

A BRIEF HISTORY OF DIALOGUE BETWEEN ORTHODOX CHRISTIANS AND JEWS

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The theological thoroughness and diplomatic elegance of the most recent academic meeting between Christian Orthodox and Jews in Athens is further evidence of the remarkable profundity in which this historical dialogue has developed over the last two decades. From 1972 in New York until today, the climate of the theological dialogue between Orthodox and Jewish theologians has been imbued with mutual respect and fairness, which are gradually spreading from the dialogue's chief activists to broader circles.

On both sides there have been a number of representatives devoted to the growth of this dialogue. One hesitates to select for special mention any of the pioneers. The only exception concerns those who elevated the dialogue to the international level. Here it would be safe to say that the chief initiators were Dr. Gerhart M. Riegner, long time Secretary General and now Honorary Vice President of the World Jewish Congress, Metropolitan Damaskinos (Papandreou) of Switzerland, Director of the Orthodox Center of the Ecumenical Patriarchate of Constantinople in Chambésy, Geneva, and Rev. Dr. Franz von Hammerstein, first at the World Council of Churches and later in Berlin. They also fostered the subsequent growth that led to Athens.

The various dialogue meetings, held as national or international colloquia, have had various further implications, most notably in the number of fine publications taking up the subject. For convenience, full ref-

erences to the various publications will be found in the bibliography published elsewhere in this volume. Here the items will be referred to simply by author, title and year.

A good starting point is *Essays on Orthodox Christian–Jewish Relations*, published by George C. Papademetriou in 1990, but collecting his contributions over the previous twenty years. According to Methodius, Bishop of Boston and President of the Hellenic College/Holy Cross Greek Orthodox School of Theology (HC/HC), the book assists “the English speaking reader to understand the principles that govern Orthodox Christian attitudes concerning Jews” (Preface, p. I).

These principles are expressed concisely by Papademetriou in the introductory article in his book, “An Overview of Orthodox Christian–Jewish Relations,” as follows (p. 1): “1. Anti-semitism is a sin against God. 2. The incompatibility with the Christian faith of coercive proselytism or forced baptism directed towards the Jews. 3. The reality today of the covenant God made with the Jewish people at Sinai.” While citing these principles from a publication of the World Council of Churches (WCC), *The Theology of the Churches and the Jewish People* (1988), he presents them in his own words and order.

His decision to focus on these principles is important, for it testifies to the very modern approach to the dialogue within the Orthodox Church. This characteristic positive attitude is shared by a wide range of Orthodox theologians affiliated with HC/HC, the Academy of Athens and the Orthodox Center in Chambésy, as well as individuals around the world. On the Jewish side a similar openness has been shown by rabbis and professors from all walks of life.

On both sides, however, there are also those who would not like to have too much to do with either this or any other dialogue. Besides some Jewish circles, this opinion is reflected in such Orthodox circles as surround Metropolitan Georges Khodr. From his 1962 article on “Church and Mission” to his 1991 article on “An Orthodox Perspective on Interreligious Dialogue,” he has continued to pursue the replacement theology of old (the claim that the Church has replaced Israel).

A careful analysis of Khodr's viewpoint is presented in the inaugural thesis of Thomas Kratzert, *Wir sind wie die Juden. Der griechisch-orthodoxe Beitrag zu einem ökumenischen jüdisch–christlichen Dialog*, published in 1994. It is important to understand that the modern theological dialogue between the Orthodox Churches and the Jewish people takes place against the background of a Christian history that did not respect Israel, yet is on the verge of changing. In this framework, the courage, enthusiasm and foresight of those who promote modern developments is to be appreciated all the more.

Kratzert's recently written dissertation is itself a milestone in the dia-

logue. For the first time, the theological presuppositions of this dialogue are researched. The results are used to find out shortcomings in the current dialogue between Jews and Christians established by the WCC. From his study of the Greek Orthodox–Jewish dialogue, Kratzert develops elements that could enrich the established Christian–Jewish dialogue. Quite apart from all its scholarly content, the book indicates that this dialogue has aroused enthusiasm in the younger generation: the best sign of its initial success and a firm assurance for its continuation.

For the purposes of this discussion, the term “Orthodox” embraces all Eastern Orthodox Christians, since in the meantime the dialogue has spread to include most of those churches. To begin with, however, the initiative came from that part of the Orthodox Church within democratic Western countries which was free to start the dialogue and received sufficient support from its central authorities. This refers to the Greek Orthodox Church and specifically its branches in Switzerland and the United States of America, with some isolated support from other Orthodox churches.

Since the collapse of the former Soviet Union, some other Orthodox churches have also become free to join this approach to the Jewish people. On the other hand, many of the smaller Orthodox churches are still living in countries with a dictatorial leadership, often accompanied by hostile political attitudes toward the State of Israel. Orthodox Christians of those countries tend to refrain from participating too loudly in a dialogue with the Jewish people.

From the Beginnings up to 1972

Wherever one starts with modern dialogue between Orthodox Christians and Jews, one finds references to its long history which is said to go back at least to the first Apostolic Council in Jerusalem in about the year 50 (Acts 15). Here the decisions were fixed on “the conditions under which the gentiles could enter the Church and the presuppositions for the fellowship of the gentiles with Jewish Christians,” according to Veselin Kesich in “The Apostolic Council at Jerusalem” (1962), p. 8. The next event mentioned is typically the publication of Justin Martyr’s *Dialogue with Trypho the Jew* in the middle of the second century. Since Lev Gillet’s 1942 article on “Dialogue with Trypho,” Justin’s concept serves as a model in the current Orthodox understanding of dialogue. Indeed, according to Papademetriou (p. 19), it was “a witness in the second century of a ‘dialogue’ being possible between Christians and Jews.” Kratzert (pp. 197–206), however, sharply criticizes such a positive attitude toward Justin’s dialogue.

The “Christian devotion in the New Testament to the Mosaic law and the then emphasized ethical law” and their still “partly binding” character in Orthodoxy is another source of pride in the current dialogue. This

focus, too, goes back to Gillet, being found in his 1942 book *Communion in the Messiah: Studies in the Relationship between Judaism and Christianity* (p. 10). With it goes the appreciation of the origins of Christian worship from Jewish tradition, with which the church was in close contact, as is noted in Alexander Schmemmann's 1966 book, *Introduction to Liturgical Theology* (pp. 40-71.).

The interaction between Christians and Jews in the Byzantine period and up to the end of the crusader period is saturated with close connections on the one hand, but with harsh prohibitions against it on the other, and with great nervousness ever since the rise of Islam in the seventh century. The period of Islamic dominance, interestingly, is not taken as a model for relationship. Since the Orthodox Church was relatively recently and only partly freed from Muslim rule, a first account of this long period in its history has now started. The fact that the communities of both religions, Judaism and Christianity, were ruled by Islam had its lasting impact, as was noted in 1971 by Andrew Sharf in his *Byzantine Jewry: From Justinian to the Fourth Crusade*.

In more recent centuries, one is referred to some examples of incidents that "violated the pattern of Christian concern for the welfare of the Jews in the Middle East" (Papademetriou, p. 55), but also provoked the intervention of Orthodox Church authorities to stop the violations. One such event is demonstrated by the encyclical letter of Patriarch Metrophanes III of Constantinople, written in 1568. In it the Patriarch excommunicated all those Orthodox members in Crete who had violated the Christian law of love toward their Jewish neighbors (Papademetriou, pp. 86-89; translation of the encyclical, pp. 87 f.)

In 1891 an encyclical of the Holy Synod of Greece prohibited the burning of effigies of Judas during Holy Week, by which the Jews were accused of having allegedly murdered Christ and thus merited being punished now. This "provocation of hatred" was stopped, since it insulted "the honour of our fellow citizens, the Israelites," according to the 1971 article of Panagiotes Simotas, "Judaism and Greek Orthodoxy" (pp. 364 f., cf. the discussion of Simotas in Kratzert, pp. 253-266). In encyclicals of 1910 and 1918, all practices that offend the Jewish people living in the Orthodox community are condemned.

During World War II, in an encyclical to all the faithful, Archbishop Damaskinos of Athens recommended them to protect Jews, as being in line with the teachings of the Church. In his *Dialogue and Tradition* of 1971 (p. 599, n. 10), Rabbi Jacob Bernard Agus confirms: "Yet few Catholics and Protestants combatted Nazism as a matter of principle as long as they themselves were not the target of Teutonic fury. With less education and more inspiration, the Yugoslav orthodox priests bravely protested against anti-Jewish atrocities. In May 1943 alone, 600

orthodox priests were arrested because they refused to preach anti-Jewish sermons." One can compare the documents on Greek Jewry in Yad Vashem, the Holocaust memorial and research foundation in Jerusalem.

Following World War II, and in particular since the 1967 visit of the Ecumenical Patriarch Athenagoras I in Geneva, there has been active participation in current ecumenism and dialogue. The domain of interaction now spread from humanitarian interventions to academic studies, such as the articles written by Kesich on "The Apostolic Council in Jerusalem" in 1962, by Stanley S. Harakas on "The Relationship of Church and Synagogue as Is Evident in the Apostolic Fathers" in 1967, and by A. J. Philippou on "Origen and the Early Jewish-Christian Debate" in 1970. Three articles were published in the Greek journal *Theologia* in 1971 (cf. the English abstracts in Papademetriou, pp. 115 f.): Panagiotes Simotas on "Judaism and Greek Orthodoxy," Archbishop Gregorios of Sina on "Christianity and the Social Problem," and Archbishop Isidoros of Nazareth on "Israel and the State of Israel." With the impetus given by such scholars, the time was ripe for a living theological encounter between Orthodox Christians and the Jewish people.

New York 1972: The First National Colloquium

During January 25-26, 1972, eminent scholars from the Jewish and Greek Orthodox communities met at the national headquarters both of the American Jewish Committee in New York City and of the Greek Orthodox Archdiocese of North and South America. They were led on the Greek Orthodox side by Archbishop Iakovos and on the Jewish side by Rabbi Marc H. Tanenbaum. The purpose of their gathering was to discuss critical issues in theology, history, liturgy and social concerns. The proceedings were published in identical form in the *Journal of Ecumenical Studies* 13 (1976) and the *Greek Orthodox Theological Review* 22 (1977).

The colloquium opened with statements from the two leaders, both reflecting the same threefold mutuality. The first element is mutual respect. "Hellenic and Hebraic cultures" are "the substrata and pillars of Western civilization" (*JES*, p. 518; *GOTR*, p. 2), according to Archbishop Iakovos, while Rabbi Tanenbaum hailed the continuation of "perhaps one of the oldest dialogues in civilization" (pp. 520 and 4 respectively), since it had started with the meeting between Alexander the Great and the Jews of the Land of Israel over three centuries before the Christian era.

The second element is mutual friendship, which was seen by Rabbi Tanenbaum as the "profound and frequently positive intellectual and spiritual influences on each other" (*ibid.*), and which was shown in Nazi Europe, where "the Greek Orthodox Church has a notable record of helping to save Jewish lives" (*ibid.*). In this spirit of friendship, Arch-

bishop Iakovos regretted “the mass atrocities and massacres of the German Jews by the Hitlerite regime” and confessed that “we Christians of the West were burdened with an equal amount of guilt” by “attributing the crucifixion of Jesus to the Jews” (ibid.).

The third element of mutuality, also stressed by both leaders, is that of joint responsibility in the current crisis of society. Archbishop Iakovos stated that through the teaching of the One God, “Both Testaments and traditions teach us that repentance leads to renewal” (pp. 519 and 3 respectively). In the thinking of Rabbi Tanenbaum, it is the custodianship of these two great cultures and ideals which can help bring about a healing process in society.

Respect, friendship and responsibility were reflected in the subsequent contributions by Jewish and Orthodox scholars, each followed by some thoughtful “study and discussion questions.” As full bibliographical details are given in the bibliography elsewhere in this volume, here simply the authoritative credentials of the authors and the gist of their contributions will be indicated.

Demetrios J. Constantelos (Greek Orthodox, Professor of History and Religious Studies at Stockton State College in Pomona, New Jersey) reviewed “Greek Orthodox–Jewish Relations in Historical Perspective.” He examined the relationship between Jews and Greeks in the medieval period.

Zvi Ankori (Jewish, Chair for the History and Culture of the Jewry of Salonica and Greece at Tel Aviv University) offered “Greek Orthodox–Jewish Relations in Historic Perspective — The Jewish View.” He analyzed four basic traits that Greeks and Jews share in the context of their common history, but also four areas of conflict.

Stanley Harakas (Greek Orthodox, taught at St. Vladimir’s Theological Seminary, Boston University School of Theology and Boston College) introduced “Ethics in the Greek Orthodox Tradition.” He traced the development of Orthodox ethics since the nineteenth century, which, though varying in different schools, points to the image of Christ, toward whom society and the individual need to grow.

Seymour Siegel (Jewish, Professor of Ethics and Rabbinic Thought, Assistant Dean of the Herbert H. Lehman Institute of Ethics) considered “Judaism and Eastern Orthodoxy: Theological Reflections.” He described the “common-ness of roots” in Eastern Orthodoxy and Judaism, which are “grounded in the experience and faith of the Community of Israel” (pp. 580 and 64 respectively). The claim by Christians to have replaced the Jewish people (supersessionism) has produced ill will between the two faiths. Yet studies in the following theological fields would enrich each other: God and the world; the nature of the worshipping community; the role of tradition; eschatology; mysticism; ethnicism.

Theodore Stylianopoulos (Greek Orthodox, teaching New Testament at Holy Cross Greek Orthodox School of Theology) went back to "New Testament Issues in Jewish-Christian Relations." He examined Jewish-Christian relations within the New Testament historically and theologically and recommended acceptance of its self-understanding, as being beyond the Mosaic law, for the current dialogue.

Jacob Bernard Agus (Jewish, Professor of Rabbinic Judaism at the Reconstructionist Rabbinical College) took up the converse issue: "Judaism and the New Testament." There is renewed Jewish interest in the New Testament as part of studying the diversity of Judaism at the time of the Second Temple. Jewish research on the New Testament shows that rejection of Judaism grows only in its later stage due to Gnostic and gentile influences.

Deno J. Geanakoplos (Greek Orthodox, Professor of Byzantine, Renaissance and Orthodox Church History at Yale University) raised the question of "Religion and Nationalism in the Byzantine Empire and After: Conformity or Pluralism." He analyzed the relationship between religion and nationalism in three periods of the Orthodox Church between 330 and 1453, noting a mutual aid system between the Orthodox Church and the Emperor. From then on cultural and religious nationalism became almost synonymous.

Salo Wittmayer Baron (Jewish, Professor Emeritus for Jewish and Israel Studies at Columbia University) continued with "Nationalism and Religion in the Contemporary World." He referred to the principle of *cuius regio eius natio* ("your realm determines your nation"). Since 1648, when thirty years of religious wars in Europe ended, this has replaced the previous principle of *cuius regio eius religio* ("your realm determines your religion"). From then on, nationalism has become the driving force, often manipulating religion. He envisioned a world organization with cooperation between religions and nations.

George S. Bebis (Greek Orthodox, Professor of Patristics at Holy Cross Greek Orthodox School of Theology) examined "The Influence of Jewish Worship on Orthodox Christian Worship." He pointed out the recent discovery of Jewish roots in Christian worship and looked at five areas of problems.

Eric Werner (Jewish, Professor Emeritus of Sacred Music at Hebrew Union College) delineated "Tribus Agathas (The Good Way)." Orthodox church architecture, liturgy, martyrology, pilgrimage and poetry all reflect close contact to and many elements of the Jewish community in the Orthodox one.

The high point of these two days was the unanimous adoption on January 26 of the "Recommendations," submitted by Rabbi Tanenbaum as National Interreligious Affairs Director of the American Jewish

Committee and by Rev. Dr. Robert Stephanopoulos, Director of the Interchurch Office of the Greek Orthodox Archdiocese. It was agreed to set up: 1) a Joint Steering Committee in order to arrange a continuation of such academic national dialogue; 2) Joint Studies Committees for the areas of Byzantine History, Role of Minorities, Jewish and Greek Views of the Bible, and Reviewing Greek Orthodox Liturgy; 3) joint publication of this colloquium. The aim of establishing joint ventures only reflected the willingness and openness of this conference. The subsequent historical developments have confirmed the broad vision expressed in the "Recommendations" and these remain guidelines for the future.

Zurich 1976: The Initiative of Metropolitan Damaskinos

That opening of a renewed Orthodox–Jewish dialogue in modern times had at least two immediate consequences. First, close in place and spirit to the New York colloquium, George C. Papademetriou, Professor at the Hellenic College/Holy Cross Greek Orthodox School of Theology (HC/HC), published his "Jewish Rite in the Christian Church: Ecumenical Possibility" in 1973, and in 1976 "Judaism and Greek Orthodoxy in Historical Perspective."

Second, on March 16 and May 25, 1972, in Geneva, Switzerland, the Assistant to the Secretary General of the World Jewish Congress (WJC), Claude Lévy, and the General Secretary of the Preparatory Committee of the Panorthodox Council, Metropolitan Damaskinos Papandreou, met to discuss current issues (Kratzert, p. 208).

The next major development, however, did not take place until 1976, which would turn out to be a key year for the whole development of dialogue between Orthodox Christians and Jews. The series of events began in February, when Metropolitan Damaskinos, as Director of the Orthodox Center of the Ecumenical Patriarchate of Constantinople in Chambésy, Geneva, gave a lecture on the thirtieth anniversary of the Schweizerische Jüdisch–Christliche Arbeitsgemeinschaft in Zurich. The subject was "The Claim of Absolutism in Both the Religions Judaism and Christianity and the Necessity of Their Dialogue."

Metropolitan Damaskinos developed the Christian claim of universal absolutism as something inherited from the Old Testament, renewed in Jesus and carried out historically by imperial order. The fact that Judaism and Christianity mutually reject each other's claims calls for action. A way out of the impasse would be to establish a dialogue between the two, since they have areas in common which are of vital interest: 1) theology, which both faiths cannot separate from doxology and life; and 2) liturgy, which in the Greek Orthodox faith is influenced by Jewish forms of worship. In particular, attention should be paid to the results of Jewish studies of Jesus and to the Jewish origin of fundamental elements of Christian liturgy. (In both regards, the reference is to the research of

David Flusser, among others.) Although the lecture itself was not published, a summary appeared in the *Neue Zürcher Zeitung* on June 17 of that year.

A response soon came from the Secretary General of the WJC, Dr. Gerhart M. Riegner, and the Secretary of the Consultation on the Church and the Jewish People (CCJP) of the WCC, Rev. Dr. Franz von Hammerstein. They asked Metropolitan Damaskinos for a dialogue, which took place on October 20-21 at the Orthodox Center in Chambésy. Here the three participants planned what became the First International Consultation in Lucerne.

Not only did the lecture of Metropolitan Damaskinos have a positive echo in the Jewish world; it was also embraced by the resolutions of the first Preconciliar Panorthodox Conference, held in Chambésy during November 21-30, and by the Christmas message of the Ecumenical Patriarch Dimitrios I in the same year. An account of all these developments is included in an article on "Orthodox Christianity and Judaism" by Metropolitan Damaskinos in the *Neue Zürcher Zeitung* of October 21/22, 1978 (cf. also Kratzert, p. 210).

Lucerne 1977: The First International Consultation

Co-sponsored by the Theological Faculty of Lucerne, the Orthodox Center in Chambésy and the International Jewish Committee for Inter-religious Consultations (IJCIC), the First International Christian Orthodox-Jewish Academic Theological Encounter took place at the Theological Faculty of Lucerne on March 16-18, 1977. The theme was "The Law in Christian-Orthodox and Jewish Understanding," and the contributions were published in the *Greek Orthodox Theological Review* 24 (1979). At the heart of the consultation were four profound analyses of how the nature of law is perceived. Each of these lectures was followed by extensive discussions.

Shemaryahu Talmon (Jewish, Dean of the Faculty of Humanities at the Hebrew University in Jerusalem) developed "Torah as a Concept and Vital Principle in the Hebrew Bible." He showed how Torah establishes "all-embracing bulwarks which preserve the connection between God and man, between man and man, between the center of society and its periphery" (p. 288). At the same time, it always "should make way for faith and lead to faith" (p. 289).

Rudolf Schmid (Catholic, Professor of Old Testament at the Theological Faculty of Lucerne) presented "A Roman Catholic View of the Law." By interpreting the Law in the Pentateuch "as Torah and as response" (p. 290) and "as man's response — the need for continual fulfillment" (p. 291), Schmid showed that in Christian exegesis the Law is an instruction that demands ever new response.

Nahum L. Rabinovitch (Jewish, Principal, Jews' College, London) went

on to "The Law in Rabbinic Judaism." He explained how Torah, being an integral part of religious life, guards the struggle to live up to the challenge of redeeming creation.

Basilios Stoyiannos (Greek Orthodox, Professor at the University of Thessaloniki) treated "The Law in the New Testament from an Orthodox Point of View." Stoyiannos explained that neither was the attitude of Jesus toward the Law new, nor did he propose its abolition or replacement but only a critique of it by the One who introduces a new way to meet God through his person.

It is worth noting the other participants. On the Christian Orthodox side, besides Metropolitan Damaskinos, also in his capacity as Professor at the Theological Faculty of Lucerne, they were: George Lemopoulos of the Orthodox Center in Chambésy; Jean Renneteau, Head of the French speaking Orthodox Community at the Orthodox Center in Chambésy; Bishop Seraphim, Head of the Russian Orthodox Community in Zurich and the Representative of the Patriarchate of Moscow; Emanuel Simanti-rakis, Head of the Greek Orthodox Community of the Zurich Ecumenical Patriarchate; and Demetrios Theraios, Professor and Director of Studies at the Orthodox Center in Chambésy.

Further Jewish participants, besides Dr. Riegner, were: Rabbi Balfour Brickner, Representative of the Synagogue Council of America; Ernst Ludwig Ehrlich, European Director of the International Council of B'nai B'rith; Abraham Karlikow, Director of the European Office of the American Jewish Committee in Paris; Michael Klein, Under Secretary for International Relations at the Secretariat General of the WJC in Geneva; Pinchas Peli, Professor at the Department of Judaic Thought, Ben Gurion University, Beersheva; Elie Sabetai of the Central Board of Jewish Communities of Greece, Athens; and Zachariah Shuster, Consultant of the American Jewish Committee in Paris.

Further host members from the Catholic Theological Faculty of Lucerne were the Rector, Victor Conzemius, together with Prof. Raymund Erni and Prof. Clemens Thoma. The WCC observers consisted of Dr. von Hammerstein and Dr. Walter Gut, Director of Education of the Canton of Lucerne, who also delivered the "Welcome Address to the Christian-Orthodox and Jewish Delegations" in the Town Hall of Lucerne.

The consultation was in many ways a further milestone in the building of relations between Christian Orthodoxy and Judaism. In particular, the theme itself was ideal for an encounter, since in both religious communities law forms a constitutive element of thought and action. Amongst others, Metropolitan Damaskinos repeatedly pointed out the positive reaction in Greek Orthodoxy to the Jewish understanding of the Law. In spite of obvious differences, Torah certainly is not an element of division between the two faiths.

Bucharest 1979: The Second International Consultation

The great success of the Lucerne consultation stimulated preparations for an early sequel. On October 29-31, 1979, the Second International Academic Consultation for the Dialogue between Christian Orthodoxy and Jews took place at the Theological Faculty of the University of Bucharest. It was jointly organized by the Orthodox Center in Chambésy under the leadership of Metropolitan Damaskinos and by Dr. Riegner on behalf of IJCIC.

The report of the consultation was edited by Archimandrite Nifon Mihaita of the Bucharest Biblical and Mission Institute and published by the Church Foreign Relations Department of the Romanian Orthodox Patriarchate as *The Christian Orthodox-Jewish Dialogue II* (no year of publication is mentioned). Unfortunately, the slim book is not easily available. Through the courtesy of Dr. Riegner, however, a copy of it was put at my disposal. References to its contents are given in the bibliography in this volume.

This time, too, an apt theme was chosen. It was "Tradition and Community in Judaism and the Orthodox Church," which was congenially deliberated by two Orthodox and two Jewish academicians from their respective viewpoints.

Michael Wyschogrod (Jewish, Professor of Judaism at City University of New York) presented "Tradition and Society in Judaism." He described tradition as "the very fabric of Judaism" (p. 14), through which the Jewish people transmits God's ongoing revelation "as a body of teaching known as Torah" (p. 16) in its two forms of Oral Law (Talmud) and Written Law (Hebrew Bible). Jews and Christians have the written tradition, the Hebrew Bible, in common, but the oral one developed separately. The common tradition, however, was not often emphasized.

Elias Jones-Golitzin (Greek Orthodox, Deacon, Lecturer in the Institute of Biblical Sciences at the Theological Faculty of Lausanne) responded with "The Role of the Bible in Orthodox Tradition." Like Wyschogrod, he claimed that Scripture and Tradition belong together. While Tradition receives Scripture, it is Tradition that transmits Scripture, which is the written authority for the Church, acting within it. As in Judaism, Scripture is ever present in the Liturgy as its "*locus par excellence*" (p. 42).

Dumitru Abrudan (Orthodox, Professor of Old Testament at the Theological Institute of Sibiu, Romania) spoke on "The Role of Diverse Traditions (Liturgical, Ritual, Canonical, Familial, etc.) in the Orthodox Church." Abrudan first distinguished the "divine, apostolic or sacred Tradition" (p. 44). This, he noted, is identical with the heavenly revelation as expressed in the Scriptures, the Creeds of the Church, the 85 Apostolic Canons, the dogmatic definitions of the Seven Ecumenical

Councils and the Nine Local Councils (as recognized by the Sixth Council in Trullo), shared liturgy, and so on. Then there are the "particular traditions" (p. 45), which are local and ecclesiastical developments, each interpreting the universal Tradition for a given place at a given time. Therefore the existence, for example, of different liturgies, hermeneutics and theologies confirms both that there is a Christian unity and that this unity is not a sterile monotony, but carries a diversity of nuances, harmoniously gathered together.

Israel Singer (Jewish, Professor, World Jewish Congress) presented "The Individual and the Community in the Jewish Tradition." Since the time of the Enlightenment, and in response to its challenge to the hitherto unquestioned certainties of Jewish life, modern Judaism has developed in four different movements. They are Reform Judaism, Conservative Judaism, Zionist Judaism and Neo-Orthodox Judaism. Each of them answers the question of identity and legitimization by expressing a different relation to Jewish tradition. In the twentieth century, moreover, the development of Jewish tradition continues culturally and politically. The situation of the individual, living as a "polarity consisting both of the social being and of the unique soul" (p. 65), is balanced by Jewish liturgy, practice and thought.

Rabbi Dr. Moses Rosen, Chief Rabbi of Romania, Bishop Antonie (Antoine), Assistant to the Patriarch in Bucharest, and Dr. Riegner provided the concluding comments (pp. 70-71). Dr. Riegner defined the preoccupations of the Jewish people as universal insofar as they concern peace and disarmament, and as specific for the following three dimensions: "Israel — its centrality and importance for the Jewish people," "anti-Semitism and Islamic fundamentalism" and "education of youth." He emphasized that the last two are equally important for the Jewish and the non-Jewish world (p. 71).

The other Orthodox participants, besides Metropolitan Damaskinos, were: Prof. Cyrille Argenti of Marseilles; Prof. Ion Bria of the World Council of Churches; Emilian Cornitescu, Assistant Lecturer at the Theological Institute in Bucharest; Basile Karayannis of the Orthodox Center in Chambésy; Prof. Jean Romanidis of the University of Thessaloniki; and Slavco Valtchanov Slavov of the Theological Faculty in Sofia, who submitted an intervention on "Peace and Justice in the Biblical Tradition."

The other Jewish participants were: Rabbi Balfour Brickner, Union of American Hebrew Congregations; Dr. André Chouraqui, Jewish Committee for Interreligious Consultations of Israel; Michael J. Klein, World Jewish Congress; Rabbi Elie Sabetai, Central Board of Jewish Communities in Greece; and Zachariah Shuster, American Jewish Committee.

Observers were: Prof. Mircea Chialda and Prof. Athanasie Negoita of the Theological Institute in Bucharest; Prof. Nicolai Goranov, Bulgarian Orthodox Church in Bucharest; and Nicolae Mihaita, Romanian Orthodox Patriarchate.

The consultation, in which various Orthodox churches were represented, brought a deep understanding of the notion of Tradition and Scripture in Judaism and Orthodox Christianity respectively. More shared than unshared ground was discovered, while possibilities of mutual studies were obvious.

The Intermission of 1979-1993

Despite the enthusiasm generated by the meetings of 1977 and 1979, it was not until 1993 in Athens that the Third Academic Meeting would be held. This long intermission was produced by circumstances beyond the control of the two co-presidents of the dialogue, Metropolitan Damaskinos and Dr. Riegner, and of the various academic participants. For some of these circumstances, the reader is referred to the articles of Metropolitan Georges Khodr already mentioned. It was also the period in which tensions in Eastern Europe, where most of the world's Orthodox Christians are to be found, culminated in the successive collapse of the dictatorial regimes.

Nevertheless, the intermission was not a fruitless period. Numerous individual scholarly contributions were published. The foundations of further dialogue were being laid both in North America and at the Orthodox Center in Chambésy.

In 1969 Rev. Dr. Damaskinos Papandreou had become Director of the Orthodox Center and Secretary for the Preparation of the Holy and Great Council of the Orthodox Church. A year later he was made Metropolitan of Tranoupolis and in 1982 Metropolitan of Switzerland. Since 1974 he has also been a Professor at the Theological Faculty of Lucerne, with contacts to many other universities. Not far from the Orthodox Center are those Christian and Jewish worldwide organizations which have their headquarters in Geneva.

All this has facilitated a series of dialogues, both among different churches and between the Orthodox Church and other religions. To this end the Orthodox Center includes four resident Orthodox communities, hosts mixed theological commissions and organizes annually advanced seminars on various theological themes. It also publishes the results of all this activity in the bulletin *Episkepsis* (both Greek and French), the periodical series *Synodica* (concerning preparations for the Great and Holy Council) and the annual *Etudes Théologiques*.

The 1980s saw a continuation of the series of Preconciliar Panorthodox Conferences and also a fresh development: the opening of a dialogue with Islam. Since 1985 the Orthodox Center has conducted a se-

ries of consultations with the Royal Jordanian Academy for the Study of Islamic Culture (Al Albayt Foundation) under the patronage of Crown Prince Hassan of Jordan.

An article by Metropolitan Damaskinos in 1994 on “The Role of Orthodoxy in the Dialogue between Christianity and Islam” clearly defined the particular emphases of this dialogue. Whereas the Orthodox Christian dialogue with Judaism could draw upon shared theological and liturgical traditions, that with Islam focuses on seeking a shared approach to dealing with social issues and political confrontations.

The problems are familiar from the past (p. 357):

Orthodoxy learns in its own body the necessity of this interreligious dialogue and knows from its historical experience the utility and limits of it. From this there results, within the community of the Christian Churches, the specific importance of Orthodoxy for a responsible and successful dialogue with Islam, seeking as its goal not merely the overcoming of the wounds of the past but also the necessary presuppositions for a peaceful coexistence of Christians and Muslims in the East as in the West.

Both parties have a vital interest in this goal (p. 358):

That Islamic fundamentalism which is discomfoting for the Christian world is also a threat to the structures of Islamic society. It is an unhealthy phenomenon in the bosom of the Islamic world, which — although nourished by an anti-Western or even anti-Christian hysteria — represents a greater threat to the Islamic world itself. Interreligious dialogue is therefore also simultaneously an encouragement to the moderate forces in the Islamic world to control more effectively the unhealthy tendencies of fanaticism and intolerance.

In accordance with this aspiration, the Sixth Muslim–Christian Consultation was devoted to “Education toward Understanding and Cooperation.” It was held in Athens during September 8-10, 1994, that is in the same place and just eighteen months after the academic meeting between Orthodox Christians and Jews recorded in this volume. However, already at a previous consultation in the series, participants commented that a Jewish presence would have been desirable.

One must hope that the recent opening of borders between Israel and Jordan, accompanied by the generous hospitality of the Jordanian Royal House and its often expressed concern for citizens of all religions, may bring this desire nearer to reality. In any case, one may trust that the work of the Orthodox Center, having proven itself over a quarter of a century, will continue to bring a quiet blessing in all three streams of its work of dialogue: with other Christians, with Judaism and with Islam.

IMMANUEL 26/27