

EDITORIAL

I THINK that this is perhaps the first LIFE OF THE SPIRIT which has contained an article by a Jewish contributor. The theme of the number formed also the theme of a conference of Catholics and Jews held at Spode House last June. In these ecumenically minded days, I am sure readers will agree, it is just as important for Christians and Jews to try and understand one another, and to learn how to talk to each other about their religious beliefs, as it is for Catholics and Protestants to discuss their differences, and try at least to find a common language.

The figure of the Messiah, that is the Christ, is clearly the central point where Christianity and Judaism touch each other, and diverge. In this review, of course, we are concerned with Catholic, not with Jewish, readers. But we have no doubt that being well informed about Jewish messianic ideas should help Catholics to a better appreciation of the messianic character of their own religion, which means a better understanding of the person of our Lord, and of what it really means when with St Peter we make our profession of faith to Jesus that 'thou art the Christ, the Son of the living God'.

MESSIANIC FULFILMENT IN ST LUKE'S GOSPEL¹

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ST LUKE dedicates his gospel to Theophilus, a man of some rank, it would seem, and tells him that his intention is to help him 'recognize the solid grounds of the instruction he had received' (i, 4). To appreciate his gospel to the full, then, we need to have some sort of idea about what instruction Theophilus *had* received. If we assume that he had received much the same sort of instruction as all other first generation converts of the apostles and their followers—and it seems a reasonable enough assumption to go on, until the contrary is proved—then it is possible to form some idea of what it consisted of from the

¹ A paper read at the Spode House Conference of Catholics and Jews, June 1960.