EDITORIAL

Being intimately connected to a College, *European Judaism* is an organic entity that grows and develops its subject matter as part of a living community. Thus many of the materials we receive emerge from the interests or contacts of those associated directly or indirectly with the College. A good example is this issue that evolved into an exploration of contemporary 'theological' issues facing Jews, Christians and Muslims.

Within the College's programme is a well-developed engagement with interfaith dialogue. In that context we invited Davis Bunn, well-known in the States for his novels that engage with contemporary issues from a Christian perspective, to explain to our rabbinic students something about the inner world of the Christian 'fundamentalist, evangelical and "post-evangelical"' movements. His analysis of current internal issues that they face is a fascinating insider's glimpse into a religious community, too often stereotyped or caricatured from outside, confronting challenges and changes. It also offers, in passing, an interesting sidelight on the extraordinary success of Mel Gibson's *The Passion*. The journal seemed to be an obvious home for the article, provided it did not sit in isolation. At which point the article on Muslim-Christian dialogue by Guat Kwee See appeared. I had lectured to an interfaith class at the Hartford Seminary during a visit to the United States, and Guat who had attended kindly sent a paper she had written. A possible theme began to suggest itself.

During a visit to Berlin to participate in the Summer University of the Institute for Christianity and Judaism I was asked by Rudolf Weckerling to find a possible publisher for the English translation of a biographical essay on Professor Friedrich-Wilhelm Marquardt. Marquardt played a highly significant role in the German church's acknowledgment of their need for post-war reconciliation with the Jewish people and a re-evaluation of Christian teachings. The author, Andreas Pangritz, belongs to a number of younger theologians, students of Marquardt, who have been deeply affected by his courageous exploration of the Church's relationship with Judaism. I had the privilege of spending an evening in Professor Marquardt's apartment in Berlin a few days before the outbreak of the first Gulf War when he gave his students a detailed historical background on Iraq and the conflict. Professor Pangritz's account of Marquardt's life and intellectual journey spotlights the significant role that the encounter with a Jewish family after the war and his first trip to Israel in 1959 had on his entire theological enterprise. We are offered a perceptive insight into the complex world of the post-war German Protestant church with intriguing glimpses of influential figures like Rabbi Robert Raphael Geiss.

Someone moving in a counter direction, in terms of influences, is the Jewish theologian Marc Ellis who has applied the implications of Liberation

Theology to Jewish self-perception, Zionism and the plight of the Palestinians. We have published his writings before and welcomed the offer of a survey of his work by Seth Farber. Clearly a champion of Ellis's views he clarifies his main ideas but also indicates the sense of isolation Ellis feels because of the position he takes and his own self-perception of his role.

The missing dimension in this 'interfaith' component, that between Jews and Muslims, is supplied by two further pieces. Rabbi Howard Cooper is one of the leading thinkers of a younger generation of 'progressive' rabbis in the U.K., who draws on his training and experience as a psychotherapist. His article on living with multiple identities was delivered at the College's annual lecture series on Jewish-Muslim relations, in conjunction with the Maimonides Foundation, held at the School of Oriental and African Studies in London in November 2004. The second contribution comes from a theological group of Jews, Christians and Muslims most of whom have met regularly for twelve years to exchange papers and address contemporary issues. Attempts to produce a 'platform' for public dissemination never quite came off, so the group decided instead to publish a position paper in the 'in-house' journals of the three communities and invite responses from within. So this 'statement' has also appeared in 'Manna', the journal of the Sternberg Centre.

Internal Jewish theological issues are presented in four articles. Tragically Rabbi Erlene Wahlhaus died a few years after writing her paper on bereavement, following a heart and lung transplant. She draws on her experience as a therapist to look at the significance of Jewish mourning rituals. Rabbi Sheila Shulman, delivering the Regina Jonas Memorial Lecture, 'Worldly Jewish Women – a possible model', reflects on the realities and still to be explored possibilities of the changing status of women within Judaism and society at large. The context of Rabbi Uri Regev's piece on the perennial question of 'Who is a Jew?', was a conference to mark the retirement of Rabbi David Lillienthal, another College graduate, from the Amsterdam Liberal community. As a lawyer Rabbi Regev, the Executive Director of the World Union for Progressive Judaism, was at the forefront of the legal struggle to gain recognition for the Reform and Conservative movements in Israel. His article points to the arena where theology encounters practical and party politics on this stormy subject.

2004 marked the centenary of the establishment of the Jewish Theological Seminary in Breslau, and its history is examined by Esther Seidel. Our section 'From the Tradition' contains Rabbi Gil Nativ's Dorfler Memorial Lecture, an account of another kind of theological problem for rabbinic Judaism, what led to the destruction of Jerusalem in the Roman period.

With poetry and book reviews we complete this edition.

Jonathan Magonet