

No 5
November/
December
2012

SION IN DIALOGUE

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Editorial

Here is our fifth newsletter from the Sion International Jewish Christian Relations Team, where the focus is dialogue. DIALOGUE IS ABOUT LEARNING and is broader than dialogue between Jews and Christians. It implies an exchange between persons or groups with differing views on life and religion so as better to understand each other. This is so much needed in our world today. We see litigation about child abuse in our Church, the deep traumas in Africa and in the Middle East, and most recently the conflict between Israel and Hamas that has erupted in violence. It is urgent that each one of us continues the work of peace building in our specific context.

One article in the newsletter speaks of Sion collaborating with others to develop a stronger collective morality. There is a description of an interfaith celebration of Sukkot, an ecumenical prayer for peace, and the experience of dialogue with Muslims. One article reports on a meeting of past Australian students of the biblical programme in Jerusalem. Others speak of dialogue through the development of a website and exchange in Berba, the daily life of our sisters in Turkey, and a report by a Sion Kansas City teacher on a seminar on the responsibility of world religions. The last item is a book review of Paul Bony's commentary on Romans.

Thank you very much for your contributions to "Sion in Dialogue." Your articles, coming from many countries and perspectives, broaden all of our understandings of the meaning of our charism in today's world. Please let us know if the team can help in any way.

Editorial



Voici la 5ème lettre centrée sur le dialogue que nous vous envoyons comme Equipe internationale pour les relations entre Juifs et Chrétiens : le dialogue comme APPRENTISSAGE ce qui est plus large que le dialogue entre Juifs et Chrétiens. Cela implique un échange entre des personnes ou des groupes ayant des visions différentes sur la vie et la religion pour mieux se comprendre les uns et les autres. C'est tellement nécessaire dans le monde d'aujourd'hui. Nous voyons dans notre Eglise les litiges au sujet d'enfants maltraités, les profonds traumatismes en Afrique et au Proche-Orient, et récemment encore le conflit entre Israël et le Hamas qui a éclaté violemment. Il est urgent que chacune de nous continue à œuvrer pour la paix dans son contexte propre.

Un article de ce numéro mentionne la collaboration de Sion avec d'autres pour une éthique collective plus exigeante.

D'autres signalent une célébration interconfessionnelle de Souccot, une prière œcuménique pour la paix, et l'expérience du dialogue avec les Musulmans.

Un article rend compte d'une rencontre avec des étudiants australiens ayant participé au programme biblique à Jérusalem.

D'autres encore parlent du dialogue à travers un site internet et d'échanges à Berba, de la vie quotidienne de nos sœurs en Turquie ; on trouvera aussi un rapport de séminaire d'un professeur de Kansas City sur la responsabilité des religions dans le monde.

Le dernier article est une recension du livre de Paul Bony sur son commentaire de l'Épître aux Romains.

Merci beaucoup de vos contributions à Sion-en-Dialogue. Vos articles, venant de nombreux pays et à partir de perspectives variées, représentent nos diverses manières de comprendre aujourd'hui notre charisme. Merci de nous dire en quoi notre équipe peut vous aider.

Editorial



Este é o nosso quinto boletim da Equipe Internacional de Sion para as Relações Cristã Judaica, no qual o foco é o diálogo. DIÁLOGO É APRENDIZAGEM e é mais amplo do que o diálogo entre judeus e cristãos. Ele implica uma troca entre pessoas ou grupos com pontos de vista diferentes sobre a vida e religião, de modo a compreender melhor um ao outro. Isto é tão necessário em nosso mundo hoje. Vemos litígio sobre abuso infantil em nossa Igreja, os profundos traumas na África e no Oriente Médio, e mais recentemente o conflito entre Israel e Hamas, que entrou em erupção com violência. É urgente que cada um de nós continue construindo a paz.

Os artigos do boletim falam de Sion desenvolvendo uma moralidade coletiva mais forte, uma celebração inter-religiosa de Sucot, a apresentação de uma oração ecumênica pela paz, e a experiência de diálogo com os muçulmanos. Outro artigo relata uma reunião de estudantes australianos do último programa bíblico em Jerusalém. Outros falam de diálogo por meio do desenvolvimento de um site e troca em Berba, a vida diária de nossas irmãs, na Turquia, e um relatório de um professor de Sion de Kansas City, participante de um seminário sobre a responsabilidade das religiões mundiais. O último artigo é uma crítica do livro de Paul Bony, de comentário sobre Romanos.

Muito obrigado por suas contribuições para a "Sion em Diálogo". Seu artigos, provenientes de muitos países e perspectivas, ampliar todos os nossos entendimentos sobre o significado do nosso carisma no mundo de hoje. Por favor, deixe-nos saber se a equipe pode ajudar de algum modo.

Editorial

Aquí está nuestro quinto boletín de noticias del Equipo Internacional de Relaciones Judeo Cristianas, donde el foco de atención está en el diálogo. El DIÁLOGO ES UN APRENDIZAJE y va más allá que el diálogo entre los judíos y los cristianos. Éste implica un intercambio entre las personas o los grupos los cuales tienen opiniones diferentes sobre la vida y la religión que buscan entenderse mutuamente. Esto es muy necesario en nuestro mundo, hoy. Vemos el conflicto sobre el abuso de niños en nuestra iglesia, los traumas profundos en África y en el Oriente Medio, y lo más reciente el conflicto entre Israel y Hamas que ha entrado en una erupción de la violencia. Es urgente que cada uno continuemos el trabajo de edificar de la paz en nuestro contexto específico.

Un artículo en el boletín de noticias habla de la colaboración de Sion con otros para fortalecer la moralidad colectiva. Otros artículos describen una celebración inter-fe de Sukkot, presentan una oración ecuménica por la paz, y la experiencia del diálogo con los musulmanes. Un artículo divulga una reunión de los últimos estudiantes australianos del programa bíblico en Jerusalén. Otros hablan de diálogo con el desarrollo de un sitio Web y de un intercambio en Berba, la vida de cada día de nuestras hermanas en Turquía, y un informe de un profesor de Sion Kansas City en un seminario sobre la responsabilidad de las religiones del mundo. El último artículo es una revisión del libro de Paul Boby's comentario a los Romanos. El "artículo" señala varias veces. ¿Hay una manera de incluir la misma información interesante usando otra palabra?

Por favor recuerde que nuestro equipo está disponible para asistirle a través de la congregación. Muchas gracias por sus contribuciones para "Sion en diálogo." Sus artículos, viniendo de muchos países y perspectivas, ensanchan todo nuestro entendimiento del significado de nuestro carisma en el mundo de hoy. Por favor déjenos saber si el equipo puede ayudar de alguna manera.



Marianne

Reflections on the ICCJ Conference-New Neighbours- New Challenges: Multiculturalism and Social Responsibility July 1-4, 2012 in Manchester, England

Re-iterated at this Conference was the fact that everywhere on our planet we are experiencing the migration of peoples and the ensuing processes of meeting, mixing, clashing, critiquing, rejecting-including and hopefully eventually celebrating the uniqueness of the 'other'. Social responsibility includes the rights and obligations of living in my neighborhood/country and participating in ways to benefit society at large – my fellow human beings, the environment, the economy, education, etc. What struck me so forcefully from each presenter and in each workshop was that each country, each community, each neighborhood which receives newcomers as well as the newcomers themselves have multiple opportunities to develop the common good and expand what it might mean to live a decent life. Social justice describes the situations of what people don't have access to, and it asks society to perform its duty to strengthen access to what people need so they can find and use the resources to live a decent life, to have a chance to live, grow and achieve.

A question that arises for me as Sion participates in the non religious organization of the United Nations within the non-governmental organization of UNANIMA is this: *Can we build right relationships and social responsibility without reference to God?* From my Sion biblical eyes and heart what came to me is that at all levels everywhere people are called to work on establishing ‘right relationships’.

Marty Rotenburg put out a challenge at the end of his workshop on *Social Responsibility, Social Entrepreneurship and Dialogue in Action*. He described how social responsibility develops; first it starts within the family, then through our education, then by continuing in civic participation like voting and volunteering. He stated that one develops a moral identity by taking moral actions. Moral choice and Action come from the individual’s sense of self in relationship to others. This is a cyclic process in which one grows by making moral actions, then one’s moral identity develops, and one can thus take deeper actions. Here is his challenge: How can we provide more opportunities from which to construct moral identities in order to develop a stronger collective morality?

I believe Sion is involved in developing a stronger collective morality. No matter which vocabulary we use – secular or religious – we can express and share our charism in each place that we live, and to where the charism may migrate.

Sylvia Obrigewitsch

Fraternidade Cristã-Judaica do Rio de Janeiro- uma celebração interreligiosa em volta de uma Suká

No último dia 05/10, a Fraternidade Cristã-Judaica do Rio de Janeiro, realizou uma celebração interreligiosa em volta de uma **Suká**, na Pontifícia Universidade Católica.

Fizeram-se presentes alguns jovens judeus e cristãos, os reitores da



PUC-Rio e da UCP-Rio, os rabinos do Beit Lubavitvh e da ARI, representantes da Federação Israelita e da Arquidiocese do Rio de Janeiro.

A celebração foi seguida pelo plantio de uma muda de Etrog no jardim bíblico da universidade.

Seguiu-se uma reunião que destacou os projetos do novo grupo da Juventude Interreligiosa do Rio de Janeiro, fruto do sonho do grupo veterano do Diálogo.



Jilvaneide

Oración Ecuménica por la Paz

Dios único de todas las creaturas humanas,
 tú creaste la tierra y el cosmos,
 en toda su variedad, su belleza y su fragilidad.
 También las diversas culturas y religiones te buscan apasionadamente,
 origen de todas las cosas.
 Tú quieres que todos los seres no sean una amenaza
 sino una bendición recíproca.
 El mundo debe ser, según tu voluntad,
 una casa pacífica y habitable para todos.
 Escogiste el Medio Oriente para que él, junto con nosotros,
 hiciera conocer tu Nombre y tu Camino en numerosos lugares.
 Abraham, padre en la fe de los Hebreos, Musulmanes y Cristianos,
 escuchó tu llamada
 en la Región que se extiende entre el Éufrates y el Tigris, que es el actual Irak.
 Prometiste de modo especial
 al antiguo y al nuevo Pueblo de Israel vida y futuro.
 Como mujeres y varones cristianos te agradecemos, sobre todo,
 por el Señor Jesucristo, nuestro Hermano.
 El es nuestra PAZ.
 El vino a derribar los muros y a dar a todos, sin distinción
 vida y futuro.
 Nos sentimos en comunión con las Iglesias del Medio Oriente.
 Ellas dan testimonio del Evangelio de Jesús,
 de la fuerza de la libertad sin violencia
 y de la certeza de la Resurrección.
 Te elevamos nuestras súplicas, unidos
 también a los hermanos y hermanas de aquellas Regiones
 que tienen sus orígenes en el Medio Oriente.
 Tú nos creaste a todos a tu imagen y semejanza.
 Todos somos tu imagen.
 A todos los que te buscan en verdad
 les inspiraste hambre y sed de justicia
 y deseos de PAZ.
 Musulmanes, Cristianos y miembros del Pueblo de Israel,
 aspiran ardientemente a la reconciliación.
 Estamos de luto por las víctimas del odio y de la violencia.
 Según tu proyecto, estamos llamados
 a colaborar en la construcción de un mundo nuevo.
 Nosotros te pedimos:
 ten misericordia de todas las víctimas y de todos los culpables.
 Te rogamos poner fin a este espiral de violencia, de enemistad,
 de odio y de venganza.
 Da a todos, sobre todo a los responsables de la política,
 la convicción de que el camino de la PAZ duradera
 no es el de la guerra,
 sino el de la PAZ con Justicia.
 Suscita, también hoy, en todas las religiones abrahámicas,
 personas que sean instrumentos, mensajeras y mensajeros

de un mundo diferente.
 Haz que los corazones se abran y cese la guerra.
 Da la PAZ duradera al Medio Oriente.
 Haz que florezca para todos una patria segura.
 Haz, Señor, que todos los hombres y mujeres de buena voluntad,
 de todas las religiones,
 del Norte y del Sur, del Oriente y del Occidente,
 asuman sus responsabilidades,
 derriben las montañas de los malos entendidos,
 cubran las grietas del odio,
 y abran caminos hacia un futuro común.
 Haz callar las armas en este mundo, que es nuestro único mundo,
 y haz que resuenen cada vez más fuerte
 los clamores de PAZ.
 PAZ para todos, sin diferencias.
 Señor, único Dios,
 ¡haz de todos nosotros instrumentos de tu PAZ!
 Hermann Schalück, ofm



Sent by Adriana Castro

Aprendendo com os Muçulmanos

Alunos do Colégio Sion do Rio de Janeiro tiveram uma aula sobre Cultura e Religião Islâmica com dois membros muçulmanos da Equipe Interreligiosa da Arquidiocese do Rio de Janeiro.

Faz parte do programa curricular de História o aprendizado sobre as diferentes culturas, raças, religiões e tradições. O professor de História em contato com a coordenadora de Pastoral, Ir. Vaneide, solicitou a presença de muçulmanos para falar aos alunos do 9º ano sobre sua cultura e religião.

Foi um momento muito rico de aprendizado. E quando começaram para as perguntas... duas horas não foram suficientes. As perguntas continuam sendo feitas e respondidas por e-mail.



**Aprender
na prática faz toda
a diferença!**





Vaneide Chagas

An Afternoon for Past Australian Students of Biblical Programs in Jerusalem

During one of our meetings of our Sion Jewish/Christian Team, the members took an innovative decision: to invite all the past Australian participants of the programs held in Jerusalem at Ecce Homo, Bat Kol and Yad Vashem for an afternoon gathering. The aim was to assist them to keep alive the memory of their Jerusalem experience and to study together the Sunday Readings.

To our great joy, we welcomed forty-five people. Several had travelled from interstate and many others from country areas to attend. Mary Reaburn began by welcoming and inviting the group to a meditative time down *'memory lane'* as they watched a Power Point of scenes of Jerusalem/Israel which most had visited during their programs. Prayer, ending with Psalm 122, completed the introduction. Mark Walsh, a Sion Associate, then explained the process for the biblical study. Participants were to work in pairs to study either the Gospel text of 29th Sunday, Mark 10: 25 - 45 or the first reading, Isaiah 53:10 -11. After time with these texts, guided by questions which Mark had prepared in advance, groups of four were formed with a pair from each of the different Readings. This process provided an opportunity to interface the texts, bringing them into dialogue with each other. The energy created in the room was almost palpable! It was a wonderful example of the Sion charism at work as each group made new and exciting discoveries about the texts. The afternoon ended with afternoon tea where students of the same programs clustered to chat, to renew friendships formed during their time in Jerusalem and to laugh together at some of their experiences. The afternoon certainly rekindled many wonderful memories for each one. We are now happily committed to making this gathering an annual event.

Patricia Watson

Dialogue through Development in Berba

Dialogue is being with others in constructive and human ways. The Sion community of Berba has the logo "Dialogue through Development." This is put into practice through the work of the day-care centre for mentally challenged children, which becomes a source of respect and help. In the Garden of Joy, children from all over the Minia diocese meet: Christian children and youth - Orthodox, Catholic and Protestant - as well as the Muslim

children of the village; children from the kindergarten and school groups also come and enjoy the beauty of the garden.

In this same spirit, the dispensary in the development centre becomes a source of help through inexpensive check-ups or medication. There, dialogue becomes a being with others in a constructive and human way.



Dialogue also occurs through information, through learning about the other. And this became a reality during our first assembly of the Mediterranean Network in Istanbul in the autumn of 2011, when also a personal desire to give the Mediterranean website a new face and to include in it the Arabic language took shape.



This is the first time that a Sion website also has an Arabic section. The website www.sion-med.org was launched in February with the help of Andreas Paul, a special friend of the Sisters of Sion from Austria. The site works in four languages: English-EN, French-FR, German-DE, and Arabic-AR.

The original language is English, but the contributions are now fully translated into all four languages. Thus we can find on the website in English, French German and Arabic not only all our locations around the Mediterranean Sea, our sources, spirituality and the sisters' mission in the different countries where they are involved, but also Jewish feasts and their relationship with Christianity, as well as the article on Jesus of Nazareth, written to provide for the Arabic readers as sense of the Jewishness of Jesus and his disciples, since it is not obvious in the Arabic world that Judaism is looked upon favourably or with respect; rather,

Judaism is politicised and becomes the State of Israel, with all its ugliness. This is also a reality among the different denominations of the Coptic Church. In launching this website, we Sisters of Sion have a good resource for our young Arabic-speaking sisters and also for all the potential readers who want to know more than just the teachings of piety and love for Jesus as the universal redeemer. For me, Sr. Juliana, this work on the website is a way of dialogue in Sion with all its readers, especially through the Arabic section of the new website.



Juliana

Dialogue a Sion ... en Turquie

Dans un pays musulman à plus de 98%, la petite communauté d'Istanbul (2 Soeurs) vit quotidiennement le dialogue islamo-chrétien, au lycée et en dehors. Les élèves, les professeurs, les parents, les employés sont majoritairement musulmans (mais non arabes). La vie commune dans l'établissement faite de rapports humains – travaux, joies et peines...- est un dialogue continu.



Il existe cependant un dialogue spécifique occasionnel et informel, à l'occasion de fêtes chrétiennes ou musulmanes, de notions fondamentales (le pardon, le repentir...) et même une participation réciproque à certaines cérémonies : mariages, funérailles, rupture du jeûne... Avec la communauté juive très réduite, nous agissons de même, en profitant de toutes les occasions d'activités judéo-chrétiennes (participation au Comité inter-religieux du Diocèse, cérémonies...). Notre Directrice-adjointe, turque, est une de nos Anciennes élèves, juive, qui sait très bien ce qu'est, pour Sion, le judaïsme, et c'est un lien très fort entre nos deux communautés.

Isabelle Gelain

Responsibility of World Religions in the Age of Genocide

As a teacher in a Sion school, I feel particularly fortunate to have been able to attend this summer's seminar, "Responsibility of World Religions in the Age of Genocide," in Aspen, Colorado. Presenters came from a number of professions, backgrounds, and religions and all spoke eloquently about loving the stranger, condemning murder, and being cautious about stereotyping, making assumptions, and "other-izing." Various aspects of reconciliation, collective civilizing and becoming more fully human were covered over the course of the three days.

I was particularly moved when I heard the details of a story unfold from John Roth, professor at Claremont McKenna College and the director of their Center for the Study of the Holocaust. John spoke about the "Not in Our Town" campaign created by the residents of Billings, Montana. When local skinheads became abusive, targeting a Jewish family, the community rallied to stop the violence. Solidarity won out over hatred. A grassroots movement was started by two women inviting their Christian friends who taught Sunday School to have the children in their classes draw menorahs and display them in their windows at home. The newspaper followed by printing a full-page image of a menorah and encouraged people to display these in their windows as well. Ministers and pastors came together to strategize; local law enforcement got involved; and Christians met with Jews to organize a massive Passover Seder dinner. Roth, who is writing a book about the Billings "Not in Our Town" movement, which has spread to other communities, reminded us that the problem of genocide is not one of weeping afterward, but of figuring out the moment from which there is no return. The Billings community did just that by declaring that any violence against Jews would not be tolerated, "Not in Our Town."

The clarity, humility, and conviction with which all the presenters spoke was inspiring. When Rev. Dr. Peter Petit, Director of the Institute for Jewish-Christian Understanding and professor at Muhlenberg College acknowledged that his personal faith journey toward God is like seeking the Voice of His Beloved, which is often hidden, as One behind a wall, I was moved to tears. When Methodist pastor Jane Keener-Quiat warned that we all have "a little Cain within us" and we each need to address the chaos inside ourselves so that we don't act irrationally in times of fear, anxiety, or stress, I was humbled. I was reminded of some of Father Theodore Ratisbonne's writings when she offered "religion gives us an opportunity to make space in our hearts for others and calls us to take action for peace and justice." She added that when we hear each other's stories, and are no longer strangers, it is much more difficult to harm one another. In the final panel discussion relating to how we can take action, I felt optimistic and inspired when Rabbi David Segal of Aspen Jewish Congregation, one of the younger presenters, used humor, wisdom, and grace, to invite us all to learn more about our own faiths, and humbly challenged us with the questions "what are we waiting for?" and "what are we afraid of?"

I hope I am not waiting for anything, that I can learn from the examples set by these scholars who are not afraid to be, in the true sense of the word, prophets. They are not so much prophesying what might happen in the future, but declaring some of the ways in which we are not quite "in right relationship with God" here and now, in the present. I hope I have the courage and Holy Boldness to take these nuggets I've panned from Colorado and engage students in meaningful dialogue. When discussing the Holocaust, genocide, and the potential for future genocides, students want to talk about the difficult WHY questions. I tell them

there are highly educated experts, professors, and scholars who devote their entire careers to wrestling with some of the very same questions they have. Now I can put faces and names to these previously anonymous experts I've always trusted are "out there," and for that alone I am very grateful. I also received the rich blessings of learning more about Islam, of having time for personal reflection, and getting to know Sister Audrey Doetzel, nds better.

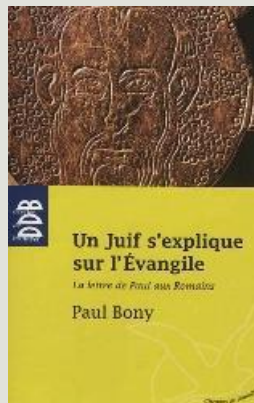
Regardless of what faith tradition we follow, none of us may ever be able to articulate some of the whys, but I can continue to try and assure students that just knowing they are asking the "important" questions, knowing they are searching for "truth," gives me hope for the future. It means they are on the right track to becoming more fully human, developing into the kind of people who will make a difference, who will help us all figure out the moment from which there is no return.

Penny Selle (a teacher at NDS Kansas City who attended this Colloquium in Colorado with Audry Deotzel and another NDS teacher)

Book Review

Paul Bony, Un juif s'explique sur l'Évangile, La lettre de Paul aux Romains, Chemins de Dialogue, Paris, DDB, 2012, 444 p., 27 euros 50

Paul Bony a exercé longuement un ministère d'initiation à l'exégèse biblique, dans les séminaires, puis à l'Institut de sciences et théologie des religions à Marseille.



Dans l'épître aux Romains, un certain Juif, Paul de Tarse, devenu apôtre du Christ sans avoir conscience d'avoir perdu son appartenance au peuple juif, s'explique sur l'Évangile qu'il considère non pas comme une déviance, mais comme l'accomplissement de la foi d'Israël. Cela peut légitimement surprendre, décontenancer, voire choquer les Juifs de jadis et d'aujourd'hui, mais cela mérite d'être entendu au moins comme une interprétation possible...

Paul Bony prend cette lecture au sérieux. Au moment où l'épître est écrite, il n'y a pas encore de rupture entre juifs et chrétiens (le terme « chrétiens » n'est jamais utilisé par Paul, mais celui de « croyants »). La mouvance judéo-chrétienne peut encore passer pour l'un des divers mouvements du judaïsme d'alors, plus divers que nous l'imaginions récemment encore, y compris parmi le courant pharisien lui-même.

Et si à sa manière Paul nous indiquait une perspective originale pour penser aussi le dialogue interreligieux »

Cette présentation de l'ouvrage, donnée au dos de couverture, peut être illustrée de l'une ou l'autre remarque préliminaire de Paul Bony pour comprendre en quoi il prend la lecture de Paul de Tarse « au sérieux » et en quoi il rejoint un nouveau regard de dialogue entre Juifs et Chrétiens. Ainsi, à propos du titre de son étude, il s'explique : « Ce n'est pas une provocation mais la prise au sérieux du débat interne au judaïsme de l'époque... Finalement Paul ne s'explique pas seulement avec d'autres sur l'Évangile, c'est aussi lui-même qui s'explique avec l'Évangile. » (p. 15)

Et par rapport au dialogue interreligieux aujourd'hui ? « Plusieurs voix juives récentes reconnaissent que la pensée paulinienne ne sonne pas aussi étrange par rapport aux courants du judaïsme de la fin du Second Temple qu'on le disait jusqu'à présent. Au changement de regard sur Paul de la part d'historiens juifs réputés a correspondu un changement de la part des exégètes du Nouveau Testament sur les différents courants du judaïsme dans lequel baignait l'apôtre des Nations (p. 19). »

A la fin de l'ouvrage, avec l'autorisation de l'auteur, et de la revue de l'AJCF, Sens 2007, qui l'avait précédemment édité, P. Bony reproduit le texte d'une conférence du rabbin Rivon Krygier, « Paul et Israël, du retranchement à la greffe », sujet qui contenait les thèmes majeurs de l'Épître aux Romains. Par ailleurs, il poursuit en s'interrogeant : « si maintenant, réfléchissant au point de vue théologique, un chrétien demande à Paul une orientation dans le dialogue interreligieux actuel, n'est-ce pas d'abord cette capacité de se laisser questionner soi-même, tant par la nouveauté critique de l'Évangile à l'égard de sa propre institution religieuse, que par l'appel à ne pas s'approprier la maîtrise des voies de salut telles que Dieu en a disposé ? » (p. 24)

Le type de lecture choisi, au fil du texte, à la suite d'analyse de séquences importantes du texte de l'Épître, au plus près de la pensée paulinienne, est de « tâcher de ressaisir comment dans cette séquence l'Évangile est au travail sur la foi que Paul hérite de son judaïsme d'origine ». (p. 25) Enfin, l'auteur précise qu'il n'a pas « voulu écrire un exposé sur Paul et le judaïsme mais lire son écrit majeur pour tâcher de saisir sur le vif pourquoi il écrit dès le début 'Je ne rougis pas de l'Évangile' (Rm 1,16). » (p.25)

Ajoutons l'intérêt de l'importante bibliographie, (pp. 427-435) et l'apport précieux de commentaires juifs, au fil de l'étude, avec un index thématique qui en reprend les références (p. 424).

Isabelle Denis



Christmas blessings

Joyeuse Noël

Feliz Navidad!

Feliz Natal!