understand, what was going on. Since it became very clear that party and state were very serious, it seems to be understandable that the synod not officially endorsed the presentation, but the paper was available at the church headquarters and distributed through different channels.

**Karl-Christoph Goldammer, »Social service« or »promoted partisanship«? The Media Reactions to the Federal Synod 1972 and Heino Falcke's Synodal Lecture in East and West**

The main aspect of this article is to present the reactions in the media of the GDR and the Federal Republic to the Synod of the Federation of Protestant Churches in the GDR (BEK) in Dresden in 1972 and Heino Falcke's lecture, »Christus befreit – darum Kirche für andere«. It reproduces central excerpts from these newspaper-articles and analyzes their statements. As a result, it can be stated that the synod and the main presentation were received in East and West with different emphases: The reporting on the synod in the church newspapers of the GDR was critical and rarely differed in their judgments. In the *Mecklenburgische Kirchenzeitung* and some theological journals of the GDR, however, Falcke's lecture was openly attacked. The daily newspapers of the GDR, controlled by the SED, tried to interpret the synod as an expression of good relations between church and state; the newspapers of the CDU published further reports and comments, but partly also attacks against Falcke's input. The coverage in the newspapers of the Federal Republic focused on the problems between church and state, which were discussed on the synod. Thanks to the epd and especially to Reinhard Henkys there was a reporting on the deliberations of the synod in the newspapers and on the radio; excerpts from Falcke's speech were taken up and disseminated. It's interesting that the international press, especially in Great Britain, has reported extensively.

**Stephen G. Brown, Between Discretion and Valour. The International Ecumenical Reception and Influence of Heino Falcke's Synod Address**

This article deals with the reception of Heino Falcke's synod address of 1972 outside the two German states, and in particular on the reception and impact in Great Britain and in the international ecumenical movement of which the World Council of Churches