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## DIALOP NEWS

transversal dialogue project



Foto DIALOP

Ein bisschen Erinnerung



## BELIEVE IN GOOD



## What would we have done if we were there?

*editorial*

On the Pest side of the Danube promenade, 300 m from the Hungarian Parliament, there is a singular memorial with iron shoes attached to the stone embankment. It's a work to honour the Jews who were massacred by fascist Hungarian militia in Budapest during the Second World War. They were ordered to take off their shoes, and were shot at the edge of the water so that their bodies fell into the river and were carried away. The memorial represents their shoes left behind on the bank. It's a sight that makes one shudder. But on that same night there was also a mysterious man in leather coat, a diplomat from the Swedish Embassy, who rescued 400 Jews – Raoul Wallenberg. It's a story that says a lot to us today. What brought this man to risk his life (he got killed) in order to save others in a hopeless situation? Hannah Arendt would say: "Good can be radical; evil can never be radical, it can only be extreme". The answer remains a resplendent mystery.

This year is coming to an end. "Finally!", one could sigh, because it was nothing but shameful, sad, and regressive in terms of justice, equality, the ecological equilibrium of the planet, and peace.

Our contribution is needed now more than ever. Surely, new geopolitical shifts will reshape our future regardless of our wishes. But one thing would be fatal for us: to forget the side to which we committed ourselves when we launched this experience and during the construction of this dialogue: the side of the oppressed and the poor, the side of peace and reconciliation. Here we will always anchor our conscience and our pride.

From 8-10 October 2024 DIALOP opened a stand at the European Forum for Left, Green and Progressive in Budapest. **EUROPEAN FORUM**



# DIALOP BLOG AND NEW PRESENTATION BROCHURE

In recent years we have received many requests for a booklet laying out DIALOP's transversal dialogue project in the face of a general disinclination to work for dialogue, stemming from structural militarism that has been naturalized and presented as unalterable. Yet with the destruction of the social fabric war is accomplishing and the threat to the very existence of the species, the need for dialogue is obviously more urgent than ever. At the end of a fruitful year for the dialogue between Christians and Marxists in Europe and beyond, the DIALOP research platform on transversal social ethics is now offering decent and persuasive results. Find the new brochure under this link [DIALOP-booklet](#)

We also added a **BLOG** to the Homepage menu, in order to relate with you all, sharing reflections, articles, essays, etc.

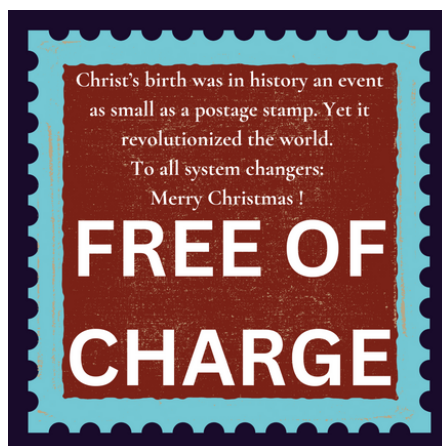


## PERMANENT LIBERATION

*A question to Michael Ramminger - Institute for Political Theology ITPOL, Münster - in honour of the co-founder of the Liberation Theology, Gustavo Gutiérrez, passed away on 22.10.2024.*

**How can the Judeo-Christian faith contribute to the transformation of social conditions in the same way as Marxism, if its orientation points to a transcendent reality that is only partially present or not present at all in Marxism?**

I do not believe that Christianity refers to a transcendent reality that is a world behind the world. Christianity's concept of transcendence refers to a world that is more than this world. That is a big difference. Transcendence is not imagination, fantasy or dreaming. Quite the opposite. In Christianity, emptiness is at the origin of transcendence. Specifically: Christianity begins with the empty tomb, the absence of the body.



The space that opens up as a result is the one beyond of death, just as it is the space beyond the prevailing conditions. A transcendence understood in this way is therefore not a duplication or perpetuation of the prevailing conditions, which outsources the actual world into the future or into unattainable spheres. Rather, it opens up the world to the non-existent and the outstanding. For thousands of years, there was a concept of transcendence in Christianity that capitulated to the world. Marxism first had to remind us that this was actually just bad ideology.