

PREFACE

If there is any one feature which characterises this issue of *Immanuel*, it is the open dialogue and exchange to which it bears witness. This is found in the symmetrical or complementary approaches to the great questions and themes occupying the thoughts of Jewish and Christian thinkers presented in each of its sections.

In the first section, of notes on hermeneutics, we have the good fortune of being able to welcome the convergent contributions of Professors Moshe Greenberg and Rolf Rendtorff. These two scholars gave remarkable lectures at the opening session of the last World Congress of Jewish Studies. The two articles published here witness the meeting of the two approaches, Jewish and Christian, to the Bible. In the former, Moshe Greenberg asks "Can Critical Biblical Scholarship Have a Jewish Character?" In the latter, Rolf Rendtorff indicates the recently opened paths "Towards a New Christian Reading of the Hebrew Bible." At a time when so many critical and hermeneutical methods approach the Bible from outside, one appreciates recalling the primary and fundamental link between Scripture and Tradition which are the essential characteristics of both the Jewish and Christian readings of the Scripture.

In the second section, devoted to the New Testament period, two articles by younger Israeli scholars present Jewish approaches to the Christian treasure. Menahem Kister restores Jesus to his Jewish historical milieu by comparing his sayings with Midrashic texts, while Yehezkel Landau reflects upon the significance of martyrdom as presented by St. Paul in the Epistle to the Romans.

The parallelism which we have underlined emerges through the process of comparing certain great figures or movements in the two traditions with one another. Parallel has been drawn, for example between the influence of Bahya Ibn Pakuda's *Duties of the Heart* in Jewish spirituality to that exercised by *The Imitation of Christ* in the Christian spiritual tradition. Others have noted the similarity between the spiritual movement stemming from Francis of Assisi and the revival of Hassidism. A comparison of this type is found in the article by Théodore Dreyfuss, "Man and Reason in the Thought of Halevi and Pascal." Two great figures, two great works, in which both traditions have found a doctrine and a testimony.

It happens that this proximity, affinity or conflict appears on the level of folklore. The article by Abraham David in the fourth section concerning the legend of the Jewish Pope provides a typical example of this tendency. Moreover, in comparing the contents of the last two sections, one can equally well discover a parallelism

or symmetry between the forms of self-examination which Jews and Christians feel called upon to perform regarding their present-day situation. This point is made in the section devoted to "Jewish-Christian Relations" by Wesley Brown and David Burrell reviewing two recent books, the former concerning "the Christian Presence in the Jewish State," the latter on the situation of "Christianity in the Holy Land."

Symmetrically, in the final section, concerned with "Contemporary Religious Life and Thought in Israel," one finds a concrete balance sheet of the most important subjects of Jewish thought in our times. Zeev Levy reflects here upon "the Relationship between Philosophy and Theology in Modern Jewish Thought," while Peter Slyomovics examines the crisis of modernity, in analyzing Eliezer Schweid's recent book, *History of Jewish Thought*.

As in each issue of *Immanuel*, one will find here in nearly every section critical reviews of certain important books recently published in Hebrew in Israel; but our readers will note that in this number *Immanuel* is launching a project which the editors had hoped to realize for a long time: a bibliographical bulletin presenting a summary of recent publications in each of the areas of interest to the readers of the review. We would like *Immanuel* to be, not only an echo or messenger of the reflection taking place in Israel between Jews and Christians, but also a useful tool for scholars abroad. We would be happy to receive any suggestions on this subject from our readers.

Marcel J. Dubois, O.P.

In Splendoribus Sanctorum

תחת כנפי השכינה

The Lord called back to Himself, at the end of last summer, three colleagues and friends who had worked in the field of Jewish-Christian collaboration:

Dr. Leo Rudloff, former abbot of the Dormition Abbey in Jerusalem;

Maria Baxiou, editor of *Sefer* in Milano;

Reverend Peter Schneider, founder of the Rainbow Group and the Israel Ecumenical Fraternity (see selections from his writing in this issue, pp. 105-109).

Their names are added to the litany of those who have recently died, having dedicated their lives to the love of Israel in the Church.

Zikhronam li-verakha.