The two contributions, to which this article is referring, show — heaped together — from different perspectives, in what way Christian churches and denominations are fundamentally affected by their change towards postmodernism. They demonstrate that Christianity within the churches, experiences and individualization of its relation to meaningful for life, which is connected with a far-reaching weakening of its institutional state. They underline the tendency towards an intensified pluralization and also polarization of the manifestations of Christianity and its religious communities, as a result of which, traditional boundaries between religious communities, differences and exchanges of thought between religious communities gradually become less important. The Dutch study thus shows that differences between Roman Catholics and Protestants derived from denominational characteristics and linked to ideals that existed until now, can nowadays hardly be established anymore, when looking at religious and social patterns of thought and behaviour. Only in church communities that seemingly live in a ‘closed room’, isolated from processes of modernization, these denominational characteristics are still clearly available and are passed on. Consequently, the degree to which views on values and patterns of thought and behaviour, that used to be characteristic differences between religious communities until now, assimilate, apparently depends on the ‘climate’, on the social context and the social control of the very denominations and their communities. Daiber's contribution describes, the situation of the two large denominational churches in modern industrial society, which has become as much similar as is possible, by now. Most important characteristics, the religious individualization, the resolution of the denominational ‘worlds’ and ‘world views’, the desacralization of church structures and the full pluralization within the denominational churches themselves, are themes for discussion.
CHRISTIAN CHURCHES CHANGING TOWARDS POSTMODERNISM

Both studies show that to the majority of the members of the two large denominational churches, the nature of the membership to their church, is not very explicit, but far more vague (K. Gabriel). The first indication is, I think, their individually created religion, determined by the obviousness of being able to, and forced to, make a selection from the total of denominational religious doctrines, based on one's own standards of plausibility and usefulness for coping with life. Another indication could be, that they mostly look upon the churches as representatives of 'social' values, and hardly see them as religious bodies for one's personal guidance in life. Their competence is limited to the transitional rituals, which gradually assume more clearly the character of family rituals as an expression of a family's religiosity.

On the other hand, the studies also point out that in both large denominational churches, new Christian movements and groups come into existence, respectively, have been established, which can — roughly — be distinguished into spiritual-religious and prophetic-Christian groups. Apparently, common characteristics exist between them: On the one hand, in the personality and the biographical and everyday reflectiveness of the practised form of religion, and on the other hand in the fact that, they establish new forms of congregations and practice common forms of ensuring religion. Through these new forms of congregations, the members, in fact, are looking for a relationship with others as a result of their own experience and improvement. In my opinion, they can therefore be absolutely assessed as places for developing new social forms of religion. In relation to the practice of distinguishing themselves from one another, in accordance with their personal identity, they also look upon themselves as innovative places for crystallizing the transference of religion, today. It becomes very clear from the comparison made by Daiber between societies with different church regulations and structures, that today, churches as institutions with their bureaucratic elements (can) only represent the phenomenon religion in society, and that the transference of religious convictions and a corresponding practising of faith, decisively depend on communicative and interactive societies and groups.

In my opinion, both studies therefore, among others, the question about the structures of churches, or more to the point: the question about the understanding of the church community and its religious pedagogical definition of its assignments while changing towards postmodernism. Their results practically challenge efforts of reform, which cannot really mean to preserve and keep the communities in the forms one finds them in, just like that, but, on the contrary, to move them on the victory over traditional welfare- and counselling pastoralism. A principle of guidance for such efforts of reform could be