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Review of Flogaus and Wasmuth's "Orthodoxie im Dialog: Historische und aktuelle Perspektiven"

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***Orthodoxie im Dialog: Historische und aktuelle Perspektiven.* Edited by Reinhard Flogaus & Jennifer Wasmuth (eds.) Bd. 130 in Arbeiten zur Kirchengeschichte. Berlin: Walter de Gruyter 015, 469pp. ISBN 978-3-11-042568-0. Hardcover: 129.95 Euro.**

Review by: Stefan Kube, Dipl. Theol., Editor-in-Chief of Religion & Gesellschaft in Ost und West" Institut G2W, Switzerland.

This essay collection is a Festschrift in honor of the 65th birthday of Heinz Ohme, Professor of Church & Confessional Studies at Humboldt University (Berlin). His specialty was the Orthodox East. In light of Ohme's specialization and involvements—from 1992 to 2011, he was a member of the Dialogue Commission of the Evangelical Church in Germany (EKD) with the Rumanian Orthodox Church—this volume concentrates on the relationship of Orthodoxy, politics and society. “Dialogue” in this case means not only the ecumenical dialogue of Orthodox churches with other non-Orthodox churches, but also “the encounter and discussion of Orthodox churches and its theologians with the plurality and diverse lived realities of other confessions, religions, cultures, and social systems” (p. ix).

In the first of six parts, the theme is the dialogue between Orthodoxy and Protestantism, wherein Karl Christian Felmy and Christof Gestrich, among others, reflect in historical and biblical hermeneutical terms about their experiences as participants in dialogues with the Russian Orthodox Church (ROC). In the second part on ecumenism and Orthodoxy, Dagmar Heller seeks to determine what “Verstehen” (understanding) meant in ecumenical dialogue. In light of reports from participants in the bi-lateral dialogues between EKD and ROC, about the constant refrain “you do not understand us,” Heller formulated the requirements for a successful “Verstehen.” Key to mutual understanding is that “each side seeks to understand the other, not merely concerned that we made ourselves understandable” (p.175).

The third section offers reflections on the relationship of Orthodox Churches to heterodox movements: from Tolstoy's teaching about a churchless and non-confessional

Christianity, to sacramental movements in North America independent of Orthodoxy. The two contributions to the fourth section concern the relationship of Orthodoxy to Islam in historical perspective. Central to the fifth section is politics and Orthodoxy, which includes an essay by Anna Briskin-Müller on the reception of Moscow as the “new Rome” idea that is particularly relevant. The sixth section raises “questions for the future,” which includes the prolonged process of preparation for the Pan-orthodox Council.

Translated from German by Walter Sawatsky. First published in *Religion & Gesellschaft*, 2 (2016), p. 31. Used by permission from Stefan Kube.

***Je suis Charlie?: Regândirea libertății în Europa multiculturală (Je suis Charlie?: The Rethinking of Freedom in Multicultural Europe).* Edited by Sorin Bocancea, Preface by Thierry de Montbrial (Iași, România: Adenium Publishing, 2015), ISBN:978-606-742-092-0.**

Review by: Sandu Frunză, Babeș-Bolyai University, Cluj-Napoca, Romania.
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The beginning of April 2016 brought some quite unexpected news for Romania: two young Muslim women were assaulted by a group of young Romanians in a very busy intersection of Romania’s capital, Bucharest. The reason was that the young women were wearing an Islamic headscarf. Wearing such a headscarf is unusual in Romania and it is very often associated with radical religious options. This type of violence became a press event for two reasons: first of all, because the level of security and safety is very high on the streets of every town in Romania, and secondly, because religious motivated violence has been unheard of on the streets of our country for the past 50 years.

The emergence of such a violent manifestation can be explained by the perception in Romania of Islamic terrorist acts in Europe. Last year’s two terrorist attacks in Paris, but