EDITORIAL

Sometimes, we must confess our inadequacies. *European Judaism* cannot begin to cover all the areas of European Jewish life after the *Shoah*. So much of what we try to achieve is the task of the remembrancers, and even our collective memories falter. We *should* have celebrated the centenaries of Karl Popper and Günther Anders in 2002, even if we already have critics muttering that EJ grants too much space to Germany. Of course, both of these giants of European culture can be described as ‘ex-Vienna, almost ex-Jewish’, born there in 1902. Popper’s assimilated parents had converted to Protestantism in 1900; but the Sterns were ultra-Reform. (Günther Stern wrote so much for Berlin’s *Börsen Courier* that the editor said nobody would believe a writer could cover so many fields. ‘OK, call me “Anders” – “different”’ he said; and he remained Günther Anders from that time on, partly as a rebellion against his assimilating parents). A student of Heidegger and Husserl, he was at one time married to Hannah Arendt, and alongside Brecht, Tillich, Wertheimer and Mannheim, he led the attack against Hitler on many fronts. His was a Jewish life and fate, in flight from Germany (in 1933) to Paris, then to New York and on to Los Angeles. A short time in New York working for the OWI (Office of War Information) brought him to the attention of the FBI; and he left for Hollywood, sharing a house with Herbert Marcuse and surrounded by the Mann brothers, Brecht, Schoenberg, and Adorno: *we are really celebrating the American scene here*. In 1950 he returned to Germany, and became one of the great teachers of human freedom, utilising a Kantian concept which sees human dignity as belonging to one’s world without being tied down to it. As a cantankerous, Diogenes type of critic he is perhaps best remembered for serving on Bertrand Russell’s ‘Tribunal against the Vietnam War’, and his *Letters from a Hiroshima Pilot*. He taught his ‘atomic catechism’ to university students: ‘Frighten your neighbour as yourself’. As Matthias Greffrath in *Die Zeit* pointed out, Anders’s favourite prophet was Noah who built the ark.

Karl Popper, of course, is so well known, having had such an enormous impact upon our century, that, writing out of London, we need only point out that as a professor at the London School of Economics, by 1965 already Sir Karl Popper, he was the pre-eminent teacher of our generation, instructing us in his *The Poverty of Historicism* (1944) and *The Open Society and its Enemies* (1945). Criticism is vital to the growth of any society or to the development of philosophy and science. ‘Fallibilism’, the recognition that a truth is not fully established by empirical verification but by its openness to refutation, gives us our freedom. At best, we approach truth. Let this be our remembrance and our confession in recalling their centenaries.

This issue of *European Judaism* must reflect this insight. We live in an *interesting time* (the old Chinese curse); and the European Jew is once again a wanderer in a Europe caught within conflicting currents which challenge most of the certainties which once gave a semblance of optimism to European culture. In the UK, fanatics now challenge any religious leader (the Cardinal Archbishop of Westminster, the Archbishop of Canterbury and the Chief Rabbi come to mind) who expresses the thought that other religious traditions may also possess true religious visions. Stubborn strongholds have pulled up the drawbridges. Nevertheless, there is a force which breaks through the iron walls. For better and for worse, *globalisation* is bringing religions closer to one another. In October of last year, the Gulbenkian Foundation sponsored a Conference on Globalisation in Lisbon where outstanding scholars noted, sometimes in surprise, that religion still had a vital role to play, particularly in the field of ethics, and in the vision of a better society. The Gulbenkian Foundation has permitted us to publish some of these essays, and we are grateful to them. Professor Peter L. Berger of Boston University, one of the leading scholars in this field, has just finished a ten-country study of globalisation, published by him and Samuel Huntington, *Globalisations: Cultural Diversity in the Contemporary World* (Oxford University Press, 2002) and shares some of his insights with us in an essay which underscores the reality of religion in the contemporary world. In his emphasis on *individuation* we can catch an echo of Popper and of Anders.

Mario Vargas Llosa brought a different dimension to the Lisbon Conference. The great Peruvian author [we are grateful to the Gulbenkian Foundation for translating the Portuguese text], lectured on ‘Culture and the New International Order’ and spoke with all the eloquence and passion which informs his novels and makes them great human documents of the quest for freedom. Rejecting the general, all-inclusive notion of culture as too imprecise, he suggests that: ‘It may be more convenient to condense this notion of culture, restricting it exclusively to that spiritual dimension of human life where knowledge and beliefs – ideas and myths – merge into each other.’ Once again, it becomes an exploration of freedom, merged with the questing, searching religious faith within a society which has rejected it. Editors who try to condense or explain contributions suppress the voice of the authors – let us only say that EJ is proud to bring this writer into our periodical.

The third, shorter paper given at this conference and printed here is ‘The Anguish of Religious Faith in a Time of Globalisation’ given by this co-editor, who is simply happy to recommend it to the readers.

EJ always surveys cultural history, moving across time and space to capture the nuances of European Jewish life. We look at Jewish musicians, as David Conway writes about “‘In the Midst of Many Peoples” – Some Nineteenth

Century Jewish Composers and their Jewishness'; and we explore 'The Jewish Intellectual in France: Durkheim and Mauss' by Riccardo Calimani (one might also consider the impact Durkheim had upon the USA and Mordecai Kaplan's Reconstructionist Judaism). We do expand Vargas Llosa's view of culture when we turn to Beatrice Clarke's 'The Torturer's Horse: What Kind of Witness Does Literature Bear'; and yet all these are dimensions of Jewish life in a world often made by others. David Soetendorp's 'A Generation Confronting the Loss of Community' is a quiet testimony from the generation after Auschwitz, while Ruth Barnett's 'And Granny Makes Three' brings us back into the basic theatre of the home where our daily dramas became a dimension of Jewish culture and faith.

Often, we turn to those who explore the other dimension of awareness which, more than anything else, marks our time: psychotherapy. Conferences at the Leo Baeck College-Centre for Jewish Education chart the expanding parameters of the human experience. Howard Cooper's Judaism and Psychotherapy lecture 'Hear O Israel: The "impossible profession" of Jewish Faith' combines his experiences as a congregational rabbi with the wisdom acquired as a therapist – we hasten to add that Harold Stewart's 'Reflections on Working with Psychotics' does not mirror synagogue life; it is a thoughtful study of his discipline. The areas do link when we explore Ian Mordant's 'Therapy is a Process That Reduces Injustice'; here, one comes to see that compassion for the individual can be part of *tikkun* – the building of a better society. The searing pain of '9/11' is a continuing trauma of our world today, and Mehri Niknam reports on a conference which continues a quest for healing after an event which remains an open wound in our civilisation.

The book reviews section charts the encounter with pain and the attempts to explain the past and present. Esther Seidel's important study of the female contribution to Jewish scholarship is reviewed alongside Dannie Abse's cheerful novel and new writings in the field of Holocaust study. There is, of course, our poetry editor's selection of new authors, and a German text by Wolf Biermann, one of the great writers of our time is included with a prose translation (he felt a poetic version might distort his poetic structure).

Meanwhile, other texts are available but space, as always, is limited. We continue our thirty-eighth year of publication with the hope that the new and growing world of European Judaism will continue to be chronicled by our authors, our publishers, and, certainly by our subscribers.

Albert H. Friedlander