

# NAGYPÁL Szabolcs

## Ecumenical Dialogue as a Methodology for Central Europe

*“The real enemy of cooperation is not strongly held convictions,  
but lack of principle.”*

Oliver S. TOMKINS

### I. Introduction

#### 1. Socio-Political Dialogue in Central Europe

In general, we feel a similar case now in Central Europe as it was felt in the ecumenical realm at the end of the XIX<sup>th</sup> century. All of the traditions then were focused on themselves, proving how right they are and how unjust their situation was. We live from our being hurt in Central Europe. There is a great lack of understanding here towards the other nations' concerns, feelings, identity. We are so much focused on our aims and ourselves that we are almost blind to the needs and requests of the others.

After the national renewals of the late XVIII<sup>th</sup> century and the early XIX<sup>th</sup> century, now we need a regional renewal as Central Europeans. We often quote in Hungary what one of the greatest Magyar writers once said: “The Motherland is before everything else.” Although we understand what he meant then by this, in general it can not be true. As Christians, we should say that it is God Who is before everything else.

We are in a special historical situation in Central Europe. After forty years of communism, our national identities have weakened a lot (Poland being an interesting exception). The political forces which put the national identity on their flags are usually the Christian democratic forces. In Hungary for example, the strong national identity is very much linked to Christian self-

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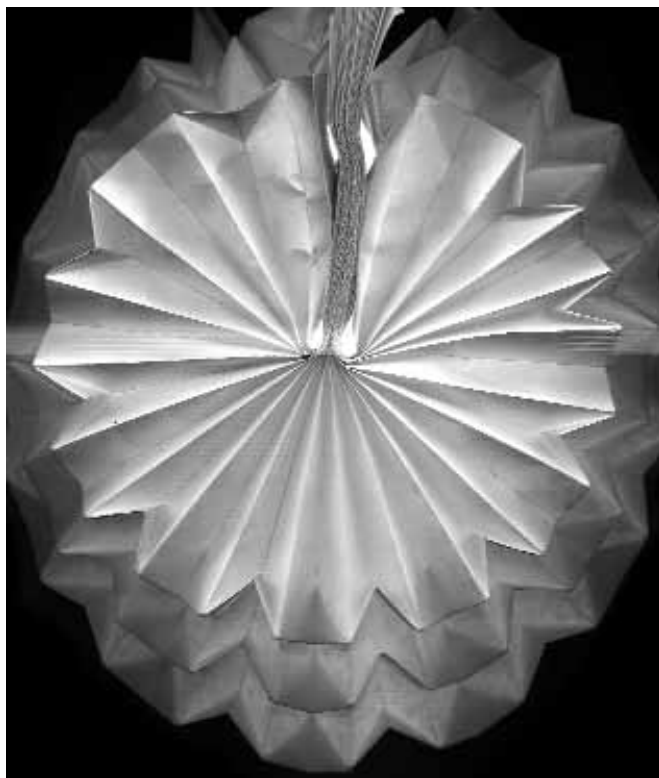
definition. On the other hand, we use the word nation in a very specific sense in Central Europe, which is difficult to understand even in other parts of Europe. For example, in Scandinavia they speak about Swedish-speaking Finnish people, while we rather speak about Slovaks living in the Czech Republic, or Magyars living in Romania or Slovakia. The sharp distinction between citizenship and nationality is not that obvious in other parts of the world.

On the other hand, Christianity, in its essential form, is a typical international or non-national idea, which connected and continues to connect countries, peoples and nations. During the two world wars, for example, WSCF people from different parts of the world, even from enemy countries, were wearing small silver crosses to recognise each other when they met somewhere on the battlefield or in civilian life. The Church works within the nation, but She is not of the nation. How can we reconcile our national identity and vocation with our Christian self-definition and mission? Our question here in the XXI<sup>th</sup> century is the compatibility of identities.

## 2. Ecumenical Dialogue in Central Europe

Since we have just started a new kind of cooperation – in the international politics as well as in the ecumenical youth subregion –, our primary concern should be the process, the method, rather than the goal. A method is a coherent way of doing things, which yields progressive results. Method and content on one hand, form and substance on the other are totally inseparable. Fidelity to one method and its logic ensures that certain conclusions are reached: “love, and do as you wish”. We should concentrate on how we would like to proceed with the topics and the other; our strong hope being that the process itself will lead us towards greater understandings and a shared community.

Our conviction is that the Central European cooperation has a lot to learn from the intra-Church dialogue, the ecumenical methodology which was developed step by step during the XX<sup>th</sup> century. There is an enormous potential in dialogue. Both our dialogue and our unity can be an inspiration for the world which is in need. The role of methodology in thinking is similar to the role of the Holy Spirit in Christian life: the Spirit of God will lead us to all truth. Let us have a look at how Central European dialogue among the nations can benefit from the method of ecumenical endeavour.



## **II. Elements of International Dialogue**

### **1. Defining Dialogue**

The word dialogos is of Greek origin, with the original meaning of 'to balance accounts', debits and credits. Etymologically it can be defined as "reasoned, logical discourse". But there is much more in dialogue than just reasoned, logical discourse.

The German Jewish scholar, Martin BUBER was the one who developed the theory of dialogue between the two world wars. He made a distinction between the observers and the participants, and between discussion and

dialogue. The observers are able to describe the object of their observations in words. The participants, however, are addressed at the core of their being, and they also respond with the whole of that being. Discussion is an analysis, a taking apart, which has the goal of objective understanding, while dialogue has the mutuality of the inner action as its basic element. Genuine dialogue has a twofold movement: a turning toward the other, and an abandonment of self-isolation for an inclusive awareness. I do not exist without Thou, we do not exist only for ourselves, we are in a genuine sense encounter and dialogue.

The original model of dialogue was intended for interpersonal relationships, but it can be applied to other fields of encounter as well. Dialogue can be defined as “a sustained conversation between parties who are not saying the same thing and who recognise and respect the differences, the contradictions, and the mutual exclusions between their various ways of thinking”<sup>1</sup>. Genuine dialogue is “a spiritual journey in search of a shared clarity”<sup>2</sup>. “Dialogue is a common quest for liberty, and, as a consequence of progress in the liberty of each, a common effort to advance in the direction of Truth.”<sup>3</sup> Another definition for dialogue can also be the following: “Dialogue is a style of living in relationship with our neighbours.”<sup>4</sup>

## 2. Aims of International Dialogue

Our goal in international dialogue is not to create one common identity where our previous differences seem unimportant, rather to reach mutual advancement, elimination of prejudice, intolerance and misunderstandings. The pragmatic aim is to remove mutual misunderstandings and to serve common human tasks. The fundamental aim is the open exchange of witness, experience, cross-questioning and listening. The aim of dialogue can be a fusion of horizons, a consensus of conscience, a partial convergence for a new common horizon, which can be e.g. a united Europe. The purpose, aim and object of dialogue is “understanding and appreciation, leading to further reflection upon the implication for one’s own position of the convictions and sensitivities of the other traditions”<sup>5</sup>.

The path of dialogue is from anathema to dialogue, then to coexistence,

<sup>1</sup> TAYLOR John V., *The Theological Basis of Interfaith Dialogue*. International Review of Mission 1979/4. 373.

<sup>2</sup> ROEST CROLLIUS Ary A. SI: *Harmony and Conflict*. Bulletin (Pro Dialogo) 1992/3. 377.

<sup>3</sup> SAMARTHA Stanley J. quotes the definition of DUBARLE D. in *Religious Pluralism and the Quest for Human Community*. In SAMARTHA Stanley J., *Courage for Dialogue. Ecumenical Issues in Inter-religious Relationships*. Geneva, 1981. 33.; or in NELSON J. Robert – BRILL E. J. (eds.), *The Unity of Mankind in the Perspective of Christian Faith. Essays in Honour of W. A. Visser’t Hooft on His Seventieth Birthday*. Leiden, 1971.

<sup>4</sup> SAMARTHA Stanley J. in *Guidelines on Dialogue* quotes the definition. The Ecumenical Review, 1979/2. 162.

<sup>5</sup> TAYLOR John V., *The Theological Basis of Interfaith Dialogue*. International Review of Mission 1979/4. 373.

to convivence, and finally to co-operation. The final goal is reconciled difference in community, which is endured and productively shaped. Dialogue aims to stand under the Spirit of truth and of love that manifests itself, piercing through the logos of all the witnesses; to be led into a new self-understanding within a brand new horizon. According to our hope, the partners of international dialogue are taken over and led by a Middle Third, the Holy Spirit. We are Christians, so we do hope that in every dialogue the Spirit of Truth is leading us: not the spirit of our own truth, but the Spirit of Truth.

### **3. History, Psychology and Language: Obstacles in International Dialogue**

Most of us in Central Europe think that we did not inherit our national tradition just by chance, but God has intended something with it: for us, it is a vocation to respond, a mission to fulfil. Now, when we enumerate the obstacles of international dialogue, let us remember first of all the painful history (and its present-day from, politics). Sometimes we suffered together – and then this co-suffering united us and decorated our soul with the fruits of compassion. Sometimes, however, it was we ourselves who caused pain to the other.

The historical bounds are strongly connected with psychology and also with the morality and ethics of dialogue. The science of psychology is mainly concerned with making our deeply rooted attitude-categories and our culturally structured experiences more and more visible, transparent and finally, understandable. It is even more tragic that our historical experiences led us into a language of separation, full of intolerance, exclusivism, poisoned and hegemonic monologue, which in itself gave strong support to our hostile deeds.

### **4. Love and Truth: Types of International Dialogue**

We can speak about two main types of international dialogue: one is the indirect dialogue of love and the other is the direct dialogue of truth.

A. The dialogue of love has two main branches: the socio-political dialogue of action and the experiential dialogue of life and participation.

Dialogue of common action and practical collaboration emphasises specific co-operation and joint action in our common concerns to bring harmony, justice and unity to the human community. It is the starting point of a common pilgrimage, a journey of pilgrims, and the mutual and common participation in each other's ongoing history. In the encounter of commitments, the recognition and acceptance of the freedom of people to hold on

\* DURAISINGH Christopher quotes this definition of LEHMANN Paul in *Issues in Mission and Dialogue. Some Reflections*. International Review of Mission 1988/3. 411.

to their convictions, and the openness of heart and mind to the strangely other are the basic preconditions.

Dialogue of life is an encounter between people of different national traditions in the course of everyday life. By sharing our whole existence as personalities, we are forced to open up, and we are challenged to undergo a kenotic turnover, in order to attain real and deep friendships.

B. Truth is the “third partner” in dialogue. “Aletheia, truth is a movement and a relation in which humans are caught up and involved.”<sup>6</sup> The direct dialogue of truth is the intellectual dialogue of ideas. It has two main branches: the dialogue of discourse and the spiritual dialogue.

In the dialogue of discourse persons who can articulate their perspectives encounter one another and exchange ideas. This can be an investigative discussion, for which the preconditions are freedom of experiment, intellectual honesty and openness to truth. Apart from representative dialogue (politicians meet in a formal way), it can have the form of an internal dialogue of systematic reflection, but it also can be an academic study.

Dialogue of spirituality seeks to go beyond words to encounter the other at the level of the heart.

### 5. Language and Communication in International Dialogue

“How we speak is as important as what we speak.”<sup>7</sup> The use of rhetoric as the science of talking together has to focus not only on how we do it, but on how we might improve it. The stony road from hegemonic monolingualism to inclusive multilingualism is long in the international dialogue as well, and is paved by constant learning and changing.

A. Language has two main functions: it makes us heirs of a tradition and heritage, and in case it is mutually comprehensive, it makes us communicable (understanding and being understandable at the same time). The acceptance of a tradition is happening in asking and answering, in dialogue. We are responsible for donating further our heritage to our children and successors. We are responsible for our languages, as for talents given to us to cultivate them. We should try to seek the language of consensus with our neighbours, the “on the one hand” – “on the other hand” – language.

B. Communication has four main elements: reciprocity, equality, symbolic interaction and its content in the relations. It is an exchange of thoughts, feelings and desired actions between partners of equal status by means of signs with the aim of understanding. We can describe ten phases<sup>8</sup> of inter-

<sup>7</sup> BROWNSON James V., *Speaking the Truth in Love. Elements of a Missional Hermeneutic*. International Review of Mission 1994/3. 503.

<sup>8</sup> The ten phases are taken from an exegesis by CHAPPUIS Jean-Marc, *Jesus and the Samaritan Woman, The Variable Geometry of Communication*. The Ecumenical Review, 1982/1. 8-34.

national communication. The first phase is perverted or poisoning. Then comes everyday communication or personal relations. Communication can also be impossible, when the walls of separation seem to be immovably solid between the communicative partners. The fourth step is language and speech, or verbal communication.

Then comes communication in dialogue and the personal encounter. The element which creates a space in the conversation is poetic communication or symbolic expression. Existential communication is the disclosure of human beings. After it, theoretical communication starts. Ninthly, we are challenged to witness communication in narrative. The tenth phase of communication is a mystery, a secret for us, and it gives a whole horizon to the communication. It is the creation of a new, honest and self-giving community, communion or *koinonia*.

### 6. Building Community through International Dialogue

We are called and sent out to build a community in this earth. The community we seek is not only a simple community, rather it is a community of communities, or of communications, a genuine kind of communion (or *koinonia*). In this kind of community we are held together by the values we share in "differentiated interrelatedness"<sup>9</sup>.

To build up a community of communities, we need to be clear on the meaning and role of pluralism. In a negative way, political pluralism in a region should mean the separation and division of power, a decentralised administration, functionalism, representation, freedom of association and immunity from common bureaucratic regulation<sup>10</sup>. In a positive way, cultural pluralism is attained when members of different cultures accept a basic set of values that enable them to live harmoniously together, while they remain free to preserve their differences in other cultural areas.

Community is the place where all these elements meet each other. Communion is the *conditio sine qua non* of communication; but the opposite is also true: genuine communication is a necessary condition for an effective and deep community. The etymology of *communio* is *com-munus* in Latin, it signifies those people who have the same task. The common language, the already existing communication, the shared truth and the same purpose constitute and build up a real community. International dialogue can be defined as a face-to-face encounter with one's neighbour, in community.

<sup>9</sup>SAMARTHA Stanley J., *Reflections on a Multilateral Dialogue. An Interpretation of a Meeting Held at Colombo, Sri Lanka, 17-26 April 1974*. The Ecumenical Review 1974/4. 643.

<sup>10</sup>TAYLOR R. J., *The Meaning of Pluralism in Ecumenism*. One in Christ 1974/4. 369.

### **III. Ethics of International Dialogue**

We should try to raise the norm of dialogue almost to the level of the impossible, in order to urge and facilitate conversion (repentance, metanoia) in the field of international conversation. We are challenged to build a firm and strong ethical basis for the necessity and morality of international dialogical behaviour. We shall not take any possession of our neighbour's goods and values, not even covet them. We are forbid to give false witness against our neighbours either by denigrating their opinions and practices, or by showing an untrue or illusory face of our own self.

What kind of humans should we be when entering a dialogue? There are special virtues which precede the entering into the process of dialogue, there are also other virtues which guide us in the depth of dialogue, and there are again others which are needed afterwards. These three aspects of any ethical or any moral behaviour are to provide and sustain the firm framework of our dialogical responsibility.

#### **1. Preparation for International Dialogue**

Before entering a dialogue, we should have a stable commitment, a firm binding to our worldview and to our nation. The prerequisites for this are freedom of thought and the right to identify oneself, since we should not set limits to the international dialogue in advance by interpretations of the situations. All of the dialogical partners have to merit dialogue, to have a firm standpoint and a resulting self-confidence. Dialogue presupposes a highly developed sense of responsibility to one's community but also for dialogue itself.

The partners in an international dialogue have to be capable of dialogue in general. This means a certain interest in the other, an open-minded awareness and the will to live together (the will for convivence). The partners should find each other together on the road. Dialogue is especially serious when it becomes urgent and necessary. Courage (willingness to experiment), responsibility, humor, repentance, humility, joy and integrity are of elementary importance in these cases.

We are responsible for our disposition to be able to be affected by the impacts of international dialogue. There is no creativity without taking risks or newness without suffering. Dialogue is always a risk, an occasion when we open up ourselves in order to be vulnerable. International dialogue needs the possibility of addressing and being addressed, a medium of communication, a language; the liberation from self-justification, generalisation, stereotyping, prejudice and prejudgement; and finally a firm and established willingness to enter into the deep inner life of the other.

We are expected to heal our bad memories beforehand, and not to blame the others because of things, which are not committed by them. We should not have hidden goals behind the conversation, which usually makes impossible our enrichment, and questionable our role in the communication.

We have to be prepared theoretically, not just mentally, to the possibly life-changing experience we can get. The more we are prepared and educated, the more quality the encounter will have. Dialogue should stand and act in the mainstream of our whole being-in-the-world. After all, the firm basis of dialogue is the acceptance of the otherness of the other in agape, in self-giving love.

## 2. Participation in International Dialogue

When taking part in international dialogue, we shall not impersonalise the meeting. Which is a responsibility from one side, a right from the other. A dialogue should be completely mutual: the participants must share the same rights and obligations. These links are to be justly balanced and thoroughly harmonised. If participation is not total, it may be meaningless or offensive. Dialogue should be constructive, having the character of sharing, the participants should be interested in it.

There are four elementary attitudes for a Christian spirituality of international dialogue: renewed awareness, identity and openness, the central and decisive role of charity, and discernment<sup>11</sup>. One has to prove fidelity to positive national principles, traditions and convictions. On the other hand, one has to embody openness to understanding, truthfulness, humility and frankness, witness and confidence in the mutual enrichment.

The golden rule of dialogue is to listen and to take the other seriously, as we would like to be listened to and taken seriously. If we do not take other cultures and nations seriously, how could we expect others to take us seriously. To listen to the other means also to hear the real intentions of the partner. We are called to listen not only to the speech of the other, but as well as to the person who is speaking. Sometimes even to hear what the other only wanted to say (this we can call the hermeneutics of the good will).

Listening does not allow us to escape from or to avoid the duty of expressing and explaining bravely and steadily our own convictions. We

<sup>11</sup> ZAGO Marcello, *The Spirituality of Dialogue*. Pro Dialogo 1999/2. 244-246.

<sup>12</sup> FORTE BRUNO, *Jesus Christ, Lord and Saviour, and the Encounter of Religions: The Paradox of Christianity and the Way of Dialogue*. Pro Dialogo 1994/1. 68.

<sup>13</sup> MWAKABANA Hance, *Introduction: Theological Perspectives of Other Faiths*. In *Theological Perspectives of Other Faiths*. Lutheran World Federation Documentation 1997/41. 15.

<sup>14</sup> CASSIDY Edward Idris, *That They May All Be One: The Imperatives and Prospects of Christian Unity*. First Things 1997/1. 35. [www.firstthings.com/ftissues/ft9701/articles/cassidy.html](http://www.firstthings.com/ftissues/ft9701/articles/cassidy.html)

are expected to speak up clearly, to express ourselves graciously and explicitly. International dialogue embraces the art of giving (the gift of self<sup>12</sup>), the art of defending and the art of receiving<sup>13</sup>. International dialogue is an exchange of gifts<sup>14</sup>. The severance of our speech is always the expression of the severance in our fellowship. We are challenged to change and clean up our vocabulary concerning our neighbours. When we start to call the other nations our sisters and brothers, our whole attitude will start to change slowly towards them.

In international dialogue we should be aware of the right understanding. Only this can be followed by corrective criticism, in the atmosphere of love, for the mutual enrichment and fulfilment of all participants. Everybody has the right to express oneself in one's own terms. Everybody has the right to define oneself. Everybody has the right to be respected for one's informed opinions. We shall protect and respect the full integrity of the partner's identity in the atmosphere of mutual trust, as fellow pilgrims.

The atmosphere means welcoming, hospitality, and charity. They together create a very important environment to a deep international encounter. Without love we do not really see the other worldviews, or national identities. There are three permanent functions of Christian love. It is corrective, its truth makes us free, and it is responsible. In this atmosphere of love, a passage of the Spirit reaches the other. Of course, we can not wait to love the others until they deserve it. We must love a priori: we must love our neighbours as they are, because those were the terms on which Christ loved us. Dialogue is among fully, wholly and totally equal partners, *par cvm pari*, since God is at work simultaneously both on us and both on our neighbours, and with God's help we can recognise and further the values and treasures of the Kingdom of God.

The well-known thinking of power-domination and instrumentalisation must give way now to a thinking of humility, immersion and participation. In international endeavours, we should give up the competitive model of winning and losing. Our dichotomising either/or (avt-avt) way of thinking is very much responsible for our current difficulties. The inductive method should be applied in international dialogue instead of the usual deductive method. We should start with our dialogical experience, and not with a taken for granted national frame of reference. There should be a crucial methodological shift from doing things for towards being with. We should think holistically, rather than analytically, emphasise togetherness rather than distance, break through the dualism of mind and body, subject and object, and emphasise `symbiosis`.

<sup>15</sup> TRACY David, *Beyond Foundationalism and Relativism: Hermeneutics and the New Ecumenism*. In GREI-NACHER Norbert – METTE Norbert (eds.), *The New Europe - A Challenge for Christians*. Concilium 1992/2. 109.

We are called to share each other's burden, our suffering and our pain. We are called to carry the other's cross as SIMON of Cyrene did for Jesus. Dialogue connects us in a two-way affair. Whatever challenges our partner, is a challenge mutually to both partners in an interdependent world. We have to hold together three virtues: self-respect, openness to difference and otherness, and the ethical universality of true and liberating justice<sup>15</sup>.

### 3. Cross-Fertilisation in International Dialogue

What are our duties after being and participating in an international dialogue? Most importantly, we are responsible for the changes the encounter created in us. We have to think these changes and challenges over, to chew them through, and to digest the new insights, to try to find new arguments and points of view to express our own convictions. We are responsible in an international dialogue not only for our own personal developments, but also for the progress and improvement of our whole region and nation. We all have to come to terms with our own cultural loyalties or ideological presuppositions.

We should witness effectively our new insights to our neighbours and to our nations. We have to witness in a dialogical spirit, and international dialogue includes witness as well. International dialogue has to have a mutually fertilising and stimulating effect to all the parties and communities involved. Our duty is the conversion of all persons and all nations to the Truth and to the best in their own traditions. "Real dialogues challenge all partners, making them aware of the presence of God, calling all of them to a metanoia from an unknown depth."<sup>16</sup>

### 4. Kenosis in International Dialogue

I have a dream, as Martin Luther KING would say. As a conclusion, let me sketch a dream, a final maturity of dialogue, which always catches me with its beauty, every time I think about it. In theology, epoché (or reduction<sup>17</sup>) means to suspend our judgement and place in brackets our prejudices and assumptions to create situations of silence within ourselves, a pure transparency, a pure receptivity. Christ Jesus refused to cling to a definition of Who He was and what rights He was entitled to, in order to go out towards the human and sinful other, to take the form of the servant, and to become vulnerable unto death.

An all-embracing and overwhelming dialogical spirituality consists of an

<sup>16</sup> CARMAN John B. quotes this statement from KLOSTERMAIER Klaus in *Continuing Tasks in Inter-religious Dialogue*. In *Ecumenical Review* 1970/3. 204.

<sup>17</sup> SEGUNDO Juan SI, *Fundamental Theology and Dialogue*. In METZ Johannes B. (ed.), *The Development of Fundamental Theology*. Concilium 1969/46. 77.

awareness of the guilt and failure of ourselves, a readiness for kenosis and metanoia, for prayer of penitence and supplication, in short, the attitude of self-denial and self-transcendence. The way God chose to engage in dialogue with humankind was kenosis. Kenosis (emptying out, the way of creative transformation<sup>18</sup>) means powerlessness, continual purification from self-centeredness, growing in openness and transparency.

Prayer and sacrifice nourish kenotic spirituality. Prayer links one with the goodness and power of God, while sacrifice strengthens prayer and promotes communion. In the process of kenosis, self-sacrifice unites prayer and sacrifice, when one becomes prayer for others. Kenosis is the effort to promote and sustain the healing process within nations. The kenosis of Christ is the eternal model for international dialogue in all communities. This emptying out should not apply to our personal or national identity. The field for kenosis should be our shallow and temporary popular identity, the dimension of historical and political contingencies. These accidentals in the international dialogue in Central Europe could and should be abandoned and offered as a pleasing sacrifice to God, the Triune community of dialogue.

#### Suggested Reading

- BASSET Jean-Claude, *Decalogue of Dialogue*. *Current Dialogue*, 1992/23. 35-39.
- FALCONER Alan D., *Towards Unity through Diversity: Bilateral and Multilateral Dialogues*. *One in Christ* 1993/4. 279-285.
- KASPER Walter, *The Nature and Purpose of Ecumenical Dialogue*. *The Ecumenical Review* 2000/3. 293-299.
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- OUTLER Albert C., *From Disputation to Dialogue*. *The Ecumenical Review* 1963/1. 14-23.
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- SWIDLER Leonard, *The Dialogue Decalogue: Ground Rules for Interreligious Dialogue*. *Journal of Ecumenical Studies* 1983/1. 1-4.
- VERGHESE Paul, *Will Dialogue Do?* *The Ecumenical Review* 1966/1. 27-38.

<sup>18</sup>KÜNG Hans quotes the insight of COBB in *Towards an Ecumenical Theology of Religions. Some Theses for Clarification*. In KÜNG HANS –MOLTMANN Jürgen (eds.), *Christianity among World Religions*. Concilium 1986/1. 125.



### **NAGYPÁL Szabolcs: A társadalmi–politikai párbeszéd esélyei Közép-Európában**

A cikk gyakorlati és elméleti szempontból egyaránt érzékenyen közelít a nemzet túlértékelt szerepének és gondolatának, valamint a regionális azonosságtudat hiányának problémájához. Keresztényekként ugyanis gondolnunk kell arra, hogy Isten van mindennek előtt, Isten az Igazság, Akit keresnünk és követnünk kell. És arra is, hogy – tekintettel kölcsönös függésünkre egymástól – szükségünk van a kommunikációban gyökerező és egyben azt eredményező közösségre. Ebben van a valódi párbeszéd fontossága, amely mint módszer, eljárás, az Igazság felé vezet bennünket. A nemzetközi párbeszéd célja az, hogy közös identitást hozzon létre, hogy fölszámolja az előítéleteket és a türelmetlenséget, valamint hogy kiengesztelje a különbségeket az adott közösségekben. Amennyiben azonban hangsúlyt fektetünk a párbeszédre, mint a felebarátainkkal való kapcsolat egyfajta (élet)stílusára, akkor figyelmet kell szentelnünk e párbeszéd erkölcsstanának, illetve a résztvevők ebből következő felelősségének is. Ezt a meggyőzés és a párbeszédre fölkészülés alakíthatja ki, amelyben egyszerre van jelen a nyitottság, kölcsönösség, önazonosság, alázat, felelősség, szeretet, elfogadás és humor.



### **NAGYPÁL Szabolcs: Szanse społeczno-politycznego dialogu w Europie Środkowej**

Artykuł porusza problem nadmiernego podkreślenia roli i wizerunku narodu oraz braku poczucia tożsamości regionalnej, zarówno w jej praktycznym jak i teoretycznym aspekcie. My jako Chryścijanie musimy pamiętać, że to Bóg jest ponad wszystkim, On jest prawdą, za którą powinniśmy podążać i której powinniśmy szukać. Ponieważ zaś jesteśmy wzajemnie od siebie zależni, istnieje potrzeba wspólnoty, oparta na i tym samym skutkująca w komunikacji. Na tym polega waga prawdziwego dialogu jako metody i procesu prowadzącego nas do Prawdy. Celem międzynarodowego dialogu jest stworzenie wspólnej tożsamości, by wyeliminować uprzedzenia i nietolerancję i pogodzić różnice wewnątrz wspólnoty. Jednak jeżeli podkreślamy dialog jako styl życia w relacjach z naszymi sąsiadami, musimy również zwracać uwagę na etykę dialogu i wynikająca z niej odpowiedzialność jego uczestników. Mogą być one kształtowane przez retorykę i takie przygotowanie się do dialogu, które niesie w sobie otwartość, obopólność, tożsamość, pokorę, odpowiedzialność, agapę, akceptację i humor.

## NAGYPÁL Szabolcs: Možnosti socio-politického dialógu v Strednej Európe



Autor sa vo svojej štúdií venuje problému preceňovania úlohy národa a nedostatočnosti rozvinutia zmyslu pre regionálnu identitu, pričom dané problémy elaboruje tak v ich teoretickej ako aj praktickej podobe. Kresťanským povolaním je žiť v povedomí, že Boh je pred všetkým ostatným, že Boh je Pravda, ktorú hľadáme a nasledujeme. Keďže jednotlivci žijú vo vzájomnom prepojení, vytvorenie spoločenstva je nutnosťou, ktorá je založená na vzájomnej komunikácii, a ktorá sama komunikáciu vytvára. V týchto súvislostiach sa preukazuje dôležitosť autentického dialógu ako metódy a procesu, ktorý vedie k Pravde. Cieľom medzi-národného dialógu je vytvárať spoločnú identitu, dekonštruovať predsudky a intoleranciu, ako aj nachádzať cesty k zosúlad'ovaniu rozdielností v rámci spoločenstiev. Ak sa však dialóg akcentuje ako štýl spolunažívania s blížnymi, je tiež potrebné venovať pozornosť etike dialógu a zodpovednosti, ktorá vyplýva pre účastníkov dialógu. Takýto prístup vyžaduje uváženu rétoriku ako aj prípravu na dialóg, ktorej integrálnou súčasťou má byť otvorenosť, vzájomnosť, zakorenenosť, pokora, zodpovednosť, obetavá láska, prijatie druhého a v neposlednom rade aj humor.

## NAGYPÁL Szabolcs: Veränderungen im socio-politischen Dialog in Zentraleuropa



In diesem Artikel wird die Problematik eines überbewerteten Nationenbegriffs im Vergleich zur regionalen Identität sowohl praktisch als auch theoretisch abgehandelt. Als Christen sollten wir uns daran erinnern, dass Gott über allem steht. Gott ist die Wahrheit nach der wir suchen und der wir folgen sollen. Wir sind selbstständig und deshalb besteht die Notwendigkeit einer Gemeinschaft, die auf Kommunikation basiert und sie gleichermaßen fördert. Die Wichtigkeit eines ursprünglichen Dialogs als Mittel einer methodischen Suche nach der Wahrheit wird hier offensichtlich. Der Sinn und Zweck des internationalen Dialogs ist, eine allgemeine Identität zu schaffen sowie Vorurteile und Intoleranz und die Unterschiede in der Gemeinschaft abzubauen. Aber wenn wir die Bedeutung des Dialogs hier weiter fassen, ihn als Grundlage unserer unmittelbaren Beziehungen ansehen, dann müssen wir die ethischen Grundregeln und die damit verbundene Verantwortung der Dialogpartner beachten. Das kann durch Rhetorik und Vorbereitung, zum Beispiel durch Offenheit, Vielfältigkeit, Identität, Demut, Verantwortung, Agape, Akzeptanz und Humor, geschehen.