



DR PAVOL BARGÁR
Country: CZECH REPUBLIC
Denomination: CHRISTIAN

Nominated for ICCJ BOARD MEMBER

Curriculum Vitae

Pavol is a researcher at the Protestant Theological Faculty of Charles University in Prague, the Czech Republic. His current research focuses on theological anthropology from an ecumenical perspective. More broadly, his academic interests lie in theology and culture, interfaith relations, and intercultural theology. Born in 1981 in Martin, Slovakia, Pavol has been living, studying and working in the Czech Republic for over a decade. He took degrees in Protestant theology (an M.Div. equivalent from Comenius University in Bratislava) and in Jewish-Christian relations (an M.St. at the University of Cambridge). In 2009 he was awarded a Ph.D. at Charles University in Prague.

Pavol has experience with teaching and tutoring in theology at a university level. He regularly publishes both scholarly and more popular articles as well as book and film reviews in various journals in both English and Slovak/Czech. His first book, *Narrative, Myth, Transformation: Reflecting Theologically on Contemporary Culture*, was published with Mlýn in 2016. Currently, he is working on a manuscript that brings together themes such as narrativity, body, imagination, and relationality to theologially reflect on the embodied character of human existence. Pavol also serves on editorial boards of several journals.

In 2011–2013, Pavol served as chair of the Czech Council of Christians and Jews (Společnost křesťanů a Židů – SKŽ). He currently is a member of the Board of this organization. In addition, he is one of the editors of the journal published by SKŽ.

Pavol is married to Ivana. They have a daughter, Sofia Laila (9), and a son, Damian Vratislav (6). They live in Nupaky near Prague. Pavol is an ordained elder in the Evangelical Church of Czech Brethren, a mainline Protestant church which unites both the Lutheran and Reformed tradition with the legacy of the Bohemian reformation.

How I would like to contribute to the work of the ICCJ

Running for my third term as a member of the ICCJ Executive Board, I envision my contribution in three particular areas or perspectives that I hope to be able to offer. Coming from a post-Communist background, first, I could contribute with some unique insights drawn from the transformation processes within my society, regarding social, cultural, economic and religious issues. In addition, my experience with both a more traditional (i.e. Slovakia) and a secularized (i.e. the Czech Republic) form of a post-Communist society might be of use.

Second, I believe that my background in the study of Jewish-Christian relations could find a good use for the position of an ICCJ board member. In addition to these academic skills, my more practical experience in the field of Jewish-Christian (and, generally, interfaith) relations

and cooperation might be of interest. This can, to my mind, find a further good use in the work of the ICCJ Theology Committee of which I am a member.

Finally, I have contacts with numerous people, especially but not only Christians from different traditions and contexts who could be involved in cooperation with the ICCJ on various projects. This could be of importance in two particular respects. I have contacts for a number of theologians coming from both Christian Orthodox and Evangelical backgrounds. This could find a good use in the near future as the ICCJ seeks to start dialogue with these particular traditions. Also, I believe I can contribute to the work of the ICCJ with a perspective of a person who regularly interacts with people of various age groups and professions.

What is my broader vision for the ICCJ in the next three years

I would like to see the ICCJ continue being a relevant and cutting-edge voice in the field of interfaith relations in general, and of Jewish-Christian relations in particular. I hope it will further seek to pursue both academic, educational, and practical projects, with a special regard to grass-roots levels. I expect the ICCJ will stand up against all kinds and expressions of racism, xenophobia and anti-Semitism around the world, pursuing the way of peace, justice, reconciliation and mutual understanding not only among Jews and Christians, but among people of all faiths and none. Finally, I hope that the ICCJ will be able to enter a dialogue with groups and perspectives that have so far been at the fringes of Jewish-Christian dialogue, such as (theological) voices from the Christian Orthodox world, the Evangelical and Pentecostal movements, and new spiritual and cultural movements and initiatives.