

## PREFACE

This issue of *Immanuel*, the first for 1983, commemorates a triple anniversary. It is, first of all, the tenth anniversary of the journal itself or, to be more precise, with this issue we commence our second decade of publication. Those readers who have followed our enterprise since 1972 will, through reviewing the contents of the sixteen numbers that have appeared to date, be able to measure the fidelity and continuity of the work undertaken in Israel by Jewish and Christian scholars in the diverse areas of our concern. Nevertheless, the articles and studies published in *Immanuel* by no means represent all those fruits of research and reflection which we would have liked to convey to our readers in the "Diaspora." Even were our review to appear monthly, it would be impossible to convey to the English-language public the full harvest of the work produced continuously in this country. We may perhaps, in the not too distant future, be able to increase the frequency of our publication. Meanwhile, the selection that we present twice each year is already sufficient to demonstrate the existence of a milieu of meeting and collaboration animated by a common spirit, that may be defined as one of research into the truth, in mutual awareness and respect, accomplished by the objective study of sources as by the loyal exploration of history.

In each of our traditions, Jewish and Christian, there have been people who preceded us who were animated by the same spirit and reflected upon the same problems. This year marks the tenth anniversary of the passing of two of these precursors: Rabbi Abraham Joshua Heschel and the Christian philosopher Jacques Maritain. We wished to evoke their memory in this issue. Two articles are dedicated to the former: in his paper on "Prophecy and Sympathy," Prof. Binyamin Uffenheimer discusses Heschel's method of biblical exegesis, while in a "Tribute" to the same as a teacher of contemporary Judaism, Rabbi and Professor Pinhas Peli sketches an outline of his teaching and his witness. With regard to Jacques Maritain, a lecture given at the Ecumenical Institute of Tantar shows how his philosophy is suggestive of principles of total intellectual comprehension and encounter between different doctrines and traditions.

As a matter of fact, the other major contributions to this issue, which is focused upon various aspects of the Jewish-Christian encounter, also help one in understanding the novelty and significance of the spiritual attitude of men such as Heschel and Maritain within the history of that encounter. In the section dedicated to New Testament and First Centuries Judaism, Professors David Flusser and David Rokéah deal respectively, as historians of ideas, with the "Jewish-Christian Schism" and "Anti-Judaism in Early Christianity." These objective studies show how the respective positions of Judaism and Christianity at the time that they were becoming defined in regard to one another were charac-

terized by exclusiveness and contradiction. In the section devoted to Jewish-Christian relations, David Burrell imagines a dialogue between Maimonides and Thomas Aquinas on the question of the divine attributes and the use of theological language. Finally, in the last section, David Hartman reflects on the "Possibilities of Religious Pluralism." This series of papers is suggestive of the broad outlines of the history, often difficult and sad, of an encounter which has oscillated between confrontation and mutual discovery, between emphasis upon differences and rupture, and upon continuity. Against this historical background, the intellectual and spiritual attitude of men such as Heschel and Maritain, at once rigorous and open, is seen in all its grandeur and truth. Both of them faithful to their identity and because of that fundamentally different, this Jew and this Christian are similar in their ability to listen and to be attentive to the other, and in their care to respect that which, in every man of good will, stems from his intimate relationship with God. In this regard, it certainly would have been interesting to imagine a dialogue between these two figures along the lines of that which David Burrell reconstructed between the two medieval giants. The articles in this issue allow us to convey something of its theme and atmosphere.

What characterizes and unites these two religious thinkers is their concern to recall to contemporary man the fundamental dimension of rapport with God, whether in the experience of faith, of prayer, of metaphysics, of morality or of social life. It is this ability which enables them, each one in his own tradition and in his own manner, to overcome the opposition between the demands of *erklären* and of *verstehen*. They have both in effect shown through their lives that it is possible, on the one hand, not to become confined by the rigidity and narrowness of an abstract, detached *wissenschaftliche* analysis, such as that characteristic of historicism, linguistic formalism and structuralism, and on the other hand, not to become caught up in the enthusiastic, more or less charismatic lyricism of an undisciplined religious experience or feeling. This unique position found them often misunderstood by extremists of either camp. Like their illustrious predecessors, each in their own tradition, they too suffered the debate between *mysticism* and *dialectics* or, more precisely, they succeeded in bypassing it and living a life which transcended both. In trying to bring *reason* to that which is expressed by sympathy, enthusiasm and *engagement*, they introduced *rigor* into the analysis of *fervor*. This is beyond any doubt the example and witness needed by our era.

Marcel J. Dubois, O.P.

The overabundance of material for this issue obliges us to postpone to number 17 those articles and reviews relating to the third section (Jewish Spirituality, Philosophy and Kabbalah). This will be enlarged proportionately in the coming issue.