

Summaries

Franz-Josef Eilers: Church and intercultural communication

The church originates from the fact of intercultural communication on Pentecost. People from all existing cultures listen to and understand the message of the spirit filled apostles. This is possible because of God's innertrinitarian communication between Father, Son and the Holy Spirit which he shares with his creatures in creating them in 'his image and likeness'. God's communicating continues in a Revelation which takes all forms of human communication and finds its fulfillment in the incarnation of his son Jesus Christ. God's communication, however, continues in the creation of the church in different cultures till the end of time. Thus intercultural communication, seen as the communication between members of different cultures, becomes an essential part of christian life and proclamation. Such intercultural communication lives in and from the context of cultures (Contextual Theology), is essential to every Inculturation and also determines the dialogue of faith with those cultures and their religions. Intercultural theology compares the 'local' theologies of different cultures and relates them with each other.

Christian Wessely: Theology and Commercial Culture. A fundamental theological examination of commercial films and computer roleplaying games

The fact that theology deals with audiovisual media and the so called New Media (Internet based forms of communication or software) is quite a new development. Besides they are increasingly gaining more and more importance being forms of expression of human communication, both in content as well as formally, not just in the fields of practical theology, especially in the area of pastoral theology, but also in the reflexive (basic) subjects and there especially for fundamental theology, which is first of all due to its capacity of being a fairly reliable parameter for the state of interest of the reception strata because of its quite simply measurable success (sales figures, number of visitors, frequency of copies).

Moreover, on looking more closely at the products of the entertainment industry, which works by the mentioned media, inevitably the

question of the ‚reason‘ for the success arises. This question is also of interest for fundamental theology: could it be possible that behind the banal surface of these products a highly explosive matter lurks for the theory of religion?

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