

S U M M A R Y

We dedicate this issue to the history and de struction of the once largest European Jewish community under the title: *Poles and Jews*. We focus on the question: how did the Polish society and intellectual life process the absence of Jewry and their ambivalent relationship before World War II. We followed the footsteps of a new phenomenon: the blossoming of Jewish culture without Jews. *J.A.Gierowski*, director of the Judaistic Institute of the Jagello University (Krakow) surveys Polish Jewish history from the Middle Ages to the 17th century through analysing Jewish economic connections. In an interview he speaks about the birth of the institution headed by him, and describes the attitude of the progressive Polish intelligentsia towards the Jews, as well. *Czesław Miłosz*, Nobel-prize winner poet tells us about his life from the aspect of his relationship with Jews and Jewish culture. The essay of *Jan Błonski* that overthrows taboos starts from *Miłosz'* poems and goes on to examining the role of Polish people during the Holocaust. The studies of *A. Smolar* and *István Kovács* examine the same painful question from different aspects. *György Szegő* and *János Kőbányai* visited the Krakow Week of Jewish Culture. In their essay-interviews they report on the shocking phenomenon that in Poland where there are hardly any Jews how big the interest, nostalgia and solvent demand is for Jewish culture. Our literary material concentrates on two writers: *Bruno Schulz* (his drawings illustrate most of this issue) and *Stanisław Vincenz*. They both present a characteristic short story. *Judit Reiman* writes about *Bruno Schulz*, *Csaba Kiss Gy.* and *Lajos Pálfalvi* write about *Stanisław Vincenz*. We have received a vast number of valuable writings relating to our Polish issue, therefore we will publish another selection in our next issue. Finally, we apologize to the readers of the English summary, because - due to press error the 94/4 summary has appeared in the 95/1-2 issue. Here is the missing summary:

SUMMARY 1995/1-2

This issue of Past and Future is unusual from more than one aspect. We have completed our fifth full year (in 1989 we published only half year's worth of material, following the 1988 anthology). We celebrate our fifth anniversary with new typography (the work of *Tünde Kálmán*, who is the follower of Imre Kner's heritage, as is our dear friend and co-worker, *Tibor Szántó*). The double issue - which contributes to the festive occasion - was born out of necessity. It serves as a tool for catching up with ourselves after last fall's damage.

The whole 95/1-2 issue deals with two topics that seem to be different, although they are closely related. We tour the tragedy of the Balkans and the former Yugoslavia, focusing on Sarajevo, that symbolises the deep crisis of our civilisation most intensely. The other topic is the Jewish Jesus, referring to the common roots of the European and Eastern civilisations.

Agnes Heller, world famous philosopher in her introductory essay, Test of Cultures Living Together - that was written for Past and Future - talks about the end of the century problems of ethnic and national separations, and their paradoxical backward pull against technical development and integrating tendencies. The Sarajevo speech of *Gábor Demszky*, Chief Mayor of Budapest reflects this high-soaring philosophical approach. *Miksa Szabolcsi* travelled from Raguza - called Dubrovnik today - to Sarajevo in 1914. He reported on the pages of *Egyenlőség* (Equality) in sequels and by the time his series was finished, the war broke out, which has lasted ever since, with shorter or longer intervals. The itinerary, written almost a hundred years ago, introduces the whole that has been broken and the still restless national tensions that broke the frames of the Monarchy - through Jewish eyes. The portrait of *Péter Róbert* of Adolf Strausz introduces a pre-war Hungarian Jewish Balkan expert. The essay of *Anthony Lewis*, titled War Crimes reviews the book "Bosnia and the Failure of the West" by David Rieff on a broad spectrum. The poems of *Stevan Tontić* and the prose of *Elma Softić* and *Tvrtko Kulenović* offer a taste of the fresh wartime literature of Sarajevo. On the „other side", *David Albahari* and *Filip David*, two excellent Serbian Jewish writers put their struggling agony into writing, the role of the intellectuals in this time of chaos. Albahari has already published in more Past and Future issues, therefore we stress Filip David's work now, with a diary and a passage of one of his novels. He is introduced by *Péter Bozók*, editor of Ex-Symposion. Contemporary Hungarian Sarajevo-travellers also present their work in this issue. *György Ladányi* continues his Sarajevo Diary series, that was published in *Magyar Narancs* (Hungarian Orange). *János Kőbányai* continues his Sarajevo report that began in the 94/1 issue with a photo report: it heralds the arrival of a convoy and introduces the new generations of the Sarajevo Jewish community grown up already during the war. *Viktória Radics* presents the magazine of the Sarajevo Jewish community, *Bilten*, which is still being published and the book of Elma Softić, a writer, who has grown out of the Jewish community and also the books of photographers *Zoltán Hajtmánoski* and *Balázs Vadányi*, who have chronicled the tragedy of the Balkans. *Rudolf Klein*'s writings are represented with a passage from his soon-to-be finished book on the history of the Szabadka synagogue, describing the history of the Szabadka Jewish community and with a review of Edward Serotta's photo album on Sarajevo. *Ruben Katan* analyses the two photo exhibits of *János Kőbányai*, also on Sarajevo. To look a little further on the Balkans, *Ezter Götz* reports on the recent past and present of the Greek Jewry. *Artan Pulo* summarises the hardly known, closed Albanian Jewry.

The Jewish Jesus collection puts the thoughts brought up about the Balkans onto a more cosmic and metaphysical level. *David Flusser*, the world-known professor of the Hebrew University in Jerusalem investigates the relation between Jews and early Christians, who were pious Jews, as much as Jesus, in his study titled *The Crucified and the Jews*. *János Kőbányai*'s interview with the Jesus-scholar completes the picture, in which David Flusser tells us - with prophetic vision - about the way he was taken from Bohemia to Jerusalem, to the study of Jesus from a Jewish point of view and what the current message of Jesus is for Jews and non-Jews alike. This wants to make the Reader interested in the soon-to-be published new book of Past and Future, *David Flusser's Jesus in the Light of Jewish Traditions and Sources*. *György Szegő* toured the new Jewish cultural institutions from the viewpoint of the architect and the cultura organizer: the restored Jewish Museum, the *Bálint House* and the new cultural centre of MAZSIKE, to which he adds a little Viennese comparison. *Sándor Szilágyi*'s photo essay introduces the Budapest Jewish Museum. *Tibor Vámos*, member of the Academy greets the book of his fellow Hungarian Jewish scholar living in Sweden, *Georg Klein*. The passage from the novel of *Sholem Alechem* and the short story of *László András Magyar* offer a little lighter reading after these solemn topics.