

PREFACE

One of the major concerns of our periodical is to inform our readers abroad about the work being done in Israel in the most important areas of dialogue and collaboration between Jews and Christians. The field is immense and the harvest is rich. We try to garner the crop within the five sections contained in every issue, but it sometimes happens that, according to the seasons, one or another of these sections takes on greater importance and space. In recent issues, sections I and II, devoted, respectively, to the Bible and to the New Testament and Second Temple period, have been favored. We announced there that we are “indebted” to the section on Jewish thought and spirituality. The space granted in this issue to section III restores that balance.

But circumstances have also caused us to expand the amount of space allotted in this issue to section IV, concerning Jewish-Christian relations. It would be instructive to compare the contents of that section in this present number with both the circumstances and the content of number 15, published at the end of 1982. You will doubtless remember the flier inserted in that issue, in which I believed it my duty, after the storms and traumas of that September, to recall the purpose and the proper style of *Immanuel*. Upon reading this note, and that of Prof. Uffenheimer, certain American Jewish readers expressed a certain fear that we were involving ourselves in political matters. I can assure you that the editor-in-chief of *Immanuel* is extremely careful to rigorously avoid any deviation contrary to the original purpose of the journal. In this regard, I can only repeat what I wrote at that time: that it is at the level of work such as ours, involving studious, exacting, attentive reflection, that we best collaborate to promote peace and justice.

It is the case that events have confirmed the rightness of this attitude, by making manifest some of the fruits of our labors. In section IV you may read several items concerning both the recent crisis as well as the progress being made in the encounter between Jews and Christians, and particularly the work which helped to prepare the recent declaration of Cardinal Etchegary to the synod in Rome.

My wish is precisely that, through its rigor, its loyalty and fidelity to the task, *Immanuel* become a factor in what Roger Schutz, the prior of Taizé, has justly called “the dynamic of hope.”

Marcel J. Dubois, O.P.

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