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CULTURAL ENCOUNTERS
IN LATE ANTIQUITY AND THE MIDDLE AGES

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*De Sion exhibit lex et
verbum domini de Hierusalem*

Essays on Medieval Law, Liturgy,
and Literature in Honour of Amnon Linder

Edited by
Yitzhak Hen

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Preface

*Fodere quam vites melius est scribere libros:
Ille suo ventri serviet, iste animae.
Vel nova vel vetera poterit proferre magister
Plurima, quisque legit dicta sacrata patrum.*
(Alcuin of York)

Amnon Linder reminds me in more than one respect of Alcuin of York. Like Alcuin, Linder is a man of prodigious learning, whose writings have ranged widely—from political and institutional issues to the study of liturgy and culture, covering more than a millennium of medieval history, from Constantine the Great to the *Opus Davidicum* of Johannes Angelus de Legonissa. Like Abbot Alcuin, the master of the Tours scriptorium, Linder insists on high standards of accuracy and clarity both in his own works, and in those of his students. Like Alcuin, the master of Charlemagne's court school, Amnon Linder retired in his prime (and at about the same age as Alcuin), not in order to relax and enjoy the *otium* of retirement, but in order to write and dedicate himself more fully to research. But, more than anything else, Linder, like Alcuin, was (and still is) a gifted and dedicated teacher. We all remember his lectures and seminars with great admiration, and those of us who became teachers ourselves try to follow his footsteps. He is a model to us all in this matter.

Linder has never confined himself to a single topic in his research and publications. He wrote his MA thesis on John of Salisbury's *Policraticus* and his PhD thesis was dedicated to the study of tyrannicide in the Middle Ages. Later on, as a professor of medieval history at the Hebrew University of Jerusalem, he showed much interest in the history of the Christian Holy Land and in Jewish-Christian relations in Late Antiquity and the Middle Ages. This particular interest gave birth to two seminal studies: *The Jews in Roman Imperial Legislation* (Jerusalem and Toronto, 1987; a Hebrew version was published in 1983) and *The Jews in the Legal Sources of the Early Middle Ages* (Jerusalem and Toronto, 1997). Shortly after their publication, these two monumental volumes became an indispensable tool for both students and scholars interested in Jewish history and in Jewish-Christian relations. In recent years Linder dedicated much time and scholarly effort to the study of medieval liturgy, and, in particular, the Crusader liturgy of the liberation and destruction of Jerusalem. The exciting results of this massive research will be published shortly by Brepols. There are others, far more