

From ICT to TCI

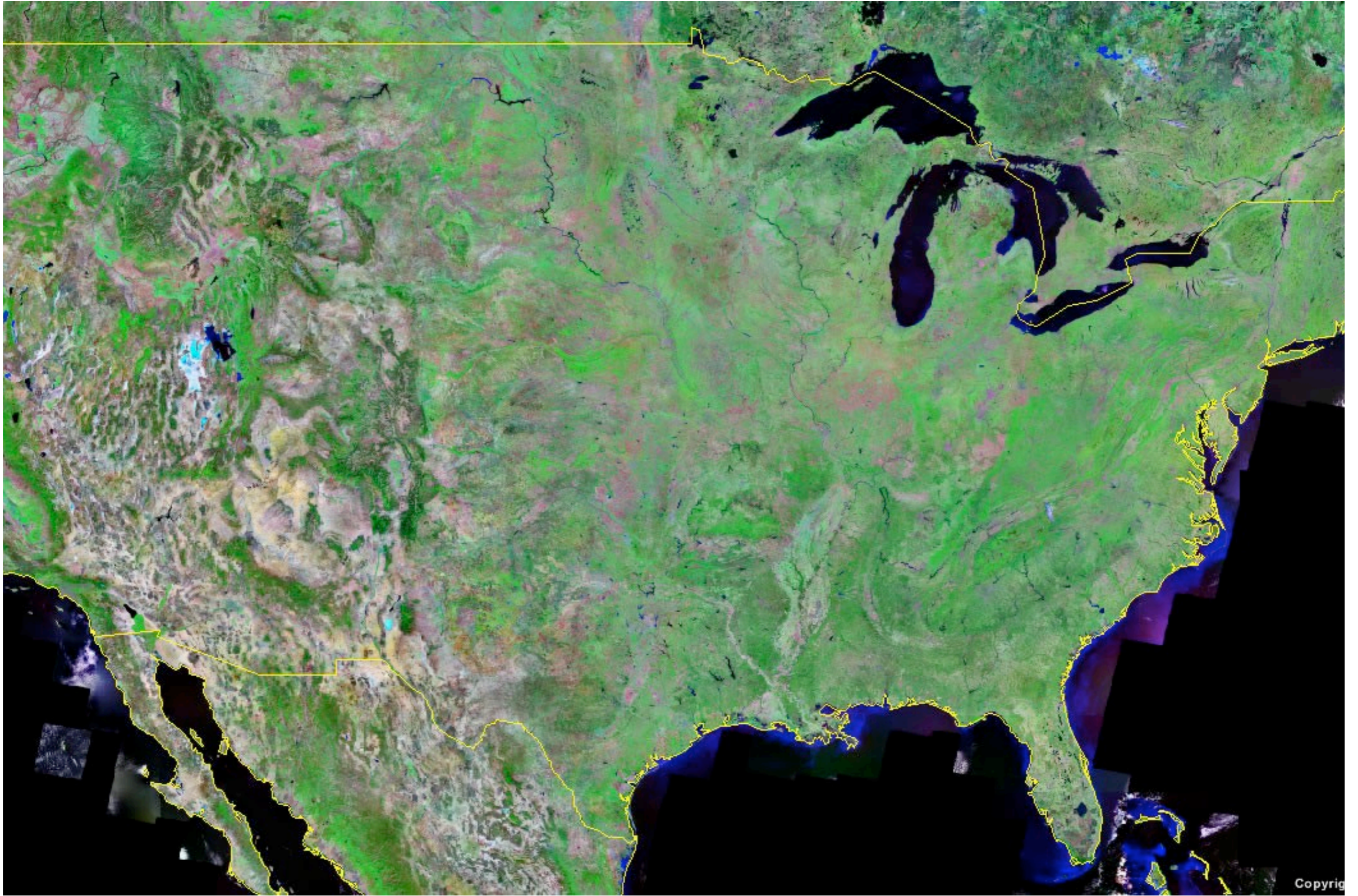
Communicative theology(ies) and Web 2.0

[http://www.luthersem.edu/mhess/
MRCpaper08.doc](http://www.luthersem.edu/mhess/MRCpaper08.doc)

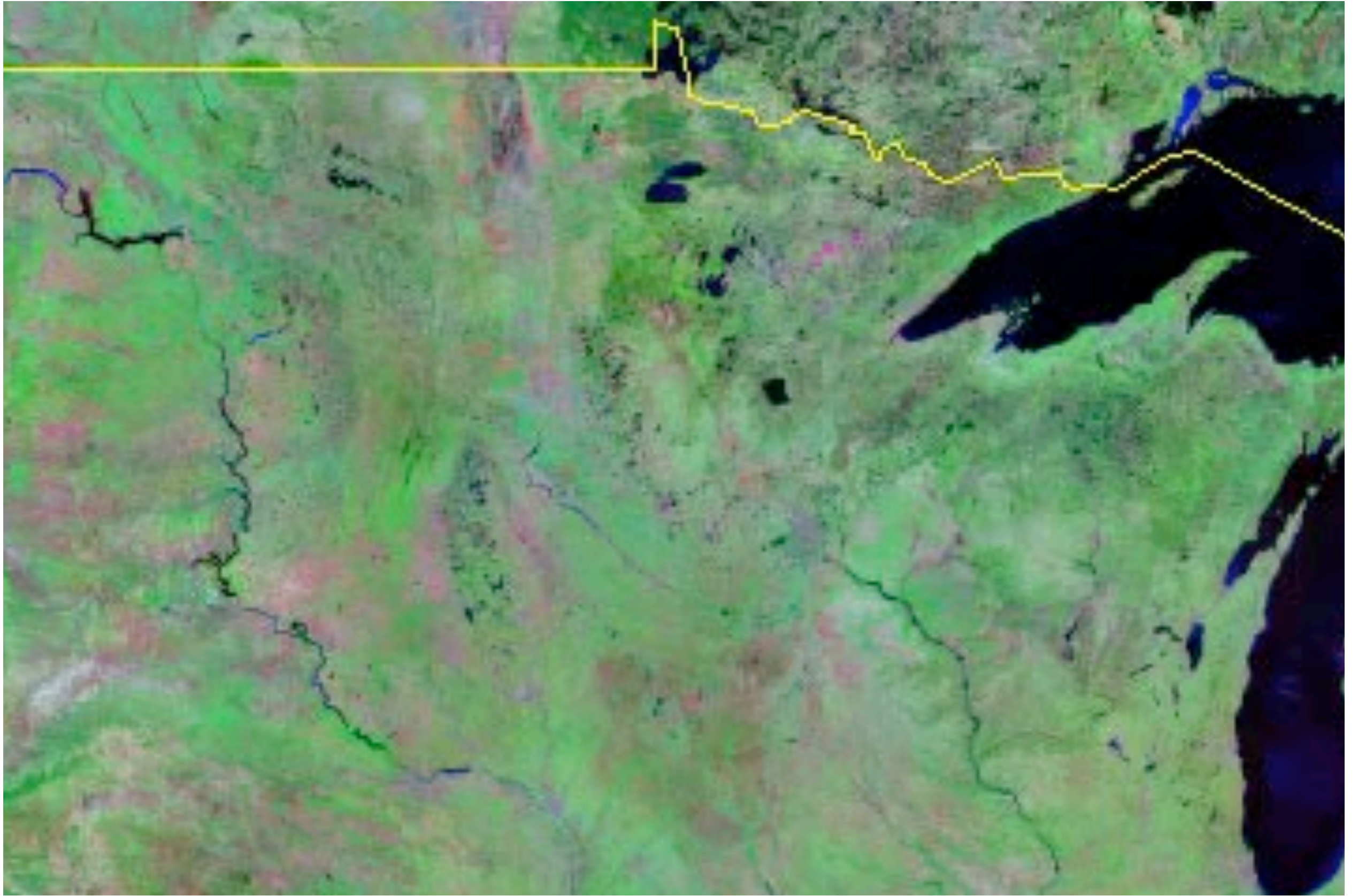
more formal paper available at the URL above

who I am

- a Roman Catholic layperson
- a professor of religious ed and practical theology
- interested in media culture and religious identity
- from the middle west of the US in North America
- all of these locations constrain and limit what I will share with you



United States



Minnesota



Saint Paul



Luther Seminary



religious experience



religious identity formation

WIRED

DECEMBER 2002 CROSSPLATFORM



all of this being created, circulated, negotiated with, contested in media culture

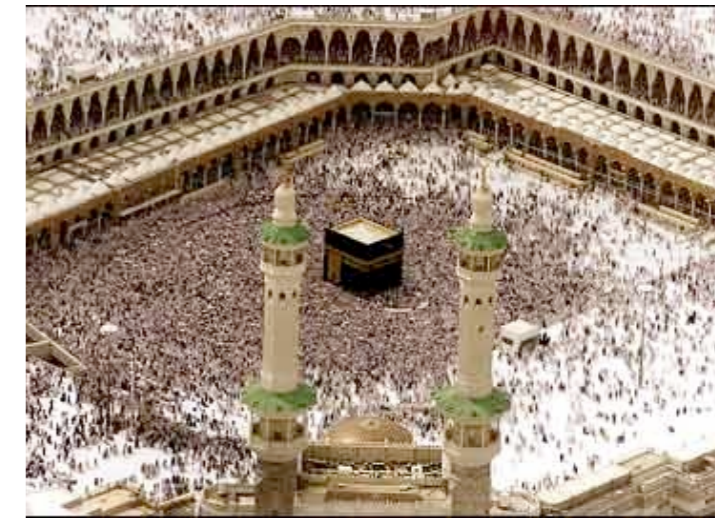
only One or one of many

dialogues in diversity

Muslim extremist murders Christian pilgrim

Muslim | Christian

extremist | pilgrim



introducing and nurturing communities

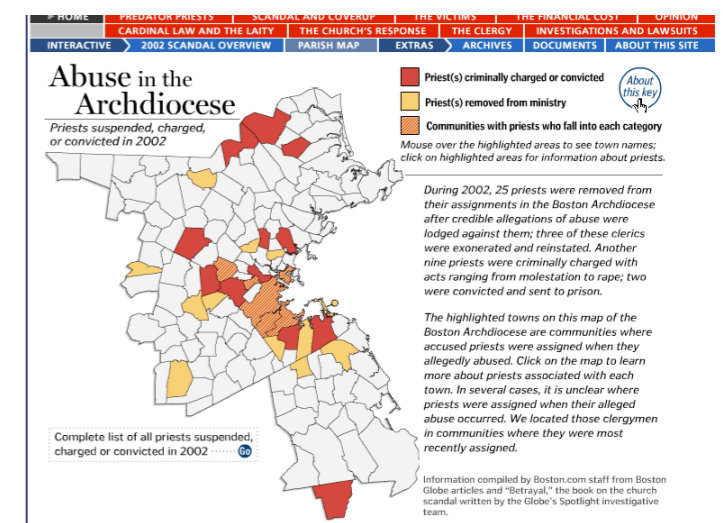
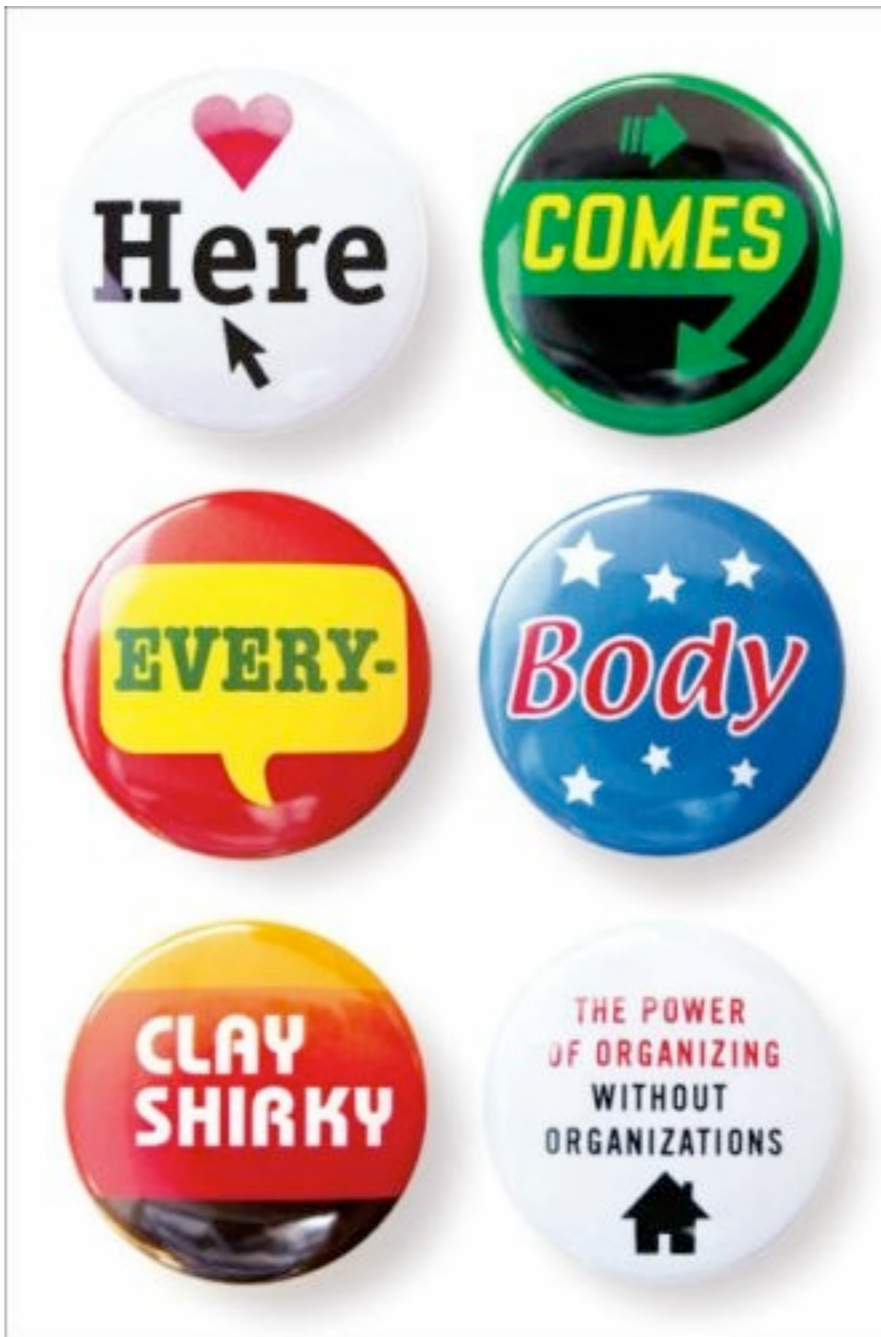
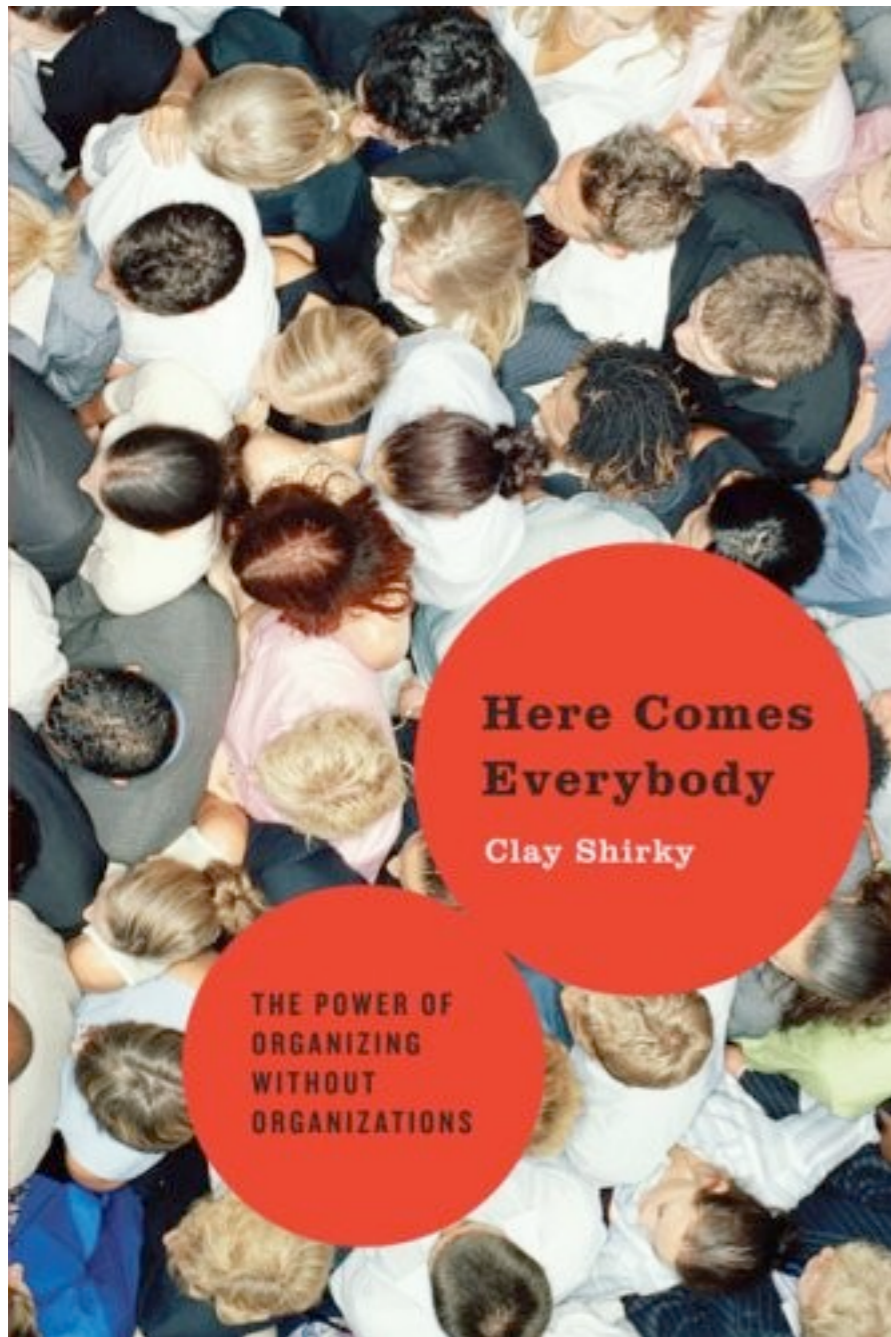
teaching exclusive identity?

educating pilgrims on a journey!

outline of argument // from ICT to TCI

- ICT flatten authority
- Web 2.0 tools both complicate and support authority
- two examples of differing responses: GodTube, FeAutor
- closed communities vitiate pilgrim nurture
- communicative theology(ies) bring TCI to the process

flattening of authority



flattening of authority structures



THEOOZE
Conversation for the Journey

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» UPDATES
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Coming Soon "Soularize in

Entertainment
Theology

START
YAHOO
FINISH

IMAGINE A PRESIDENT

for I was hungry and you gave me something to eat,
I was thirsty and you gave me something to drink,
I was a stranger and you invited me in,
I needed clothes and you clothed me,
I was sick and you looked after me,
I was in prison and you came to visit me.
-Matthew 25:35-36

flattening of authority structures

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sounds movement visuals people



Social Media In Plain English





people are creating in their own contexts

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- Set Me Free - Ignite Student Ministries
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Iglesia Comunidad Fraterna de Esperanza y Misión
por jorgezjlstra@hotmail.com
La Iglesia es Cristo en el mundo, pueblo de Dios puesto en marcha. En la Fraternidad está la fuerza transformadora de Cristo. La esperanza provoca el andar hacia una Iglesia saludable y misionera. Miremos al futuro con ojos de ESPERANZA
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Bendigamos al Sembrador
por jorgezjlstra@hotmail.com
Oración de alabanza y gratitud al

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two different examples / responses

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Amazing Grace
Posted by: Sensor

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VIRTUAL BIBLE

Translation: American Standard Version

Genesis 1:1-5

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the Light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, and it was so. And God called the firmament Heaven, and there was evening and there was morning, a second day. And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together

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Comments: 33
★★★★★ (rated by 37)


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Grow, share, love, give praise to the Holy One above

by David Pellinen, Manny Lewis, Steffon Ware

A lively rap created by kids for the Calvary Youth service at Calvary Lutheran Church in Golden Valley, MN.

[Read +](#)

Canoe, canoe I canoe with you

by David Pellinen, Manny Lewis, Steffon Ware

A lively rap created by kids at the 180 Ministries event in Sioux Falls,

Language: English

Mary Hess - I

A free, multilingual, and open space to share religious resources.

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Highlighted contributions

This is a soulspadition a soulspirament

A poem/a prayer written from the center of th in Minneapolis, MN, by a young man named S

by Steffon Ware

I ink what I think my soul sync with beats

This is a poem/prayer written by a young Minn by an ensemble at Redeemer Lutheran Church


by Steffon Ware

Homosexuality, Fornication, and Porneia

Often one hears an argument to the effect th talked about homosexuality; therefore, the Cr be dogmatic on the issue of same-sex behavio document demonstrates that Jesus did in fact homosexuality using the broad category of "p word that includes such things as premarital s sex, bestiality, pedophilia, necrophilia, incest, i behavior.

by Paul Hooverson

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최신 기부

언어: 한국어

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por Gerardo Oberman

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Evangelical Lutheran Church in America

God's work. Our hands.

Recent contributions

- Lenten Bible Reading Challenge**

by Williamson, Lynn

A listing of scripture texts to encourage daily Bible reading in a congregation. Tags: Bible Reading

Language: English

Enter your e-m E-Mail...

Welcome to the Evangelical Lutheran Chur Resources on this site have been created resources are available in a word process that is ideal for printing. Freely sharing loc Ideas.' Use these ideas, modify them for yo in turn share some of your best ideas t

While you are in the ELCA portion of Feaut information about this group, tips for us resource

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Highlighted con



two different sites

- both build from social networking software
- both seek to share religious resources
- one uses proprietary software, one is built from open source
- both were begun by Christians, but they have very different editorial policies

key difference is really a theological one

come along for a moment with me into theological space, not as a prescription, but as an evocation

practical theology

- embedded in human practices
- develops, sustains and legitimizes reflection on Christian faith as an orienting force
- focuses on daily life

practical theology

- focuses on practices
- is an opening to think about culture
- is finally beginning to critique Christian publishing and broadcasting in creatively driven ways

understanding of sin and grace

views sin as manifest in acts,
that Christians do not commit because of grace

yet such a view suggests

“you are saved by grace, now go and prove it”

“the problem is that in this view,
too much depends on our ability,
and too little on the power of evil and of God”

Scharen

such a view builds towards
exclusivity and extremism,
in the process denying God
and God's presence in Jesus Christ

an alternative?

“finding the connections between faith,
art, and culture comes not from narrowing,
but from expanding and deepening
our engagement with worlds beyond our own”

Scharen

we need a theology that trusts God's presence,
and seeks it in our communicative practices

communicative theology is a Trinitarian theology

From ICT to TCI

a move taking seriously information and communication technologies (ICT), and moving to a process of theme-centered interaction (TCI)

communicative theology is a method

- where the source of assertions can be identified
- where form, medium and content of communication can not be separated
- where theology is a critical reflection on and understanding of and contribution to a communication event
- which is by definition shared and participatory

TCl / theme-centered interaction

- moving from “assent to truth” to entrusting oneself to God’s “communicatio” and “communio”
- individual subjects (I) ... participate in the We and are oriented toward faith (It) as their response to the communication of God in the ambivalent situation marked by the Globe (I - We - It - Globe)
- “the processes shaped towards eliciting and identifying this revelation must of necessity be open, communicative and oriented towards the borders, the edges, the spaces in which disturbance, perplexity and conflict arise...”

open source site / communicative theology(ies)

- note how well these two map onto each other
- sharing is a fundamental attribute of both
- the process and the content are congruent
- the open-ended nature of such a site mirrors the ongoing creation of God

“What is the greatest betrayer of a lack of authenticity? A voice without affect, without passion: a computer program. The knowledge worth listening to — that is worth developing together — comes from bodies, for only bodies (as far as we can tell) are capable of passionate attention, and only embodied creatures, their brains and sinews swaddled in fat and covered with skin, can write the truth in a way worth reading. The bodiless Web is fat with embodied knowledge that could only come from the particular people — smart, wise, opinionated, funny, provocative, outrageous, interestingly wrong — to whom we’re listening. Indeed, that’s why we’re listening.”

the only theology worth attending to
is that worth developing together in these bodies
which are capable of passionate attention,
and which demands sharing

Web 2.0 tools make this kind of theology and theologizing more globally accessible

rather than hiding out in “safe” spaces that vitiate our truth claims, we need to move outward as pilgrims on a search for God in the midst of communities and communication, in the midst of differences and tensions, seeking the dynamic dance of the I and the We and the It which we confess, all the while conscious of the globe in which we dance...



GRACIAS Y BENDICIONES

mhess@luthersem.edu

[http://www.luthersem.edu/mhess/
MRCpaper08.doc](http://www.luthersem.edu/mhess/MRCpaper08.doc)

the preceding presentation was prepared for
the Media, Religion and Culture conference
held in São Paulo, Brazil
in August of 2008