

1. What do you consider to be the most important contribution that your religion has made/ is making/can make to the common good in a pluralist society?

*Hope.*

*The hope for more justice, peace and freedom.*

2. What are your major fields of research that are connected to public theology / public religion?

*I have worked on the paradigm “public theology”, its history and meaning in general. My doctoral thesis dealt with the features of media-publics from the perspective of public theology. I focused on orientations for Christians as journalists, as part of a broader public and as church-leaders – orientation for how to deal with the dominance of (prominent) persons in media-images of reality.*



3. What aspects are important to you about the intersection between public theology / public religion and education?

*In my view, Christian public theology reflects on how Christian orientations are debated and on how they are and become public. The institutionalized churches and Christian communities play at least a threefold role in that: They organize (counter-)publics, they present public statements in the debates on ethical and political question, and – last but not least – they are places of education: Here, people can learn to live their religion in peace with others; they can explore the ethical and political implication of their religion, and acquire the competences one needs to take up one’s public responsibility.*

4. Which of your recent publications would you recommend as pre-conference reading for participants of the Nuremberg Forum?

*- Öffentliche Theologie. Begriffsgeschichte und Grundfragen (Öffentliche Theologie 31), Leipzig 2015.*

*- Kinship in Time? Exploring the Relation of Public Theologies and Moltmann’s Early Political Theology, in: Heinrich Bedford-Strohm, Florian Höhne, Tobias Reitmeier (Eds.): Contextuality and Intercontextuality in Public Theology (Theology in the Public Square 4), Münster 2013, 53–70.*