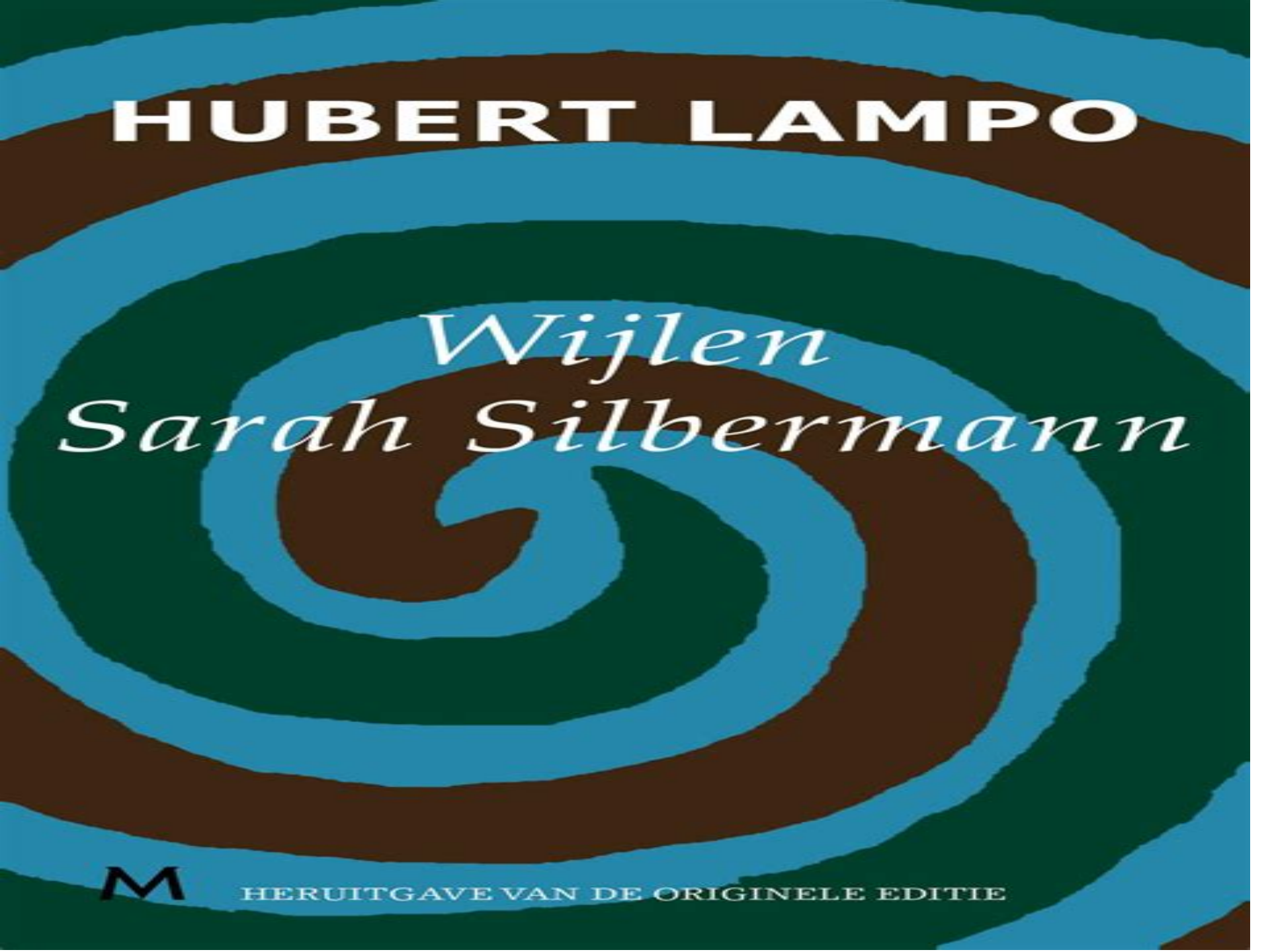




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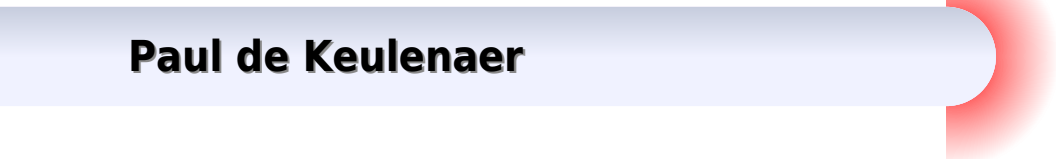
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dische Bürger von Antwerpen sieht seinen gläubigen jüdischen Mitbürger freitagabends und samstags im Regen auf der Straße mit einem Plastiksack über seinem schwarzen Hut oder seiner Kapuze. Verständlich, dass er darüber verwundert ist. Warum benutzen die Juden nicht einfach einen Regenschirm? Warum machen sie es sich selbst so schwer? Orthodoxe Juden finden diese Fragen wahrscheinlich ebenso komisch wie wir ihr Verhalten. Es ist Sabbat, und an diesem heiligen Tag dürfen streng orthodoxe Juden gemäß ihrer Tradition keine Gegenstände tragen, die nicht im Gottesdienst benutzt werden, wie zum Beispiel der Gebetsmantel oder das Gebetbuch. Ein Regenschirm ist kein heiliger Gegenstand und darf deshalb nicht benutzt werden. Deshalb schützen sie sich auf andere Weise vor dem Regen. Um nicht in die Versuchung zu kommen, an Sabbat einen Regenschirm zu benutzen, tragen die meisten orthodoxen Juden auch an einem regnerischen Wochentag einen Plastiksack über ihrem Hut. Dass orthodoxe Juden auf ihre Tradition schwören, leuchtet uns ein. Aber warum halten die Menschen im 21. Jahrhundert noch an diesen Traditionen fest, und das in einer modernen Großstadt wie Antwerpen? Dies zu erklären ist Ziel dieser Arbeit. So gesehen ist das Buch *Die Juden in Antwerpen* zugleich eine kleine Einführung in das Judentum.

Bibliografie van de Nederlandse taal- en literatuurwetenschap, 1985. Aangevuld met de bibliografie van de friese taal en literatuurwetenschap. **Hubert Lampo, De komst van Joachim Stiller**. Kees Bezemer, 1986. Informatie over boek en auteur. 1920. **Brinkman's cumulatieve catalogus van boeken**, 1996. Voorts een alfabetische lijst van Nederlandse boeken in België uitgegeven.

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