

RÉSUMÉ

mediator

Bernard Shaw: Saint Joan (excerpts)

László Simon T.: Where Heaven Meets Earth? (An Interpretation of John 1,51)

This short essay is focusing on the enigmatic figure of the "Son of Man" in the Gospel of John, first mentioned in 1,51 in the conclusion of the pericope traditionally titled "the call of the first disciples". The Son of Man in the Fourth Gospel, paradoxically, does not convey either humanity, which mostly rests upon the messianic titles, or any suggestion of sonship, differing in this respect from the title "Son", which points directly to Jesus' relationship with God. The Son of Man is first of all not an emissary but and intermediary.

Gábor Vladár: Christus Mediator Mediation between the human and the divine is an important component of all religions.

Intriguingly, the idea of the cosmic mediators of Jahweh is completely absent from the Old Testament, employing only human mediators, who are not unknown in other ancient religions either. Royal mediation finds central significance only in the future figure of the ideal anointed, the Messiah. The true distinctiveness of Old Testament religion as compared with paganism is to be seen in the mediatorial position of the priest and especially the prophet. At the beginning of the history of Israel's religion the epitome of a mediator is Moses, later the Ebed Jahwe figure of Deutero-Isaiah. The Greek term *mesites* is found only in the Pauline corpus and Hebrews (Gal 3,19f; 1 Tim 2,5; Heb 8,6; 3,16; 12,14). The New Testament does not employ the mediator concept as the exclusive type of contact with God. Rather, it claims that in Christ, the ultimate Mediator, the fullness of fellowship is accomplished, to which we are absolutely directed. The concept of the Mediator in the New Testament does not fit into a scheme derived from other ancient religions. It is a genuinely new and independent way to describe mediation between God and mankind.

Tillmann, J. A.: Mediator Dei et Hominum (The Medium Is the Message)

While one can claim that Christology is basically Mediology, a diagonally opposite statement can also be argued for: Mediology is fundamentally Christology. As 1Tim 2,5 describes, for the first Christian communities "he was the only Mediator, through whom the only God can be revered properly" (L.W. Hurtado). The arguments and the reflexion on the Mediator were concluded in the dogmatic form of the Council of Chalcedon. Based on that, Karl Rahner speaks of the one and absolute mediator, continued by McLuhan, who addressed the problem of mediality primarily via the concept of the Mediator. This idea can best be described by what he added to his largely misinterpreted catchphrase „the medium is the message“: "Precisely, in Jesus Christ, there wasn't any distance between the medium and the message: it is the only case in which we can say that the medium and the message are totally identified."

András Müllner: The Definition of the Human in McLuhan's Writings: Amputation, Prosthesis, Extension

The global village as a concept coined by McLuhan is not without origin. In its background one can easily perceive the image of the unified mankind, which was envisioned so many times in the course of history. In McLuhan's writings the image mentioned above can be perceived in spite of the fact that the author seems to be sensitive as far

as the cultural differences are concerned, and in some of his texts he criticizes the „biases“ of the Western man towards his/her own media. In spite of that awareness he sees a mutual mutation or transformation, a certain change, which may head for the equalization. The present essay investigates the contradiction in McLuhan’s discourse between the equalization mentioned above (or homeostatic equilibrium as it is used as a basic metaphor in communication theory) and a parallel move of another metaphor or group of metaphors, which can be connected to the violence and the horroristic effects of the media („amputation“, „numbness“, „coming violence“). This other kind of metaphoric expression urges us to detect the contradiction, and to rethink the definition of the human given by McLuhan.

Judit Pintér: Forgotten Mediators (French and Italian Worker-Priests)

The essay portrays one of the most characteristic, yet often underestimated, types of mediation in the 20th century Catholicism, which targeted at the recatechisation of the workers, with whom the church had lost contact. The movement was initiated in 1943 by Cardinal Suhard, Archbishop of Paris. The portrayal is based on the lives of three emblematic priests who tried to mediate between the church and the laity in Italy.

Zsuzsa Lovas: I Warn you Once and Twice, but after That you Must Leave the Classroom (Mediation in the School)

Based on alternative conflict resolution methods the article investigates how to teach students to manage and solve conflicts. In the process of mediation the mediator helps the involved parties to solve their conflict and reach an agreement. Peer mediation can bring solution in handling school conflicts and reduce aggressive behaviour. The article presents the case study on a recently merged school, where the increased tension led to fight. With the help of mediation the conflict was solved in a peaceful way.

István Bárány: Immortal Mortals, Mortal Immortals

The contrast between divine immortals and human mortals runs through Greek thought from Homer onwards. Odysseus on his descent to the underworld meets the dead Achilles and Heracles: heroes, who typify mortal fate in the narrative. But archaic thought and the Homeric epic knew about a number of apotheosis stories, among others the apotheosis of Achilles and Heracles. These different patterns will merge in the later tradition: the picture of the underworld and the fate of the human soul as a ghastly shadow will stand as a metaphor of mortal life, and both Empedocles and Heraclitus rethink and in some sense efface the boundary between the divine and the human.

Attila Kovács: Now We See but a Poor Reflexion As in a Surveillance Camera (Mediation and Surveillance)

More than ever, our society has become a society of surveillance. This control, however, proves to be mediated through technology. One of the most important part of this apparatus is the CCTV (Closed-circuit television), in other words the system of ubiquitous surveillance cameras. The essay analyses the methods, effect, and artistic implications of this type of mediated control.

Asztrik Várszegi: „Let him send senpectae, that is, brethren of mature years and wisdom“ (RB 27, 5-6)

Poems by Zoltán Zsávolya and Emmanuel Hocquard