

5 New Thinking in the Nuclear Age? Marxist-Leninist Conceptions of War and Peace in the GDR in the 1980s and the Dialogue with Churches and Christians

Stephen G. Brown

Introduction

It was a Bible verse (Galatians 6:2) that provided the title for a film from the German Democratic Republic (GDR), premiered during the 1988 Berlinale and which went on to win a Silver Bear. "Einer trage des anderen Last ..." ("Bear ye one another's burdens ...") told the story of two young men confined to the same room in a tuberculosis sanatorium in the GDR at the beginning of the 1950s: one, a policeman, Josef Heiliger, a convinced Marxist; the other, Hubertus Koschenz, a Protestant pastor in training. Heiliger puts up a picture of Stalin and intones the Internationale, Koschenz nails up a cross and sings church hymns.¹ But eventually the two men, despite their fundamental ideological and religious differences, find a way to mutual understanding, and maybe even friendship, in this film that for the first time in the GDR portrayed a Marxist and a Christian as equals. "Since they breathe the same air ..." according to the review in the official party newspaper *Neues Deutschland*, "and both are confronted with a life-threatening disease (something that can certainly be understood as a metaphor of the nuclear threat), the communist and the Christian need to seek common ground".²

The significance of the film for Marxist-Christian relations was underlined at the premiere on January 28, 1988 at the Kino International in East Berlin. Seated next to each other at the front of the cinema were Kurt Hager, the chief ideologist and politburo member of the ruling Socialist Unity Party (*Sozialistische Einheitspartei*, SED) and the Protestant bishop emeritus Albrecht Schönherr, the former chairperson of the GDR's Federation of Protestant Churches (*Bund der Evangelischen Kirchen in der DDR*, BEK), who helped steer the BEK to a *modus vivendi* with the GDR State in 1978. In its review of the film, *Neue Zeit*, the daily newspaper of the GDR's Christian Democratic Union, recalled the common resistance of Christians and atheists in the struggle against fascism and underlined the central message of the film as being "common interests in the preservation and defence of life, in the search for justice, in striving for peace, in the desire to find a meaningful existence".³

When first proposed in 1973, the film was rejected by the Ministry of Culture's film department (*Hauptverwaltung Film*, HV Film), receiving a negative evaluation from its Department for Artistic Production (*Abteilung Künstlerische*

Nuclear Age Thinking

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Table of Contents Nuclear Age Thinking

1. Understanding the eBook Nuclear Age Thinking
 - The Rise of Digital Reading Nuclear Age Thinking
 - Advantages of eBooks Over Traditional Books
2. Identifying Nuclear Age Thinking
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an eBook
 - User-Friendly Interface
4. Exploring eBook Recommendations from Nuclear Age Thinking
 - Personalized Recommendations
 - eBook User Reviews and Ratings

- Nuclear Age Thinking and Bestseller Lists
- 5. Accessing Nuclear Age Thinking Free and Paid eBooks
 - Nuclear Age Thinking Public Domain eBooks
 - Nuclear Age Thinking eBook Subscription Services
 - Nuclear Age Thinking Budget-Friendly Options
- 6. Navigating Nuclear Age Thinking eBook Formats
 - ePub, PDF, MOBI, and More
 - Nuclear Age Thinking Compatibility with Devices
 - Nuclear Age Thinking Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Nuclear Age Thinking
 - Highlighting and Note-Taking Nuclear Age Thinking
 - Interactive Elements Nuclear Age Thinking
- 8. Staying Engaged with Nuclear Age Thinking
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Nuclear Age Thinking
- 9. Balancing eBooks and Physical Books Nuclear Age Thinking
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Nuclear Age Thinking
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Nuclear Age Thinking
 - Setting Reading Goals Nuclear Age Thinking
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Nuclear Age Thinking
 - Fact-Checking eBook Content of Nuclear Age Thinking
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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