

IEWG PROGRAM

Here is a little more information about the IEWG program

(The timetable might change, but this is roughly what you can expect)

The theme is deaf and hearing working together.

Sep. 28th MONDAY – ARRIVAL ALL DAY

(Lunch is not included)

18.00-19.00 Dinner

19.00-19.30 Evening prayer

19.30- Socializing

Sep 29th TUESDAY AND Sep 30th WEDNESDAY

7.00-8.45 breakfast

9.00-9.30 Morning prayer

9.30-11.00 **Main speaker – Hanna Lewis**

11.00-11.30 short break

11.30-12.00 **Main speaker – Sonja Myre Holten**

12.00-12.30 Questions / feedback

12.30-14.00 Lunch break

14.00-15.30 panel

15.30-16.00 coffee break

16.00-17.30 break out groups where they share their stories / presenting work shop

17.30-18.00 short break

18.00-19.00 Dinner

19.00-19.30 Evening prayer

19.30- Socializing

Sep 29th TUESDAY AND Sep 30th WEDNESDAY

7.00-8.45 breakfast

9.00-9.30 Morning prayer

9.30-11.00 **Main speaker – Bishop Sunniva Gylver**

11.00-11.30 short break

11.30-12.00 Questions / feedback

12.00-12.30 work shop

12.30-14.00 Lunch break

14.00-15.30 Work shop

15.30-16.00 coffee break

16.00-17.30 presenting work shop

17.30-18.00 short break

18.00-19.00 Dinner

19.00-19.30 Evening prayer

19:30- Socializing

Okt. 1st THURSDAY - EXCURTIONDAY

7.00-8.45 breakfast

9.00-9.30 Morning prayer

9.30-10.15 General assembly

10.30 EXCURSIONS in OSLO

15:30 Oslo Deaf church (coffee / light meal)

16:30 Evening prayer (Oslo deaf church)

17.30 Buss back to Rønningen

19.00-20.00 Special dinner

20.00 – Socializing

Okt 2nd FRIDAY – DEPARTURE ALL DAY

7.00-8.45 breakfast

9:30 Buss to airport

SPEAKERS:

Hanna Lewis will be one of the main speakers, lecturing about how deaf and hearing can work together. At the last supper, Jesus prayed for his disciples “May they be one, so that the world will believe”. How can we work as one despite our challenges, different cultures and abilities? The lecture explores this from theological and Deaf perspectives

We have also invited:

- The Bishop of Oslo to talk about minorities and majorities benefitting from each other.
- OsloMet University to talk about integrating deaf people in the workplace.

There will be panel debates and workshops with sign poetry, dramatization, drawing, creative prayer, sermon preparation.

Sonja M. Holten – on bilingual workplaces “hearing people are our leaders” about the challenges when deaf and hearing work together, and ways to change the future to ensure that the statement “deaf people are our leaders” can also be true.

Sonja and Hanna will go into more depth in their panel. Everyone will have the possibility to submit questions.

Hanna Lewis - At the last supper, Jesus prayed for his disciples “May they be one, so that the world will believe”. Does this mean Deaf and hearing church should work together more? Can Deaf and hearing churches work together? What does ‘Christian Unity’ mean for Deaf Church? This presentation will explore these questions from theological and Deaf perspectives.

Rev Dr Hannah Lewis is a Deaf priest from the UK who has a MA in theology from Cambridge University and a PhD in Deaf Liberation Theology from University of Birmingham. Her PhD was published as a book in 2007 and since then she has continued to write and publish and present in the area of Deaf, disabled people, theology and the church. She was ordained priest in the diocese of Lichfield in 1998 and has worked with both Deaf and hearing churches in different ways. Currently she is chaplain among the Deaf community for the Diocese of Oxford and an honorary Chaplain to Christ Church Cathedral, Oxford.

Sunniva Gylver – Oslo Bishop - Liberation theology (and a bit about how the Norwegian church has integrated the deaf church.

Liberation theology is a Christian movement that interprets the gospel of Jesus Christ through the lived experiences of the poor and oppressed. Originating in Latin America in the 1960s, it emphasizes social justice, political activism, and the belief that God calls believers to actively change the societal structures that cause poverty.

The Lens of Oppression: The Bible is read through the perspective of the oppressed. Jesus is framed not just as a spiritual savior, but as a liberator who brings freedom from political, economic, and social bondage.

