



the
BYZANTINE
LITURGY
and
THE JEWS

Institute of Ecumenical Research
Lucian Blaga University Sibiu

Conference Program
July 9-11, 2019



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Conference venue: Sibiu Ramada Hotel

Organizers: Alexandru Ioniță, Antoaneta Sabău, Stefan Tobler
Institute of Ecumenical Research, Lucian Blaga University, Sibiu, Romania

The conference is part of the research project *Jewish-Christian Dialogue between Religious Tolerance and Anti-Semitism: Documents, Interpretations, Perspectives in the Christian Orthodox Context*, funded by the UEFISCDI as PN-III-P4-ID-PCE-2016-0699.



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MONDAY, JULY 8

- 16.00-18.00 City Tour (meeting point: Ramada ground floor hall)
18.30-20.00 Conference registration (Ramada first floor hall)

TUESDAY, JULY 9

- 08.30-09.00 Conference registration (Ramada first floor hall)
09.00-09.30 OPENING ADDRESS (Ramada Alfa Room)

09.30-11.00 Session I – Chair: Stefan Tobler

MICHAEL AZAR

Israel: The People of God in Byzantine Liturgy

BOGDAN BUCUR

Missing the (Theophanic) Point: A Blind Spot in Patristic Scholarship and Its Consequences for Understanding Anti-Jewish Texts in Byzantine Festal Hymns

ALEXANDRU IONIȚĂ

Mapping the Anti-Jewish Topoi of the Triodion

11.00-11.30 Coffee break

11.30-13.00 Session II – Chair: Bronwen Neil

PATRICK ANDRIST

Le De Pascha de Méliton et son contexte: existait-il, dans l'Antiquité, une tradition chrétienne de polémique antijudaïque dans les liturgies de la période de Pâques? / Contextualising Melito's De Pascha: Was There, in Antiquity, a Christian Tradition of Polemics Adversus Iudaeos in the Liturgies Around Easter?

HARALD BUCHINGER

Anti-Judaism at the Origins of the Byzantine Liturgical Year: "Israel" and "the Jews" in Severian of Gabala's Festal Homilies

ISTVÁN PERCZEL

Is Saint John Chrysostom the Father of Byzantine anti-Semitism? In Memoriam Zvetlana-Mihaela Tanasă

13.00-15.00 Lunch Break

15.00-17.00 Session III – Chair: Harald Buchinger

ELIANE POIROT

Les seize Discours liturgiques de Grégoire de Nazianze dans la liturgie byzantine

RADU GHEORGHE GÂRBACEA

"Consider with me...the Jews' Folly": the Image of the Jews in the Patristic Homilies and the Hymnography on Lazarus

BRONWEN NEIL

Mary and the Jews in the Byzantine Liturgy in the Fifth and Sixth Centuries

BASILIU GROEN

The Strained Relationship between Venerating Old Testament Saints and Singing anti-Jewish Hymns

17.00-17.30 Coffee Break

17.30-19.00 Session IV – Chair: Partick Andrist

DORU CONSTANTIN DOROFTEI

Christ, Christians, and Christianity in the Palestinian Aramaic Poetry of Late Antiquity

RUTH LANGER, DEMETRIOS E. TONIAS

The Self through the Other in Byzantine and Jewish Liturgies: A Comparative Exercise

BARBARA CROSTINI

The Objects of Jewish Cult from a Christian Perspective: Materiality and Mediation in Faith and Worship

19.30 Conference festive dinner (Ramada Hotel)

WEDNESDAY, JULY 10

09.00-11.00 Session V – Chair: Alexandru Ioniță

SANDRINE CANERI

La prière liturgique au regard de l'Évangile: comment les juifs sont-ils présentés?

VADIM WITTKOWSKY

Das Bild der „Juden“ in der orthodoxen Karwochenliturgie vor dem Hintergrund der „antijüdischen“ Stellen des Neuen Testaments

ALEXANDRU MIHĂILĂ

Quoting Scripture against the Jews in the Holy Week Orthodox Cult

PETER EBENBAUER

„Mein Volk, was habe ich dir getan?“ Die Karfreitags-Improperien in den gegenwärtigen Ordnungen des byzantinischen und des römisch-katholischen Ritus

11.00-11.30 Coffee break

11.30-13.00 Session VIa - Alfa Room
Chair: Stephen Shoemaker

Session VIb - Beta Room
Chair: Pablo Argárate

EVELINA MINEVA

The Jews in the Hymns of John Damascus, Marcos Eugenikos and in the South Slavic Translations of Byzantine Hymns

ALEXANDRU PRELIPCEAN

Andrew of Crete's Anti-Jewish Hymnography of the Triodion

NADIESZDA KIZENKO

The Long Shadow of Byzantine Anti-Jewish Liturgical Texts: the Church Slavonic Service to Martyr Gavriil of Bielostok in Late Imperial Russia

EIRINI ARTEMI

The Psalms, the Hymns and the Texts of the Old Testament and Their Use in Holy Monday and Tuesday

VICTORIA LEGKIKH

Christians as the New People through the Images of Old Testament in Byzantine and Russian Orthodox Hymnography

PARASKEVI TOMA

Politically Correct or Just not Anti-Jewish: Reconstructing the Profile of the Middle Byzantine Hymnographer

13.00-15.00 Lunch Break

15.00-17.00 Session VII – Chair: Reinhart Ceulemans

BERNARD OUTTIER

L'image des Juifs dans l'hymnographie arménienne et géorgienne ancienne

STEPHEN J SHOEMAKER

Passion Piety and Anti-Judaism in Late Ancient Jerusalem: Hymns for the Holy Week from the Jerusalem Georgian Chantbook

BABY VARGHESE

Cult of the Old Testament Saint and Anti-Judaic Polemics in the Syrian Orthodox Liturgy

PABLO ARGÁRATE

Israel and the Jews in the Kontakia of Romanos Melodos

17.00-17.30 Coffee Break

17.30-19.00 Session VIII – Chair: Ruth Langer

GAGA SHURGAIA

Néa 'Ιεροσολήμ: Holiness and Royalty Transplanted

CĂTĂLIN POPA ȘTEFAN

Encountering the Other in the Holy City. Anti-Jewish Literary Constructions in Syriac and Arabic Sources on the Muslim Conquest of Jerusalem

RĂZVAN PERȘA

The Jews in the Canonical Tradition of the Orthodox Church

THURSDAY, JULY 11

9.00-10.30 Session IX – Chair: Barbara Crostini

PIER GIORGIO TANEBURGO OFM. CAP.

Was the first Metropolitan of Rus' Anti-Jewish? An Enquiry into the Homily of Hilarion

AGNIESZKA GRONEK

Representations of the Sanbedrin in Post-Byzantine Art

10.30-11.00 Poster presentation

NATALIIA KOSTIUK
Images of the Old Testament in a Liturgy of the 18th – Early 19th Centuries: Some Aspects of Use of Texts of «The Book of Psalms»

11.00-11.30 Coffee break

11.30-13.00 Session X – Chair: Doru Doroftei

REINHART CEULEMANS
Anti-Jewish Measures from Macedonian Emperors: the Role of the Bible

ANA-MARIA RĂDUCAN
Jewish Authors in the Patriarch' Bibliotheke

ALEXANDER ZANEMONETS
“I reject Every Jewish Custom”: Byzantine Formulas of Renouncing Judaism in the 11th Century

13.00-15.00 Lunch Break

15.00-17.00 SESSION XI – Chair: Bogdan Bucur

IONUȚ BILIUȚĂ
“Through Their Sacrifice, They Silenced the Shameless Jews!”: Antisemitic Tropes in the Liturgy of the Saints of the Communist Prisons in Contemporary Romania

MARIAN PĂTRU
The Liturgical Construction of Jewishness. The Image of the Jew and Judaism in the Homiletical Discourse of the Romanian Orthodox Church in the Interwar Period.

IOAN CHIRILĂ, CĂTĂLIN VARGA
“The Glory of Your people Israel” (Lk. 2:32). The Nunc dimittis in the Romanian Orthodox Vespers of the 20th century and Israel's Dilemma in the Oral Liturgical Tradition

ALINA PĂTRU
Reception of Liturgical Hymns by Christian Orthodox Service Attenders

17.00-17.30 Coffee Break

17.30-19.00 Session XII – Conclusive discussion – Chairs: Stefan Tobler & Alexandru Ioniță

JULY 12-13, CONFERENCE TRIP

July 12, 09.00 Departure for the conference trip (Ramada Parking)
July 13, 21.00 Arrival back to Sibiu (Ramada Parking)

Session I

- *Israel: The People of God in Byzantine Liturgy*

MICHAEL AZAR (University of Scranton)

Focusing in particular on the Lenten Triodion and Paschal liturgical texts, this paper will examine the various ways that the hymnography of the contemporary Orthodox Church delineates the People of God—that is, the “we” of the texts, the people who participate in the liturgy itself. Who are the People of God? How are they described? With whom are “we” most often identified in the hymns? From whom do the texts separate “us” out? Central to the examination will be the biblical and patristic roots of the liturgical texts’ reoccurring terms for differentiation, including Jews, Gentiles, Church, and, most especially, Israel.

- *Missing the (Theophanic) Point: A Blind Spot in Patristic Scholarship and Its Consequences for Understanding Anti-Jewish Texts in Byzantine Festal Hymns*

BOGDAN BUCUR (Duquesne University)

Many of the Byzantine hymns deemed problematic because of their strident anti-Jewish animus exhibit a peculiar insistence of identifying the *kyrios* of Christian worship—Jesus Christ—with the Kyrios of Old Testament theophanies. In hymns of this type, any editing or elimination of ethically indefensible and pastorally irresponsible statements, although possible and necessary, requires a good grasp of the logic and “agenda” governing the “Christophanic” exegetical and theological tradition. Unfortunately, however, although it is a robust, adaptable, and widespread early Christian tradition, rooted in the New Testament and used for some fifteen centuries in doxological, doctrinal, polemical, iconographic works, the Christological exegesis of theophanies remains severely under-researched in Early Christian Studies. It is usually considered the province of pre-Nicene writers such as Justin, Irenaeus, and Tertullian; among scholars of later centuries it is usually only students of Augustine who pay it any attention—and then only to discuss the bishop of Hippo’s rejection of the allegedly primitive and theologically inadequate notion of “christophanies.” A certain theological prejudice seems to have rendered the Christological exegesis of theophanies almost invisible and inconsequential. “Missing theophanies” when giving an account of the Christian theological tradition has serious consequences. First, a dissonance obtains between the patristic authors and their scholarly interpreters in the field of Patristics. Second, the insistent recourse to theophanies in so much of Byzantine festal hymnography appears as a somewhat bizarre, archaizing feature, implausibly resuscitating the interests of a Justin or Irenaeus in the compositions of Romanos the Melodist and John Damascene. Third, and most relevant for the discussion at hand, “missing theophanies” in the study of Christian liturgy hampers our understanding of the theological intentions of some hymns and leaves us ill-prepared to carry out nuanced and informed liturgical reform.

- *Mapping the Anti-Jewish Topoi of the Triodion*

ALEXANDRU IONIȚĂ (Institute of Ecumenical Research, Lucian Blaga University)

This paper offers the results of a quantitative research on the hymnographic corpus of the Lenten Triodion. Although the anti-Jewish animus of the Byzantine liturgical hymnography has often been mentioned during official meetings of the Jewish-Orthodox Christian Dialogue, nobody has actually tried to identify with precision where exactly the problematic elements of the liturgical poetry are to be found. At the same time a clear statistic of the total number of hymnographic texts will be issued in order to put the anti-Jewish elements in their context from a quantitative perspective. After this analysis relevant conclusions regarding the degree of anti-Judaism in the Orthodox liturgy will be proposed.

Session II

- *Le De Pascha de Méliton et son contexte: existait-il, dans l'Antiquité, une tradition chrétienne de polémique antijudaïque dans les liturgies de la période de Pâques? / Contextualising Melito's De Pascha: Was There, in Antiquity, a Christian Tradition of Polemics Adversus Iudaeos in the Liturgies Around Easter?*

PATRICK ANDRIST (Ludwig-Maximilians-Universität München)

Although there has been some dispute among scholars concerning the literary categorization of Melito of Sardis' *Peri Pascha*, the liturgical character of this work and its link with the annual celebrations of the death and resurrection of Jesus Christ are widely accepted. After a brief presentation of the text and some of its particular characteristics, this paper will look at the *Peri Pascha* as a starting point to explore whether there is any evidence in the preserved homiletic tradition of the first four centuries that the Easter celebrations were considered an especially "opportune" liturgical moment for increasingly pointed vitriol against the Jews. The last part of the paper will consider the limits of such an enquiry and the alternative literary contexts to be taken into consideration.

- *Anti-Judaism at the Origins of the Byzantine Liturgical Year: "Israel" and "the Jews" in Severian of Gabala's Festal Homilies*

HARALD BUCHINGER (University of Regensburg)

Anti-Jewish stereotypes belong to the problematic constituents which affect much of Christian exegesis and theology since Late Antiquity. Severian of Gabala, the first palpable witness to a somehow fully-fledged liturgical year in Constantinople at the beginning of the fifth century, is no exception; on the contrary: he uses not only rhetorical constructions of "Israel" and "the Jews" for his homiletic purposes, but also seems to attest actual contacts between Christians and Jews and the occasional observance of Jewish feasts by members of his audience. Anti-Judaism therefore accompanies the development of the Byzantine liturgical year from its very origins. The envisaged paper will explore the historical references to Christian-Jewish relations and analyse the use of anti-Jewish rhetoric in the festal homilies of Severian of Gabala.

- *Is Saint John Chrysostom the Father of Byzantine anti-Semitism? In Memoriam Zvetlana-Mihaela Tanasă*

ISTVÁN PERCZEL (Central European University)

The subject of the paper is a scholarly apology for Saint John Chrysostom and the claim that the whole issue of him being the father of Byzantine Antisemitism should be reconsidered. My feeling is that Chrysostom's anti-Jewish homilies as we know them and treated so many times as the main source for Byzantine anti-Judaism/Semitism, are not what John Chrysostom wrote but a heavily interpolated Byzantine text. Thus, the real theology of Chrysostom on the eschatological role of the Jews is yet to be reconstructed. The most urgent thing to do would be to prepare a critical edition of his anti-Jewish homilies on the methodological basis laid down by Zvetlana Tanasa's MA thesis, written at CEU under my supervision. Even until then, Chrysostom's views can be reconstructed based on his exegetical writings, first of all on his commentary on the Epistle to the Romans. This reconstruction shows a very different picture from the one painted on the basis of the anti-Jewish homilies, namely that of a teaching on the final and even retroactive salvation of the entire Jewish people. As to Zvetlana, she died in cancer soon after completing her thesis. In her last years, she lived as a nun in the monastery of Petru Voda in Moldavia. As an irony of fate, the monks of Petru Voda are celebrating her as a martyr and are accusing her teachers, some of them being of Jewish origin, to have killed her through irradiation because she had not wanted to renege on her Orthodox faith. Thus, they are creating a new Antisemitic hagiography. Yet, nothing could be more remote from the truth than this story. This, together with other similar stories, make me personally interested in a non-Antisemitic renewal of Orthodox theology on Patristic basis. In this, John Chrysostom's theology of history, in which the salvation of the Jewish people plays an important role, would be of great help.

Session III

- *Les seize Discours liturgiques de Grégoire de Nazianze dans la liturgie byzantine*

ELIANE POIROT (CARMEL)

Les Typica byzantins indiquent les seize discours liturgiques de Grégoire de Nazianze comme lecture dans le cadre des matines. Ces discours ont aussi inspiré les hymnographes et certains passages sont repris littéralement dans l'hymnographie byzantine. Or ces discours sont élogieux pour la Loi et pour les saints de la Première Alliance, riches de références vétérotestamentaires. Même si la théologie de la substitution y apparaît de temps à autre, ils ne sont pas à l'origine des quelque trois cents textes anti-judaïques de la liturgie byzantine qui, purifiée de ceux-ci, pourrait être un lieu de dialogue judéo-chrétien vivifiant.

- *“Consider with me...the Jews’ Folly”: the Image of the Jews in the Patristic Homilies and the Hymnography on Lazarus*

RADU GHEORGHE GÂRBACEA (Central European University, Lucian Blaga University)

Almost all studies that are in the field of the challenges raised by the anti-Judaism of Byzantine liturgical texts focus on the hymnography of the Holy Week. The reason is that there we have the harshest and most condemnable examples, at least at first glance. The Lazarus Saturday and Palm Sunday, however, make the transition to the Holy Week. In my paper I will try to sketch the portrait of the Jews presented in the Patristic homilies on Lazarus and compare it to the one we find in the hymns on Lazarus Saturday. I will also try to answer a few questions: do we find a portrait of the Jews based on the Johannine Lazarus story? Is this portrait anti-Jewish or not? To what extent do the portraits of the Jews from the homilies and, respectively, from the hymns to Lazarus are similar?

- *Mary and the Jews in the Byzantine Liturgy in the Fifth and Sixth Centuries*

BRONWEN NEIL (Macquarie University)

Mary's intercessory role appeared in the early Byzantine church in the sixth century, if not earlier, and popular belief in her power to aid sinners, even after death, only increased in the Middle Byzantine centuries, following broader trends in the literature and art of that period. These texts and images from the eastern churches of Constantinople, Asia Minor, Egypt, Georgia, and Syria reveal a growth in affective piety, which highlighted Mary's motherhood and compassion, making her a natural object for personal devotion. Mary, the human mother of God, was an accessible figure whose very accessibility made her uniquely placed to intercede between Christian sinners and God or his representative in human form, Jesus. A recurring theme in Byzantine liturgical portrayals of the Theotokos is the anti-Judaism that characterized the Marian cult, especially from the sixth century onwards. My aim is to explore the links between Mary's access to God and her condemnation of the Jews, with a focus on hymns and homilies used in Greek and Syriac liturgies. I present the evidence for the Byzantine cult of Mary as selective intercessor according to the chronological development of the cult.

- *The Strained Relationship between Venerating Old Testament Saints and Singing anti-Jewish Hymns*

BASILIOUS GROEN

In comparison with the Roman rite, veneration of Old Testament saints is a conspicuous trait of the Byzantine rite. Concurrently, various anti-Jewish hymns, sometimes even invective, during Holy Week demonstrate that the Byzantine liturgical tradition is quite ambiguous regarding Judaism. In the lecture, I will survey the evidence and its reasons, and will show some future perspectives as a way out of this ambiguity.

Session IV

- *Christ, Christians, and Christianity in the Palestinian Aramaic Poetry of Late Antiquity*

DORU CONSTANTIN DOROFTEI (Hamburg University)

The study of Jewish Hymnology (Piyyut) of Late Antiquity has made significant progresses in the last decades and a new approach, looking at this rich literary creation in its historical and sociocultural context has been already established (Fleischer and Yahalom). Moreover, due to ongoing work on the Cairo-Geniza documents, a new corpus of late antique Jewish hymns are now available for further research. Sokoloff and Yahalom published in 1999 a critical edition of about seventy anonymous Aramaic hymns produced in Jewish communities of Syro-Palestinian regions in Late Antiquity. The hymns, which hitherto are mainly linguistically researched (Sokoloff introduced them into his Lexicon of Palestinian Jewish Aramaic), are characterized by a vernacular language, supposed to have been used by common Jews, in contrast to the highly literary language of the Hebrew hymns and “official” prayers. In this contribution, I seek to analyse if and how the perception of religious-cultural surrounding (Byzantine-Christian Palestine) is reflected in this collection of hymns and if there are peculiar patterns compared to the liturgical creation of highly educated scholars and rabbis from the same period and cultural context.

- *The Self through the Other in Byzantine and Jewish Liturgies: A Comparative Exercise*

RUTH LANGER, DEMETRIOS E. TONIAS (Boston College)

Because of Christianity’s origins, Christians cannot avoid referring to Jews liturgically as part of the narratives celebrated. But how is this done? What sorts of language – both nouns and adjectives – is chosen? What image of Jews does the liturgy construct in the imaginations and “memory” of the worshipers? This paper will begin with an analysis of the language used about Jews in the Byzantine liturgical tradition in general, and the Holy Week services in particular. Are these stereotyped or real images? Under what circumstances is particular language employed? Can we explain the choices made? Following this internal Christian analysis, the paper will then also read these results through Jewish eyes. The Jewish eyes will be specifically informed by the occasional references to Christians in Jewish prayer traditions and a parallel analysis applied to them. The conclusion of the paper will discuss more contemporary questions. Which sorts of images are benign and which contain the potential for generating or encouraging harmful relationships? Where do our communities face unique and where do we face similar challenges? How might our conservative liturgical traditions deal with these problematic passages?

- *The Objects of Jewish Cult from a Christian Perspective: Materiality and Mediation in Faith and Worship*

BARBARA CROSTINI (Uppsala University, Sweden)

This paper will examine the Christian perspective on the objects of Jewish cult by assembling both texts and images concerning them. Although Jewish cult is aniconic, the justification for the visual component to Christian worship is often grounded in the Jewish use of cultic objects, such as the menorah, the Ark, and the seraphim. By looking at these material expressions of faith and worship, including the place of the sacred books in the two traditions, a special confluence can be observed between them irrespective of dogmas or specific beliefs. The necessity to make one’s religion immanent and one’s faith visible, not only as identity marker for the community, but also in order to give oneself the chance of reflecting one’s life in it and thereby growing in faith, necessarily involves concrete manifestations and interactions manifested through the liturgy. Though limited to the study of texts and manuscript illustrations, such as Cosmas Indicopleustes, Psalters with marginal illustration and the Joshua Roll, this paper aims at bringing to the fore this shared, necessary aspect of religious life, discovering in it an eagerness to establish a continuity between faith traditions. Despite this enduring and fundamental intersecting in the very manner of addressing God and invoking His immanence, Judaism and Christianity are more commonly presented as adversary or competitive against each other.

Session V

- *La prière liturgique au regard de l'Évangile: comment les juifs sont-ils présentés?*

SANDRINE CANERI

L'office byzantin est un immense midrash (O. Clément) qui interprète et développe les Écritures en vue d'exprimer le Mystère chrétien, parfois jusqu'à distordre le texte biblique. Il a été composé par les saints Pères en période d'intense polémique vis-à-vis des juifs, qui avait commencé au IIe siècle et dont l'un des sommets est le IVe siècle. Cette polémique s'explique dans le contexte d'une identité chrétienne en formation, cherchant à se détacher de ses origines juives, parfois avec violence, afin de trouver son chemin propre. Cette polémique est-elle nécessaire encore dans le contexte d'aujourd'hui ? A-t-elle de toute façon sa place dans la prière chrétienne de l'Église orthodoxe, qui exalte tant le pardon des ennemis et l'humilité ? Il semble difficile de retrouver la ferveur des prophètes blâmant leur peuple pour le faire revenir à Dieu, en nous faisant, de l'extérieur, accusateurs et méprisants vis-à-vis d'Israël. Nous montrerons pourquoi l'argument de l'identification d'Israël réprouvé avec le chrétien pécheur ne peut pas fonctionner et quels peuvent être les critères de discernement qui permettent de détecter un antijudaïsme gratuit dans les textes liturgiques

- *Das Bild der „Juden“ in der orthodoxen Karwochenliturgie vor dem Hintergrund der „antijüdischen“ Stellen des Neuen Testaments*

VADIM WITTKOWSKY (Humboldt University Berlin)

Wie sich die wohlbekannten „antijüdischen“ Stellen im Corpus des Neuen Testaments zu ihren jeweiligen Zusammenhängen verhalten, können auch die besten Ausleger nicht ohne Mühe erklären. Ebenso sind die Verbindungen zwischen diesen neutestamentlichen Texten und den Erwähnungen der Juden in den christlichen Liturgien nicht sofort einleuchtend. Das Paper will sich mit Fragen auseinandersetzen wie etwa: Ist „das ganze Volk“ in Mt 27,25 wirklich das Volk Israel? Was für Juden waren nach Joh 8,44 „Teufels Kinder“? War Judas Iskariot ein typischer Jude? Wieso werden die Juden in den liturgischen Texten ausgerechnet als „Gesetzlose“ bezeichnet, und zwar trotz ebendort zitierten Stelle Joh 19,7? Diese Überlegungen helfen vielleicht bei der Beantwortung der Hauptfrage: Wie konnte eine Gruppe von Menschen zum „Mördervolk“ erklärt werden?

- *Quoting Scripture against the Jews in the Holy Week Orthodox Cult*

ALEXANDRU MIHĂILĂ (Faculty of Orthodox Theology, University of Bucharest)

This paper discusses primarily the biblical readings of the Holy Week in the Byzantine liturgy that are oriented through the context of the hymns towards polemics with the Jews. The textual allusions are also analysed, especially the hymns from the services of matins on Good Thursday and Good Friday evenings.

- *„Mein Volk, was habe ich dir getan?“ Die Karfreitags-Improperien in den gegenwärtigen Ordnungen des byzantinischen und des römisch-katholischen Ritus*

PETER EBENBAUER (Institut für Liturgiewissenschaft Graz)

Sowohl im byzantinischen als auch im römisch-katholischen Ritus finden sich unter den liturgischen Texten des „Heiligen und Hohen Freitags“ bzw. der „Feier vom Leiden und Sterben Christi“ am Karfreitag sogenannte Improperien, durch biblische Motive ausgezeichnete Mahnreden Gottes bzw. Christi angesichts der Kreuzigung des Gottessohnes. Ihre konkrete Textgestalt, ihre Positionierung innerhalb der Liturgie und ihre Dramaturgie unterscheiden sich in wichtigen Punkten. Die aktuellen Fragen nach der antijüdischen Intention oder Rezeption der Improperien können nur unter Beachtung sowohl der literarischen und semantischen als auch der pragmatischen und szenischen Aspekte ihres gottesdienstlichen Vollzugs geklärt werden. Der Vortrag konzentriert sich auf die theologische Analyse dieser Aspekte im Rahmen der gegenwärtigen Text- und Feiargestalten der Improperien und legt einen Vorschlag zur differenzierten Bewertung ihrer antijüdischen Konnotationen vor.

Session VIa

- *The Jews in the Hymns of John Damascus, Markos Eugenikos and in the South Slavic Translations of Byzantine Hymns*

EVELINA MINEVA (National and Kapodistrian University of Athens)

The paper will try to present the contradictory treatment of the Jews in Byzantine hymnography on the base of evidence provided by John of Damascus and the late Byzantine scholar and theologian Markos Eugenikos, in order to observe if there is some change of the attitude of the Byzantine poets through the centuries. What is the contradiction in the treatment of the Jews in Byzantine hymns? On the one hand, the structure of the Byzantine canon relies on the eight Canticles from the Old Testament, which inevitably leaves its mark on the content of the first 8th Odes of the canons (especially in the earlier hymnography), because in these hymns God reveals his mighty grace, mercy and omnipotence through the Jews; on the other hand, because of the Crucifixion of Christ, the image of the Jews in the Byzantine hymns is negative, condemnatory and unfavourable. The paper will explore as well if the contradictory treatment of the Jews is reflected in South Slavic translations of Byzantine hymns.

- *The Long Shadow of Byzantine Anti-Jewish Liturgical Texts: the Church Slavonic Service to Martyr Gavriil of Bielostok in Late Imperial Russia*

NADIESZDA KIZENKO (University at Albany)

The 1908 Russian Orthodox service to St. Gavriil of Bielostok, ostensibly a martyr of ritual murder in the 17th century, presents a striking example of the legacy of Byzantine liturgical anti-Jewish texts in the modern period. Although Gavriil died in 1690, he became the object of cult veneration in late imperial Russian at the end of the 19th century. This period, the golden age of what Eric Hobsbawm called “the invention of tradition,” was also a time of rising anti-Semitism and blood accusation in the Russian empire. The 1908 service composed in Gavriil’s honour contains numerous direct quotations and reworkings of the anti-Jewish texts from Passion Week. This paper examines the service to Gavriil for its choice of language and metaphors. Its imagery provides valuable context for anxieties focusing on the Jews in late imperial Russia and as religious background for the 1911-1913 Beilis blood accusation case.

- *Christians as the New People through the Images of Old Testament in Byzantine and Russian Orthodox Hymnography*

VICTORIA LEGKIKH (University of Vienna)

Positioning of Christians as “new people” is known in many genres of Orthodox literature. It was also typical for Byzantine and especially for Russian hymnography. To show Christians as new people was possible only in opposition to either the pagans or the Jews. But if in opposition pagans – Christians we can see pagans only as the embodiment of evil in case of Jews it is more complicated since we have also the Jewish prophets and the righteous which are revered by the Orthodox Church. So the Orthodox saints were not so much opposed to the Jews, as compared to the Jewish righteous. The most beloved images were Abe, Abraham and David. Even more complicated was the way of creating images of Russian Orthodox Church. Baptized in 988 Rus felt itself young and “new” not only in opposition to Jews but also towards Byzantium. On the other hand, Rus not only received baptism from Byzantium but also obeyed it, and Russian services were compiled using Byzantine models. So being from one side opposed to Byzantium but from another side following Byzantium, Russian hymnographers often used images of Old Testament in order to put Rus in context of world history and make it a direct heir of ancient righteousness. For example, in early original hymnography Boris and Gleb are called Abel Vladimir and Jaroslav bot called Abraham and Olga is compared with Ruth and Esther. In later hymnography we still see these images even for recent saints. The paper will analyse images of Old Testament in Russian hymnography and its relationship with Byzantine models using the same images.

Session Vb

- *Andrew of Crete's Anti-Jewish Hymnography of the Triodion*

ALEXANDRU PRELIPCEAN (Facultatea de Teologie Ortodoxa "Dumitru Staniloae" – Iasi)

St. Andrew of Crete is undoubtedly known especially during the Great Lent, through his famous work, the Great Canon, a hymn of repentance that reminds the audience of the importance and necessity of repentance in everyone's life to reinvent the relationship with God. Up to now, we have not any study to develop Andrew's anti-Jewish hymnography. Beyond the novelty of this study, we are interested in seeing how this great Byzantine hymnographer develops the anti-Jewish perspective of the Church through its verses, and whether this perspective is a continuation of a common attitude or is truly new.

- *The Psalms, the Hymns and the Texts of the Old Testament and Their Use in Holy Monday and Tuesday*

EIRINI ARTEMI (Hellenic Open University)

The scholar of the worship of the Orthodox Eastern Church is impressed by the multitude references hints and images of Old Testament, in all the sequences (liturgies) and hymns. Particularly in the Holy- Great Week, this preparation of Old Testament is used with particular emphasis. On Holy Monday and Tuesday there is use of the texts of the Old Testament. On Holy Monday we commemorate Joseph the Patriarch, the beloved son of Jacob. A major figure of the Old Testament, Joseph's story is told in the final section of the Book of Genesis. Because of his exceptional qualities and remarkable life, our patristic and liturgical tradition portrays Joseph as “tipos Christou”, i.e., as a prototype, prefigurement or image of Christ. On Holy Tuesday, in the parable of the barren fig tree, the theme is God's long suffering with His chosen people, as with the fig tree in the vineyard. In the Old Testament, fruitful fig trees are symbolic of God's faithful covenant blessings on his people as they dwell in fellowship with their God, obedient to Him and trusting Him. Unfruitful and withered fig trees symbolize just the opposite. In this paper we are going to analyze the real and deep influence of the Old Testament to these days of Holy week and why the Orthodox Church chose to use the Old Testament although the Jews refused Christ and led him to death

- *Politically Correct or Just not Anti-Jewish: Reconstructing the Profile of the Middle Byzantine Hymnographer*

PARASKEVI TOMA (University of Münster)

During the middle Byzantine period, the canon, a lengthy hymn penned in one of the eight Byzantine modes, shaped the liturgical life as well as the daily worship. Traces of the hagiographical, patristic and biblical tradition can be found within its verses. How did the poets adapt their sources? Which place did the Jews possess in the hymnographic consciousness? How did the nine Biblical Canticles, on the basis of which the canon was established, influence authorial choices? Did the content of the different heirmoi affect the corresponding strophes? The paper aims to provide answers exploring the work of notable poets, such as Cosmas of Maiuma, Joseph the Hymnographer, John of Damascus, and the Studites.

Session VII

- *L'image des Juifs dans l'hymnographie arménienne et géorgienne ancienne*

BERNARD OUTTIER (Centre national de la recherche scientifique, Laboratoire d'études sur les monothéismes)

At one end of the Christian world, the Armenian and the Georgian Churches were under the influence of the hymnody of the Greek Jerusalem: the Armenians adapted them, and the Georgians translated them; both composed also proper hymn following that models.

We shall try to show how the image of the Jews was kept in that hymnodies To summarize the conclusions, it may be said that the Armenians kept a very positive image of the Jews, as forerunners of the universal vocation of the pagans, while the Georgians kept a bit more of the biblical and Greek liturgical traditional critics. But neither in Armenia nor in Georgia, where Jews settlements existed since before Christianity, were there any polemics against the Jews.

- *Passion Piety and Anti-Judaism in Late Ancient Jerusalem: Hymns for the Holy Week from the Jerusalem Georgian Chant book*

STEPHEN J SHOEMAKER (University of Oregon)

In my paper I will explore the anti-Jewish rhetoric of the hymns that were sung during Holy Week at the Church of the Holy Sepulchre during the sixth century, and possibly even earlier. Given the influence of Jerusalem's liturgical traditions on the later Byzantine liturgies, it certainly would not be surprising to find echoes of this rhetoric in more recent hymnography. I will focus especially on the *stichera idiomela* for Holy Friday, which seem to have been in use already by the sixth century. These ancient Christian hymns laid an important foundation for the subsequent tradition of liturgical lamentation on Holy Friday, a popular moment for liturgical anti-Judaism. For instance, these hymns appear to have influenced the Passion lamentations in the earliest *Life of the Virgin*, a work attributed to Maximus the Confessor that was composed at the monastery of Mar Saba most likely in the seventh century. This early Marian biography was in turn highly influential on the later Byzantine tradition of lamentations for the Passion.

- *Cult of the Old Testament Saint and Anti-Judaic Polemics in the Syrian Orthodox Liturgy*

BABY VARGHESE (Orthodox Theological Seminary, Kottayama, Kerala, India)

One of the most striking characteristics of the Syrian Orthodox Liturgy is the importance that it attributes to the Old Testament. The unity of the salvific dispensation revealed in both Testaments is always highlighted. The liturgical year includes the feasts of the OT figures. However, the prayers and the hymns of the Holy Week make anti-Judaic references, primarily as a rhetorical device to underscore the reality of the passion of Christ. It is part of a polemic and rhetoric that can go back to the origins of Christianity and also an antithetical presentation of ideas, characteristic of Syriac poetry.

- *Israel and the Jews in the Kontakia of Romanos Melodos*

PABLO ARGÁRATE (University of Graz, Austria)

In my study, I undertake an analysis of the terminology related to an alleged Anti-Judaism in the *kontakia* of Romanos. It is significant that Romanos himself may have descended from a Jewish family. For the purpose of my paper, I examine chiefly the terms *Ioudaioi*, *Hebraioi* and *Israelitai* with their different nuances in their context.

Session VIII

- *Néa 'Ierousalímu: Holiness and Royalty Transplanted*

GAGA SHURGAIA (University of Naples)

The ancient agiopolite literary sources have been lost in the original Greek but have been preserved in Latin, Armenian and Georgian. Although they contain liturgical strata and elements of different origins and ages, they allow to delineate the development of the liturgical practice in Jerusalem from the 4th to the 10th century. For example, the diary kept by the Hispanic pilgrim Egeria during her pilgrimage in Egypt, Galilee, Samaria, Judea, on Mount Sinai, in Arabia, Jordan and Libya, Mesopotamia and in Constantinople between 381-384, as well as in Jerusalem in 383, has passed down precious information on the architecture and the Christian cult of the Holy City during this period. Armenian Lectionaries (Jer. Arm. 121, Par. Arm. 44, Er. Arm. 985) refer to the situation of the first half of the 5th century (417-439), while the Georgian lectionary xanmet'i to the second half of the 5th century or the first half of the 6th. It has been partially preserved in the scriptio inferior of two codes. The first (Geo. 3 of the Library of the University of Graz) contains the vespers of Holy Saturday, the morning and vespers of Easter Sunday, the Vespers of Sunday in Albis and the second Sunday after Easter, while the latter (H-999) the readings for the Tuesday and Wednesday of Holy Week. The Georgian haemet'i Evangeliorum – conserved in the scriptio inferior of H-1329 and Q-333 – reflects the liturgy of the 6th-7th centuries and is a selection of the Gospel readings from the Georgian version of the Jerusalem Typikon and ordered according to its calendar. The Georgian Typika (K', L, Sin. Geo. 37, Par. Geo. 3) refers to the 7th-8th centuries. Finally, the ancient Georgian Iadgari (H-2123, Sin. Geo. 18, Sin. Geo. 41, Sin. Geo. 34) presents the liturgical corpus poeticum of the period from the 7th to the 9th century, while the Greek Hymnarium of the Anastasis (Jer. Gr. 33) contains the celebrations only of the Holy Week in the 10th century. This article will analyze the image of the Jewish people that emerges from all these sources.

- *Encountering the Other in the Holy City. Anti-Jewish Literary Constructions in Syriac and Arabic Sources on the Muslim Conquest of Jerusalem*

CĂTĂLIN POPA ȘTEFAN (The Institute for Advanced Studies in Levant Culture and Civilization)

The Jews' Weltanschauung was already developed by the 7th century, and their presence in the Holy City was well woven into its fabric, even though it was weakened by the Persian conquest and by subsequent events in Jerusalem. This paper focuses on the framing narrative about the Jewish presence in Jerusalem during the Muslim conquest as appears in Syriac and Arabic sources (Christian and Muslim). The main questions to be considered are: what happened in Jerusalem shortly after the Muslim conquest and on which side the Jews were, in the encounters between Christians and Muslims? How the sources express the religious transformation of the city during the first interactions between the three monotheistic religions, and to what extent the Syriac and Arabic sources differ one from another in terms of Jews' perception. Do these sources intend to suggest that already from the first interactions between Christians and Muslims existed an Anti-Jewish antagonism nourished by a discourse of confrontation? Does the argument of Syriac and Arabic 'Geschichtsschreibung' again and again, give us sufficient basis for assessing that these motifs are historically authoritative, or is a repetitive compilation process of literary constructions in which they were integrated and reintegrated over time?

- *The Jews in the Canonical Tradition of the Orthodox Church*

RĂZVAN PERȘA (University of Babeș-Bolyai, Cluj)

Starting from the fourth Ecumenical Council, the Canonical legislation of the Orthodox Church decreed a sort of ecclesial, liturgical and social exclusion regarding the Jews in Byzantium. These canons forbid mixed marriages, Jewish practices, false conversion to Christianity, and even Jewish medical practices. The Byzantine commentators of the canons have underlined in their works the importance of keeping these canons. These canons are regarded as normative and obligatory for the believers even today. In the 20th century these canons were used by the advocates of a theological and canonical anti-Semitism when some Jews tried to convert to Christianity to escape deportation. This paper will try to take into consideration the Byzantine canonical tradition of the Orthodox Church in relation to the canonical legislation of the Orthodox Churches in the 20th regarding the Jews.

Session IX

- *Was the first Metropolitan of Rus' Anti-Jewish? An Enquiry into the Homily of Hilarion*

PIER GIORGIO TANEBURGO OFM. CAP. (Faculty of Theology of Apulia)

The overview of the history of the Byzantine liturgy suggests that from the mother liturgy of Constantinople other daughter-liturgies derived over the centuries. Hence our focus is on the characteristics (contents, liturgical context, theology, relations with Judaism) of a written discourse, known as the *Sermon of Hilarion*, entitled "On the Law and on Grace" (*Slovo or zakon i blagodati*).

Hilarion was a priest in the Church of the Holy Apostles in Berestovo, near Kiev. For his qualities, he was chosen at the time of electing a Russian Metropolitan for Kiev and its region. It was in the year 1051. Hilarion legitimizes before his faithful the claims of Rus' vis-à-vis Byzantium, appealing to the indisputable facts that God, after having given the Law that makes you slave, has granted the Grace that makes you free, and that after the Jews the Gentiles came, that is, after the time of Byzantium it is right that the time of Rus' should come.

In the very vast field of historical and socio-religious researches in anti-Judaism in medieval Christian literature, the presence and significance of this Discourse have been little highlighted.

- *Representations of the Sanhedrin in Post-Byzantine Art*

AGNIESZKA GRONEK (Jagiellonian University Kraków)

In Slovakia, in the two nineteenth-century icons of the Christ Passion: in the orthodox churches of the Archangel Michael in the village Uličskí Krivé and in the museum in Humenne from the village of Nová Sedlica, there are scenes of The unjust court over Christ. Christ is tried by Pilate, Caiaphas and members of Sanhedrin. In the hall there are several judges holding scrolls with the text of the judgment. This iconographical theme is not known in Byzantine art and comes from West. In paper it will be shown the originals of this presentation and discussed its reception in the post-byzantine art in Central and Eastern Europe.

- *The Byzantine Liturgy and the Post-Byzantine Anti-Jewish Literature*

CHARALAMPOS MINAOGLOU (University of Athens)

The authors of the post-byzantine anti-Jewish texts follow the byzantine tradition of the genre. These texts are basically theological treatises in the Medieval Contra Judaeos form. They were written by patriarchs, clergymen and scholars in different times during the period 1453-1821. Some of them were published, whereas others remain unpublished. Their authors served very different personal goals by writing them, but a general goal is the preservation of the anti-Jewish sentiments among the Greek-orthodox millet in the Ottoman Empire. The post-byzantine anti-Jewish texts greatly rely on byzantine hymns not only sharing with them common attitudes and images of the Jews but also very often even the same vocabulary. In particular, references to byzantine liturgical texts are very common. This way, while the post-byzantine anti-Jewish literature gained prestige by referring to texts that were considered sacra, it reconfirmed and reestablished the condemnation of the god-killing Jews justifying the use of the anti-Jewish vocabulary and arguments in the liturgical texts of the early modern period.

Poster presentation

- *Images of the Old Testament in a Liturgy of the 18th – Early 19th Centuries: Some Aspects of Use of Texts of «The Book of Psalms»*

NATALIIA KOSTIUK (Department of Musicology and Ethnomusicology of Institute of Art Studies, Folklore and Ethnology. M. T. Rylsky National Academy of Sciences of Ukraine)

Functioning of liturgy as canonical religious rite in the 18th century was marked by a specific innovation. Owing to need of opposition to intensive western influences into its structure have been entered so-called choral concerts. At that time, they were called psalms, because the fragments from the "Book of Psalms" served as the basis for such works. The combination of fragments entirely depended on will of the composer. Therefore, the final combination (in view of musical stylistics) sometimes was significantly remote from meanings of a source and was approaching anti-Judaic concepts. Such peculiar «psalms» were executed instead of sacramental verse during the greatest presence of parishioners in the temple. As a result of it, in perception of believer's certain stereotypes have been created, important for daily behavior. And such "concerts" not only have created a new zone of the embodiment of Old Testament in a liturgy as the church service based on the New Testament: they influenced the transfer of perceived ideas into the everyday life of society.

Session X

- *Anti-Jewish Measures from Macedonian Emperors: the Role of the Bible*

REINHART CEULEMANS (KU Leuven)

In this paper I want to present, on the basis of concrete examples from exegetical and other literature from the Middle Byzantine period, a research project that starts in Leuven and that investigates the interplay between biblical exegesis and anti-Jewish politics under Macedonian rule. The project will approach the topic from two perspectives: - to document, interpret and explain the role of biblical exegesis: in a varied corpus of essentially non-exegetical texts from the ninth to eleventh century, biblical interpretation played a role in a process of justifying anti-Jewish measures that were undertaken not out of religious but out of ideological reasons by emperors of the Macedonian dynasty. - to investigate to what extent an anti-Jewish reading of the Bible was not just confined to texts supporting the anti-Jewish policy of the emperor but was continued in exegetical literature that supports his ideology.

- *Jewish Authors in the Patriarch' Bibliotheke*

ANA-MARIA RĂDUCAN (The Institute for Advanced Studies in Levant Culture and Civilization)

The *Bibliotheke* of Patriarch Photios of Constantinople (858-867 and 877-886) is considered to be a fascinating production, and a true encyclopedia, comprising of 279 reviews of the most important works of antiquity. Moreover, some of the collected writings are preserved only through the mentions of this work.

Photios reviewed in *Bibliotheke* the writings of some Jewish authors too, such as Philon of Alexandria, Flavius Josephus, or Justus of Tiberias. The patriarch seemed to be fascinated by Flavius Josephus, a Jewish author of the first century, to whom he dedicated four *codices* (47, for *Jewish Wars*, 76 and 238 for *Jewish Antiquities*, and 48 for a false attributed work, *On the Universe*).

According to Pseudo-Simeon's *Chronicle*, the patriarch owes his impressive erudition, power and fame to a Jewish wizard, who would have given him during his childhood a magical amulet in exchange for giving up the Cross that Jesus Christ was crucified. The account of his enemy clearly focused against the controversial Photios and the Jews, and his own concern for recording important aspects of Jewish culture are very interesting from the perspective of the culture of mentalities in the ecclesial space.

- *"I reject Every Jewish Custom": Byzantine Formulas of Renouncing Judaism in the 11th Century*

ALEXANDER ZANEMONETS (University of Haifa)

In *Bruxellensis Graecus* III 4836, dated 1027, there is a Byzantine liturgical text, that contains a long formula, that the Jews had to pronounce before baptism. It can help us to understand different aspects on Christian-Jewish relation in Byzantium of the XI c. As well as to what extend and for what reason Christianity might be attractive for non-Christians of the Empire. Was the text really used and what were its sources – this we'll discuss during our presentation.

Session XI

- *“Through Their Sacrifice, They Silenced the Shameless Jews!”: Antisemitic Tropes in the Liturgy of the Saints of the Communist Prisons in Contemporary Romania*

IONUȚ BILIUȚĂ (Gheorghe Sincai Institute/Romanian Academy)

The process of canonization of former fascists deceased in the Communist prisons in contemporary Romania spreads dissension among different levels of the Romanian Church. As former fascist, members of the nefarious organization known as the Iron Guard, these candidates for martyrdom were imprisoned in the beginning and late 1940s for offenses against the state rather than their religious faith. The present paper surveys the antisemitic tropes that passed from the memoirs of fascist survivors into the newly designed liturgical services commemorating the Christian sacrifice of those who died in the Romanian Gulag. By making reference to the concept of “vicarious memory” (Climo, 2002), I explain how the legionary imaginary depicting the Jew as the apocalyptic persecutor of the Orthodox Church and everlasting enemy of Christian faith was dully turned by the post-Communist young generation of neo-legionaries from an overtly ideological militarist into a liturgical trope. Although circulating in samizdat format and still unapproved by the Holy Synod, these religious services and their hymnography commemorating legionary self-sacrifice abound with antisemitic references. As an example, they invariably depict Jews through a worldwide occult Masonic organization as those responsible for the actual imprisonment, as the enforcers torturing the imprisoned legionaries, and as those who directly or through proxies pulled the trigger, causing the death of the legionaries behind Communist bars.

- *The Liturgical Construction of Jewishness. The Image of the Jew and Judaism in the Homiletical Discourse of the Romanian Orthodox Church in the Interwar Period.*

MARIAN PĂTRU (Institute for Orthodox Theology of LMU Munich)

The divine liturgy could be seen as a discourse through which the church transmits its own Weltanschauung in the public sphere. Among the elements through which this process of interpreting the world takes place (hymns, biblical lectures, ritual acts etc.) and which have a defined structure and content, the content of the preaching changes *ad hoc*, being influenced by ideologies and political events of a certain age. This paper aims to underline how the biblical texts in which the tensions between Jesus Christ and his disciples on one hand and the „Jews” and the representatives of Judaism on the other are presented have been interpreted and used to justify and promote Anti-Semitic attitudes within the Romanian society between 1918 and 1940.

- *“The Glory of Your people Israel” (Lk. 2:32). The Nunc dimittis in the Romanian Orthodox Vespers of the 20th century and Israel’s Dilemma in the Oral Liturgical Tradition*

IOAN CHIRILĂ, CĂTĂLIN VARGA (Babeş-Bolyai University from Cluj-Napoca)

It is well known that the radical leftist ideology of Marxism and real socialism constitute not only a fragment of world history, but also a chapter of Jewish history. Ordinary Jews were also victims of communism. The most serious problem is posed by the quasi-religious character of the communist party in Romania. Our thesis aims at demonstrating that the oral mistranslation of the final part of “The Hymn of Simeon the God-receiver” from the Romanian Orthodox Vespers is due to an anti-Semitism involvement of the clergy, under the pressure of Soviet agents. They changed the phrase: “...a light to lighten the Gentiles and the glory of Your people Israel” into the following simulacrum: “...a light to lighten the Gentiles and the glory of Your faithful people”. This amendment gave birth to the idea that only Christians could be saved and that the Jewish people would go to hell. The good news is that the amendment of the biblical text in Luke 2:32 was done only at the level of oral communication in the Orthodox Cult; the texts for Liturgical Services kept the biblical mention of “people Israel”. However, the consequences of this intervention still endure: an article published on January 31st, 2012 in “Lumina newspaper”, the official daily publication of the Romanian Patriarchy, repeated the mistranslation of “people Israel” from the Oral Tradition. Therefore, we must solve this huge liturgical error in order to uproot anti-Semitism, as it endangers

human rights, tolerance and freedom, which are specific to the Covenant that God made with peoples around the world and especially with the people of Israel.

- *Reception of Liturgical Hymns by Christian Orthodox Service Attenders*

ALINA PĂTRU (LUCIAN BLAGA UNIVERSITY OF SIBIU)

Communication theories indicate that every act of communication is made up of two poles/ two participants and a message. The process of communication itself consists of the emission and the reception of the message. This paper aims to ask to what extent the *intentio auctoris*, the *intentio performatoris* and the *intentio auditoris* correspond in the case of the liturgical hymns sung in present-day Christian Orthodox services in the Romanian Orthodox Church.

Jewish-Christian Dialogue in the Twentieth Century between Religious Tolerance and Anti-Semitism: Documents, Interpretations and Perspectives in the Christian Orthodox Context

Project Abstract
www.ddic.ecum.ro

Anti-Semitism has proven itself along the centuries a sensitive indicator for political movements that endanger human rights, tolerance and freedom, which are specific to western tradition. The multitude of factors that have supported and fuelled anti-Semitic tendencies have often been Christian religious texts. Whereas in Western Europe, the Christian attitude towards Judaism has changed after the Second World War, through official declarations of the Catholic Church or Protestantism, in the Christian Orthodox context the situation of anti-Judaism has not been officially discussed yet. The accusation of deicide, the claim that the Church is the new and true Israel as well as other accusations against the Jews, typical for the patristic and medieval period are preserved and used until the present day in the service of the Orthodox Church. This project addresses the issues raised by liturgical hymns in the Eastern-Orthodox Context which have anti-Semitic content, in the light of recent changes in the dialogue between the two religions. A first stage will contribute to the reception of the documents of the Jewish-Christian dialogue in the 20th century with respect to the renewal of mutual relations through their translation into Romanian (to be issued in the *Studia Oecumenica Series*). Special attention will be given to the dialogue between Judaism and Christian Orthodoxy, which is not yet fully available in print. In the second stage the most influential hymns of the liturgy with anti-Judaic messages will be sampled and read from a historical-critical perspective. An international conference will be organized as the perfect forum for assessing and discussing the findings of the project, offering new directions for the relation between the Church and Judaism from the point of view of Orthodox Christianity. The project will thus enable the perspective for a renewed, more authentic dialogue between Jewish and Christian Orthodoxy and will enhance its social relevance.

Several studies on hymnography and orthodox theology mention the necessity of liturgical reformation in what concerns the Anti-Judaism of several texts within the byzantine service, but more specialized studies are still missing (see B. Groen, 2004 and A. Ioniță 2014, 2015). The outcomes of the project will meet this need and will contribute to the premise necessary for more practical changes in church and society. The publications will be accessible in volumes to be published at an international and also at a Romanian publishing house. For a more direct impact outside the academic sphere as well, the project will also inform the wider public through different media, such as journals and websites. The online availability of the gathered and translated documents (www.ddic.ecum.ro) will definitely enhance the impact of the project and open a public debate on the dialogue between Judaism and Orthodox Christianity on the long term. In this manner, arguments will be provided which will countervail the anti-Semitic misuse of Christian-Orthodox liturgical texts and will nurture religious tolerance in society.

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