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AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 43, Folder 3, Priestly Formation booklet - draft, 1979-1980.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

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MEMORANDUM

TO: Rabbi Marc Tanenbaum & Fr. Dan Pakenham  
FROM: Gene Fisher  
RE: Priestly Formation Booklet  
DATE: December 20, 1979

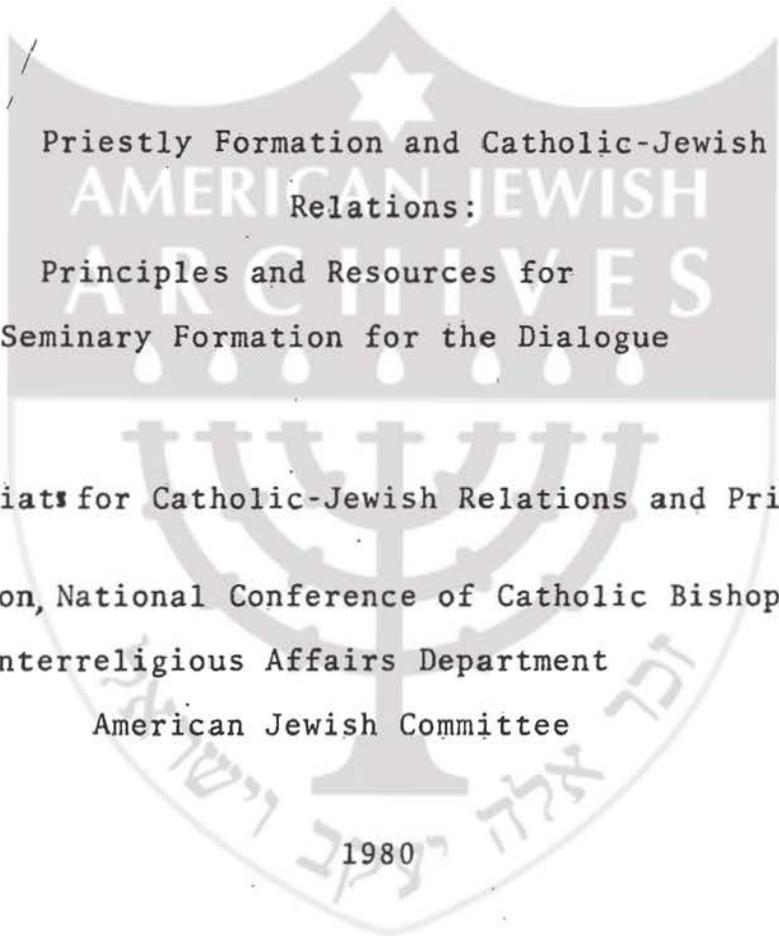
Here is the first draft of the booklet on Priestly Formation and Catholic-Jewish Relations. When I get back your comments, suggestions, emendations, etc., I'll try to put them all together into a final version.

I trust this will serve to give us at least a running start in the right direction.

Please note that it still needs an "Introduction."

I look forward to hearing from you and receiving your critiques.

EJF:lm  
Enclosure



Priestly Formation and Catholic-Jewish  
Relations:  
Principles and Resources for  
Seminary Formation for the Dialogue

Secretariats for Catholic-Jewish Relations and Priestly  
Formation, National Conference of Catholic Bishops,  
Interreligious Affairs Department  
American Jewish Committee

1980

*Nathan Appleman Institute*

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**THE AMERICAN JEWISH COMMITTEE**

**date** July 23, 1980  
**to** Marc H. Tanenbaum  
**from** Judith Banki  
**subject** Suggested Outline for Your Introduction to the Priestly Formation Booklet

As you requested, I have prepared an outline for the Introduction you are slated to write for Gene Fisher's document. I hope it will be helpful.

- I. Recent years have seen great advances in understanding and mutual respect between Christians and Jews. In particular, Christian theologians and church leaders have attempted to come to grips with a venerable anti-Jewish polemic -- termed the "teaching of contempt" -- which became deeply imbedded in Christian culture, and whose demonic consequences helped pave the way for the near destruction of European Jewry during the Nazi Holocaust. Conscientious efforts to overcome the anti-Jewish legacy of Christianity have taken various forms:
- 1) Condemnations of anti-Semitism by church groups on the highest levels of authority;
  - 2) A renewed appreciation of the Jewish roots of Christianity;
  - 3) Affirmations of the spiritual and ethical values of Judaism;
  - 4) A sympathetic interest in understanding Judaism in its own terms.

II. Remaining Challenges

Studies of religion textbooks (C.F. Pawlikowski and Fisher, pp 128-129) reveal that, despite significant progress, the most negative images of Jews in Christian teaching still come from lessons derived from the New Testament. There remains a pressing need to communicate the Christian understanding of the drama of redemption in ways which will not lead to -- or encourage -- anti-Jewish feelings. The role of the priest as interpreter of Scripture is critical in this regard.

- III. Purpose of this booklet is to help those responsible for priestly formation translate the goals and challenges noted above into practical preparation for a ministry of love and reconciliation. It provides information to add flesh and bones to the evident good will underlying recent authoritative church statements, and points to additional resources. The AJC is honored to have cooperated in this effort, and stands ready to serve as a resource.

I think this covers the basic substance, but change, delete or elaborate as you see fit.

JB/es



## I. Basic Principles: Church Teaching Today

Both the 1974 Vatican Guidelines and the 1975 Statement on Catholic-Jewish Relations of the National Conference of Catholic Bishops stress the urgent need for the involvement of Catholic institutions of priestly formation in the dialogue, now occurring after two millennia of monologue, between Jews and Christians. This booklet has been prepared to assist those in charge of priestly formation programs to fulfill that mandate. "quote"

The need for such a dialogue, and the rationale for placing a priority on it within programs of priestly formation, becomes clear with even a brief glance at the once tragic but now hope-filled history that both divides and unites our two religious communities.

The original relationship between the Church and its parent tradition appears to have been quite close, marked by a sense of the continuity that bound them together despite the uniqueness of each. Jesus and the apostles, we know, were practicing Jews. Even after Pentecost, the early Christians continued to worship God in the traditional Jewish manner (Acts 2:46).

While St. Paul developed a theological rationale for the inclusion of the gentiles in the early Church, it is important to note that he did not see gentile Christianity as replacing God's covenant with the Jewish people. In Romans 9-11, which Vatican II cites some 7 times in its declaration on the Jews, Paul provides what is virtually the only text in the New Testament on the relationship between the Jewish and Christian covenants. There, he denies flatly that the Jewish covenant has been abrogated by God and that the Jewish people have been rejected by Him in any way (Romans 11:1, 28-29). The

symbol he uses for the relationship is that of root and branches, in an effort to warn against precisely the kind of religious triumphalism that all too many Christians were to fall into in later centuries (Romans 11:13-24). He even attempts (though with only partial success), to find a positive reason within salvation history for the fact so many Jews, remaining faithful to the Sinai covenant, had not converted to Christianity (11:25-30). He concludes with a note indicating that, for him, the whole question lies on the deepest levels of the divine mysteries (11:33-35).

Most Christians, however, soon forgot, for a variety of sociological and historical reasons, the delicate balance and tension within the New Testament. Progressively (and one can see the progression even within the New Testament writings), Christians abandoned the search for a theological understanding of their spiritual links with God's original people and opted instead for an increasingly bitter polemical stance.

Formal relations between the communities came to be marked, at best, by polemical encounters such as the medieval disputations which were in actuality tightly controlled "show trials" designed to humiliate the Jewish participants. A sporadic, but consistent pattern of violence against and oppression of Jews dominates the history of these centuries.

Two events, the Holocaust and the emergence after two millenia of a reborn Jewish State of Israel, precipitated a major turning point (teshuvah) on the part of the Church in its attitudes towards Jews and Judaism. The first signalled the dangerous potential for evil latent in the religious teaching of contempt that had come to be assumed as normative by many Christians. The second marked the

poverty of that teaching. (It had been argued by many that a Jewish state was a theological impossibility since God had willed the destruction of the Second Jewish Commonwealth as punishment for the alleged rejection and killing of Jesus by "the Jews.")

The Second Vatican Council faced these issues squarely. On the one hand, it removed the keystone of the entire negative polemic by pointing out (as the Council of Trent had done earlier but with less effect) that the Jews "cannot be blamed" for the death of Jesus. On the other hand, in reflecting on the positive aspects of Romans 9-11, the Church Fathers opened the way for a renewed vision of Judaism's <sup>ongoing</sup> ~~current~~ role in God's plan of salvation, a vision immensely rich in theological potential. If the Sinai covenant between God and the Jews retains, even after the coming of Christ, its own perpetual validity in the divine scheme of salvation, as Vatican II implied and later official documents have successively clarified, then the nature of the Church's relationship with the Jewish people takes on a whole new light. Dialogue becomes not just a matter of community relations, but an encounter, together with Jews, with the divine mysteries themselves. From the Catholic point of view, it is a priestly task of the priestly people(s) of God (1 Peter 2:9, Exodus 19:6); acting, no longer in competition but in concert. Without diluting the uniqueness of either tradition, it becomes possible to envision a sense of shared witness in and for the world. These implications, as the 1974 Vatican Guidelines note, make Catholic-Jewish relations of critical significance for the renewal of the Church, and a matter of central importance for the adequate formation of those called to the priestly ministry.

## II. Academic Areas: Attitudes and Understandings

### A. General Orientation: Jews Define Themselves

Overcoming

The primary rubric, which is the key both to converting past misunderstandings and allowing Judaism to enrich priestly formation both academically and spiritually, is stated in the 1974 Vatican "Guidelines and Suggestions" for Catholic-Jewish Relations:

Christians must therefore strive to acquire a better knowledge of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves.

Vatican II and subsequent official statements have made it abundantly clear that the Sinai Covenant between God and the Jewish people did not "end with the destruction of Jerusalem, but rather went on to develop a religious tradition ... rich in values." While the myriad misconceptions concerning the nature of Judaism that Christians have harbored for centuries make it difficult for us today to approach our parent religion with true openness, the experience can provide a rich harvest of spiritual formation for those who make the effort. Judaism is, after all, the religion of Jesus.

B. Sacred Scripture:

1. Hebrew Scriptures: Here, the underlying attitude is the key: "It is the same God, inspirer and author of the books of both Testaments' who speaks both in the old and new covenants" (1974 Vatican Guidelines).

The Hebrew Scriptures maintain validity and integrity in their own right, as God's Word. They have not been "superceded" by the New Testament, nor "abrogated" in favor of it. Nor is their meaning exhausted in Christological reference. *e.g. role of prophets as self-critics, not just predictors. Tendency to use* Judaism, as a living tradition continually in valid covenant with God, has a rich heritage of interpretation that can shed light on the meaning of Scripture for Christians. There is not a dichotomy between "old" and "new," "fear" and "love," "justice" and "mercy" to be stressed, but a continuity of faith. Even for St. Paul, the model of faith is Abraham, the covenant the Jewish covenant of Sinai (Romans 4; 9-11 / *Deut. 7 ; Psalm 89*).

Applications:

Inviting Jewish scholars as guest lectures, and requiring Jewish commentaries as *supplementary* secondary source readings can help greatly to break down the implicitly Marcionite mentality that the Hebrew Scriptures are valid merely as a preparation for or as background to the Apostolic Writings.

2. New Testament. The crucial point to communicate is a sense of the historical context of the N.T. writings. The later gospels, for example, reflect the deteriorated condition of Jewish-Christian relations at the end of the first century along with the portrayal of Jesus.

*prophetic literature  
against Jews.*

Matthew's invectives against the Pharisees as a group, for example, often reflect the apologetical needs of his own community rather than the situation in Jesus' lifetime. From rabbinic literature, we learn that Jesus' teachings were, in essence, "pharisaic" in the style and content, which may be why the Pharisees tried to save his life, and why a Pharisee, Gamaliel, did save the lives of the Apostles (Luke 11:37-44; 13:31; John 9:13; Acts 5:34-39; 23:6-9).

John's gospel preserves material stemming from the stresses occurring within the later Johannine community. The use of the term "ha'Iudaioi," for example, is largely polemical and only seldom refers to "the Jews" as an actual, historical people.

Like the New Testament's acceptance of the institution of slavery, the anti-Judaic polemic in the text should be fairly and honestly faced as historically-conditioned. *(Much as Martin Luther's polemic against the Papacy and Catholicism was a response to 16th century circumstances.)* They are not binding on the Christian conscience. What is binding is the basic Biblical message of justice and love, intensified today by our knowledge of the tragic oppression of Jews ~~across the centuries~~ <sup>that</sup> has resulted from misunderstandings of the sacred texts during the past two millenia.

### 3. Teaching Strategies

Again, bringing in a Jewish scholar to lecture on first century Judaism, or to react to the polemical passages in the N.T. from a Jewish point of view, can assist in overcoming many of the misconceptions concerning the Pharisees to which we Christians have all too often fallen prey. At the very least, corrective works by both Jewish and Christian scholars (see bibliography) should be introduced as required reading in the curriculum.

*On the affirmative side, such careful study of the Jewish world of ideas and values in first century Palestine will help deepen understanding of the Gospel's teachings in terms of how parables, figures of speech, and central ideals were actually understood by Jesus and the disciples as first century Jews. (See Jesus by Dr. David Flusser, as an excellent example of how rich spiritual and literary insights to be gained from such study.)*

The study of parallel texts can provide an excellent opportunity for learning how the growing split between Jews and Christians developed in the apostolic period and how the resulting bitterness between the communities is reflected in the N.T. One classic passage (Mark 12; Luke 10; Matt. 22) is the giving of the Law of Love. In both Mark and Luke, single individuals respectfully question Jesus. In both, the questioner approves Jesus' answer and he, in turn, praises them (Mk 12:34; Lk 10:28). In fact, Jesus' response is right out of the Hebrew Scriptures (Dt. 6; the Shema, prayed daily by every pious Jew, and Lev. 19:18). Jesus' answer, in fact, is typical of the Pharisaic dicta of the same period. This Jewish context of Jesus' saying can greatly enrich our understanding.

The Matthean version, however, alters the context significantly. Now it is the Pharisees, "assembled in a body ... in an attempt to trip him up" who pose the question. A scene of amity has become one of confrontation reflecting, not Jesus' relations with the Pharisees, but Matthew's own. Other examples can be found in Lk 14 v. Mt. 22; (parable of wedding banquet), Lk 11, 13, 20 v. Mt. 23; Lk 20 (Mk 12) v. Mt. 21; Lk 7 v. Mt. 7. The point to be stressed is the historically-conditioned nature of the polemical strata of the N.T. It is not part of Jesus' message of love.

*an instance of dialogue - typical of the v. pharisaic explanation of the Law -*

*15 transformed into a*

Students also need to become aware of the limitations of secondary sources. Strack-Billerbeck's Kommentar zum Nuen Testament and Kittel's Theological Dictionary of the New Testament, for example, are apologetical in intent and often misleading in their portrayal of rabbinic Judaism. The only known antidote is a thorough ~~deve~~ *exposure to* rabbinic literature ~~administered~~ *ex amined* on its own terms rather than through Christian "filters." Neither "the Pharisees" nor "the Jews" can

properly be said to have "rejected Jesus" in his own lifetime. His teaching was that of a pious Jew, well within the wide range of views held by various members of the Pharisaic movement of the time.

Finally, particular care should be given to understanding the Passion accounts as these highly complex narratives, when misunderstood, have lead to particularly troublesome and often violent <sup>hostile</sup> reactions in the past (see bibliography for materials).

*suggest you fill in with some excerpts from your book.*



### C. Liturgy and Homiletics

The following suggested Guidelines taken essentially from official documents can serve as a checklist when constructing the curriculum. They can also be run off for class discussion.

1. The existing links between the Christian liturgy and the Jewish liturgy will be born in mind, leading to an appreciation of the profound Jewishness of our liturgical and spiritual heritage. *by OKing's and character* *examples?*
2. Affirm the value of the whole Bible. The Hebrew Scriptures are the word of God and have validity in and of themselves.
3. Preserve a humility of vision in respect of the promises, especially with the Advent and Lenten readings. While Jesus in one sense "fulfilled" these promises in His person, the 1974 Vatican Guidelines caution that "it is nonetheless true that we still await their perfect fulfillment in his glorious return at the end of time." This accepts the integrity of the Jewish notion of the Messianic Age and the Kingdom as *love,* *the end of war, bloodshed and hatred and the reign* universal justice, and peace. We do not "have it." It is the mission of the Church to help build it.
4. Avoid dualism. The Hebrew Scriptures "and the Jewish tradition founded on (them) must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbors."
5. Exercise caution in the use of typology, "salvation history" and other approaches that can tend to obscure what is of "perpetual value" in the Hebrew Scriptures and reduce them to a mere preparation for the new.

6. Stress the profound Jewishness of Jesus and his teaching.

It is this that gives the Hebrew Bible its basic relevancy for the Christian: that Jesus and the early Church accepted it as the Word of God for them and that Jesus' message presumes in his hearers people imbued with the divine message of the Torah.

7. Develop the ability to use Jewish sources <sup>Rabbinic-</sup> (Talmudic, targumic, etc.)

in proclaiming the meaning of the Hebrew Scriptures and as background for the Apostolic Writings. Jewish works can only be properly understood from within.

8. "With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages that seem to show the Jewish people as such in an unfavorable light."

The last suggestion bears some explanation. Neither our congregations nor ourselves as preachers approach the Word of God in liturgy in a neutral state. We have with us whole sets of theological "filters" and attitudes handed down to us from the past. From study of that same past history, we know that many N.T. passages—especially the Passion narratives of Holy Week, will, if read without adequate commentary, instill negative attitudes, even hatred toward Jews in the hearers. Those who preach thus assume the responsibility of assuring that such misunderstandings will not be the "lesson" learned in our liturgies. Students thus need to be trained in "corrective" styles of homiletics. Simply avoiding polemical statements or blatant stereotypes is not sufficient to the task of enabling our people to hear God's Word with an adequate understanding of its historical context.

*It is our task to resolve the contradiction that a Gospel of love and reconciliation not be allowed to become a gospel of hatred and alienation, especially toward the Jewish people from whom came our Savior.*

#### D. Church History

While dwelling on past misdeeds is never the most pleasant of exercises, and can be overdone, Catholics today, in the burning light of the fires of Auschwitz, truly need to come to grips with the history of Christian antisemitism. The value of this is both for the dialogue and for the sake of the Church itself.

On the level of dialogue we Christians all too often seem to suffer from a sort of selective amnesia in which the unsavory elements of our history are forgotten. Yet anyone wishing to dialogue with Jews must be aware that a tragic past <sup>influences</sup> defines our present. That past must be acknowledged in order to be overcome for the sake of the future. The venomous antisemitism of the Patristic period, the violence <sup>and massacres</sup> of the Crusades and the Inquisition, the mass expulsions and pogroms that took place throughout "Christendom" with sickening regularity, need to be faced with honesty and candor.

But the other, positive side of the historical coin needs to be equally stressed, if not more so. The Vatican Guidelines, in arguing that Catholic-Jewish relations should receive a high priority "even in areas where no Jewish communities exist," points out that these relations "concern the Church as such, since it is when pondering her own mystery that (the Church) encounters the mystery of Israel." The 1975 statement of the American bishops adds: "Most essential concepts in the Christian creed grew at first in Judaic soil.

Uprooted from that soil, these basic concepts cannot be perfectly understood."

*the history of Jewish-Christian relations*  
*Jewish-Christian*  
~~What we study, the history of antisemitism for, then, is not~~ *for*  
self-flagellation but self-discovery, *and self-purification.*  
~~How,~~ given the wide range  
of views toward Judaism, many positive, to be found in the N.T., *how*  
did we end up with a Marcion in the Second Century and with a full-blown

"teaching of contempt" by the fifth? Is there anything essential in Christianity that made this outcome inevitable or can we, from our present vantage point, put such phenomena in historical perspective?

Moreover, the heritage we have received from our parent religious community is not limited to the Hebrew Scriptures. Judaism and Christianity, through the ages, have continually interacted and cross-fertilized each other. There are Jewish modalities embedded in our ~~muscle~~ <sup>Biblical exegesis,</sup> our liturgy and <sup>and music,</sup> our theology. Scholastic philosophy and the seeds of the Renaissance, for example, were brought to us primarily by Jews whose contacts in the Muslim world enabled them to ~~transfer~~ <sup>mediate</sup> developments from there into the Christian world.

Church history, then, is impoverished if it is not at the same time <sup>Sensitive to</sup> Jewish history. Our covenant with God in Christ links us spiritually to the Jewish people at the very heart of the mystery of faith (see Romans 9-11). A tremendous potential exists because of this living link which Church historians have only begun to ~~exploit~~ <sup>rediscover,</sup>.

## E. Catechetics

### 1. Educational Principles

Basic to the catechetical enterprise, in terms of proper Jewish-Christian understandings, is the realization that catechetical formation does not exist in a vacuum. Rather, it must constantly seek to overcome the pervasive and subtle antisemitic tendencies which exist in American culture today. Neither educators nor students are free of this influence. A quick check of Webster's dictionary, for example, finds the word "Jewry" defined as "a ghetto," and "Pharisaical" as "hypocritical." Shakespeare's Shylock and Dickens' Fagin perpetrate stereotypes in literature. Antisemitism is the oldest known form of racism and its tendrils are intertwined with our culture, attitudes, and even thought patterns.

Secondly, the study of Judaism in a Christian context cannot be merely a dispensing of information about a topic. It is a matter of faith, for which the traditionally "objective" approach employed in comparative religion courses is not adequate.

For those training for the priesthood or other ministries, the encounter with Judaism is radically different -- and potentially more enriching -- than the study of any other world religion. The Talmud, as a record of the Jewish people living out the Sinai covenant in history, is a document of more than historic interest. As people engrafted unto that covenant in Jesus the Jew, (cf. Romans 9-11) it can address us directly.

### 2. Structuring Our Catechesis

Traditionally, much of the negative view we Christians held concerning Jews and Judaism was derived from the way we structured our catechesis. It was a catechist, Marcion of Pontus, who first <sup>sought</sup> ~~took~~ to break the linkage between the "old covenant" - (new covenant) <sup>and the</sup> ~~theme to its absolute negative~~ Marcion falsely portrayed the God of

the "Old Testament" as a God of harsh vengeance and the God of the New Testament as a God of love, ~~distorting~~ <sup>obscuring</sup> the spiritual truth that the God of both the OT and the NT is one and the same God whose <sup>2</sup> attributes of love and justice are manifest in both Testaments. Marcion

~~conclusion and~~ sought to throw out the Hebrew Bible entirely because it (and its God) had been replaced by the New Testament (and a "new" God revealed in Jesus).

While Marcionism was condemned as heresy, <sup>its</sup> basic structure, which established a dichotomy <sup>and opposition</sup> between Judaism and Christianity, was taken on by later teachers and handed down to us. This dichotomized view of Jewish-Christian relations, which ignores the more significant continuities and bonds of faith between our communities, needs to be critically scrutinized today. Schemes such as "promise-fulfillment," "gift and what surpasses gift," "rejection-election," can only be used with reservation today, if at all.

Based on a positive appreciation of Romans 9-11, new models need to be developed which can articulate the uniqueness of the Christian vision without denying the permanent validity of the Jewish covenant in God's plan of salvation. Some possibilities which deserve study are: "the relationship of two brothers" (with complementary missions from God); "Israel's permanent election/election widened (in Jesus) to all nations;" "coming Kingdom of God" (and the call to both communities to build it). A model reflecting God's freedom in covenanting can be found in Amos:

Are you not like the Ethiopians to me,  
O men of Israel, says the Lord?  
Did I not bring the Israelites from  
the land of Egypt  
And I brought the Philistines from Caphtor  
and the Arameans from Kir? (Amos 9:7)

or King Solomon's  
prayer  
IK8

absolute irrationality?) Such "hard questions" can transform an academic session into a serious spiritual struggle.

How does one understand and learn from the hard fact that the Nazi Holocaust and its dabolic belief system became possible in a country of high culture, an epitome of ancient Western Christian civilization whose entire moral structure collapsed in this generation?



## F. Systematics and Moral Theology

Obviously, the catechetical issues raised above cannot be resolved without the efforts of systematic theologians and biblical scholars working in concert. From recent Church teaching, we know clearly today that the Jewish covenant has not been abrogated or replaced by a Christian covenant. It remains eternally valid, giving witness to the One God on its own terms, for God "does not repent of the gifts that He makes nor of the calls that He issues." (Nostra Aetate, no. 4).

<sup>How</sup> ~~Have~~ the implications of this essential truth are to be articulated in the light of other core Christian beliefs, such as the universal significance of the Christ event, has not been fully worked out by Christian theologians yet (see Bibliography for some major thinkers). Since these theological questions reach the heart of the Church's self-definition, however, they deserve a prominent place in the curriculum.

Moral issues also provide an excellent opportunity for a dialogically-oriented approach in the classroom. The Christian social vision owes its origin to the divine call for justice and love embodied in the Torah and the prophets. And through the Ages, the Jewish moral passion has witnessed to the true significance of God's kingdom. Much can be learned in these areas from Jewish literature <sup>and historic Experience</sup> on the subject.

Finally, both systematics and morals curricula need to begin to grapple with the implications of the holocaust for Christians. How does Auschwitz challenge our traditional approaches to God and morality? Can one believe in a God who allowed such unprecedented horror? In a rational moral system in the face of

## G. Curriculum Outline

(should be fleshed out a little)

The following outline provides a checklist of major topics which can profitably be integrated into appropriate courses, or form an elective course of its own. It will also serve to summarize all we have said above.

### 1) The Hebrew Scriptures (the Torah)

#### a. Valid in its own right as an integral revelation

for the Jewish people that is not exhausted in Christological reference.

#### b. The continuity of the <sup>Jewish</sup> Hebrew views of God <sup>man, society, morality, and history</sup> (and morality) with those of the New Testament, e.g., the Law of Love (Deut. 6:5; Lev. 19:18).

#### c. Rabbinic teaching (Oral Torah)

As a sound application of biblical teaching to changing circumstances in Jewish history (the Babylonian Exile, the Destruction of the Temple in the year 70 of the <sup>the Christian and Muslim diasporas,</sup> Common Era, etc.)

### 2) Judaism in New Testament Times

#### a. Richness and diversity of religious movements in the

period, e.g. Pharisees, Essenes, Aaronic priesthood, Sadducees, etc.

#### b. Pharisees as religious reformers, fighting the legalism <sup>authoritarianism</sup> and <sup>insisting on authenticity of Oral Law + resurrection.</sup> hypocrisy of the Sadducees, <sup>also,</sup> representing the

poor and middle classes against the wealthy aristocracy of Herod and those who collaborated with Roman imperialism.

#### c. Jesus' teaching as essentially Jewish and basically

Pharisaic in tone and content (e.g., Luke 11:37, 13:31;

John 9:13; Acts 5,23). [There were seven schools of Pharisees,

according to the Talmud, ranging from the legalistic Pharisees "of the yoke of the law," to the "Pharisees of love" who believed that the supreme form of worship of God was through love and mercy. Scholars believe that Jesus was close to the school of "the Pharisees of love." ]

- 3) The First Century Split *and its aftermath*
  - a. Jesus, Mary, and the Apostles as observant Jews.
  - b. Background of the split between Synagogue and the early Church; a family quarrel.
  - c. St. Paul and the mission to the Gentiles. Romans 9-11 and a living relationship between the Covenants.
  - d. The Roman role in Jesus' death, and the reasons why the New Testament authors sought to minimize it and depict Jewish leaders as being chiefly to blame for it.
  - e. Background for the attacks on the Pharisees in Matthew, and John's theological use of the term, "the Jews."
  - f. *patristic literature - the development of the anti-Jewish polemic*
- 4) Rabbinic and Medieval Judaism
  - a. The rise of the Synagogue as the prophetic vision realized through the Pharisees.
  - b. The school of Jamnia and Rabbi Johanan ben Zakkai.
  - c. Talmud: Mishnah, Gemara, and Responsa.
  - d. Medieval Commentators: Saadia Goan (10th C.), Rashi (11th C.), the Sulchan Aruch, etc.
  - e. Jewish Philosophy: Ibn Gabirol, Maimonides, Judah Ha-Levi.
  - f. Jewish life: Babylonian Jewry, the Golden Age in Spain, the Ghetto, the Crusades, expulsion and forced conversion.
  - g. Jewish liturgy: *in the year-long liturgical calendar* the festivals and the Sabbath.
- 5) Reformation to 20th Century
  - a. The Inquisition and the Auto da Fe.
  - b. Martin Luther and antisemitism.
  - c. The Enlightenment: Spinoza, Mendelssohn, etc.
  - d. Hasidism and Jewish Mysticism.
  - e. Philosophy and Literature: Heinrich Heine, Martin Buber,

Franz Rosenzweig, etc.

- f. Eastern Europe -- the Shtetl culture. ["Life Is With The People,  
by Herzog and Zborowski"]
- 6) Judaism in an Age of Pluralism
- a. Emancipation and Assimilation.
  - b. Reform, Conservative, <sup>Reconstructionist</sup> and Orthodox Judaism. <sup>communal</sup>
  - c. The American Jewish Community: religious and ~~secular~~ <sup>Community</sup>  
organizations, immigration, contributions to American  
<sup>and culture,</sup> history, Jewish richness and diversity.
- 7) The Nazi Holocaust
- a. The role of theological anti-Judaism and the silence of the Churches.
  - b. Hitler and neo-pagan nationalism.
  - c. The death camps and the destruction of East European  
~~Judaism.~~ <sup>Jewry.</sup>
  - d. Christian and Jewish resistance: "The Righteous among the Nations," Franz Jagerstatter, Dietrich Bonhoeffer, Warsaw Ghetto Uprising. (C.F. "They Chose Life" <sup>Yehuda Bauer</sup>)
  - e. Holocaust Literature: Anne Frank, Elie Wiesel, Victor Frankl. <sup>AJC pamphlet</sup>
  - f. Christian theology in the light of the Holocaust.
- 8) Zionism and the Modern State of Israel
- a. Early Zionism: Theodore Herzl and Ahad Haam.
  - b. The British Mandate and the Balfour Declaration.
  - c. The meaning of the rebirth of Israel for the American Jewish community.
  - d. Its meaning for Catholic-Jewish relations today.

### III. Spiritual Formation

The spiritual tradition<sup>s/</sup> of Judaism <sup>are</sup> ~~is~~ immensely rich and varied. Unfortunately it is all but unknown to Christians, save for the more recent works of Martin Buber, Elie Wiesel and Abraham Joshua Heschel.

Jewish spirituality is, in its essence, coextensive with Jewish life. It manifests itself in prayer, liturgy, the approach to study of Torah, and even in ethics as a form of piety. Many of the great Jewish mystics, for example, were also scholars of halachah (Jewish law). A good overview, written by Catholics, can be found in The Spirituality of Judaism by R. Le Deaut, A. Jaubert and K. Hruby (Abbey Press, Religious Experience Series Vol. 11, 1977).

Of great interest to Catholics will be the medieval piyyut or liturgical prayer tradition, which flows with a sense of the intimacy of God as a living presence. Indeed, the Hebrew term for union with God in mystical literature is devekut, the word Genesis uses when Adam is commanded to "cleave unto his wife." Ibn Gabirol's<sup>h</sup> poetry (see I. Zangwill, transl., Selected Religious Poems, JPS, 1923) and his masterpiece, The Kingly Crown (B. Lewis, transl., London: Vallentine, Mitchell, 1961) are spiritual classics which Christians can share.

One area of particularly profitable meditation and study lies in the Jewish tradition of ethical piety. Max Kadushin's Worship and Ethics (Northwestern Ed., 1964) provides a systematic digest of halakhic practices touching on prayer and ethics. Bahya ibn Pakuda's 11th Century masterpiece Duties of the Heart (M. Hyamson, Bloch, 1962) is a work with many resonances for the Catholic. Moses Hayim Luzatto (1707-1746) wrote classic texts in both ethics (The

Path of the Upright, transl. by M. Kaplan for JPS, 1966) and mysticism (General Principles of the Kabbalah, S. Weiser, 1970).

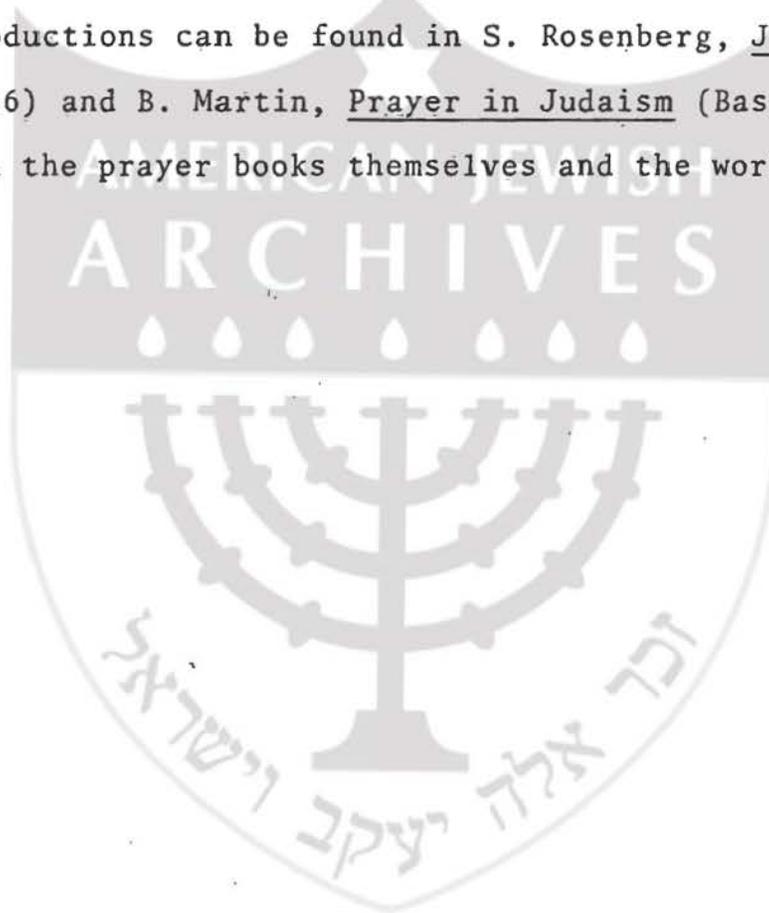
Kabbalah, which means "tradition" represents a vast literature of esoteric mysticism. Its magnum opus, the Sefer ha Zohar (Book of Splendor) runs to many volumes and has its roots in the mystical trends of the early centuries of the Common Era. Rich in symbolism and multiple layers of meaning, it needs a good introduction to be understandable to the Christian. Perhaps the best is Gershom Scholem's Major Trends in Jewish Mysticism (Schocken, 1961).

A movement deeply influenced by the Kabbalah but which developed on a popular level is that of Hasidism. The medieval forerunner of this movement can be found in Judah ben Samuel's 13th Century work, Sefer Hasidim (Book of the Pious), which combines the practice of of communal charity with individual asceticism and the pursuit of Communion of God (devekut). Its later form, perhaps best known to us through the works of Martin Buber (Hasidism and Modern Man and The Origin and Meaning of Hasidism, both translated by M. Friedman for Harper and Row) originated in Eastern Europe in the 18th Century. Hasidism provided a rich spiritual life and unique insights into prayer by sacralizing everyday realities and making every activity a form of prayer <sup>and celebration.</sup> Useful collections of Hasidic tales can be found in J. Mintz, Legends of the Hasidim (U. of Chicago, 1968) and L. Newman, Hasidic Anthology (Schocken, 1963). A more general collection of Jewish religious folktales in English can be found in volume two of M. J. Bin Gorion's Mimekor Yisrael (Indiana Univ., 1976).

Finally, one of the most important modern Jewish mystics is Abraham Isaac Kook (1865-1935), the first chief rabbi of Eretz Israel (S. Noveck, Ed., Contemporary Jewish Thought, B'nai B'rith

Great Book Series, 1960, vol. 4).

The essential source of insight into Jewish spirituality, however, remains the liturgy itself, both in the synagogue and the home services. The Sabbath and the feasts define, as many commentators have noted, what it means to be a Jew in living (sometimes struggling but always constant) intimacy with God. Handy general introductions can be found in S. Rosenberg, Judaism (Paulist, 1966) and B. Martin, Prayer in Judaism (Basic Books, 1968), as well as in the prayer books themselves and the works of Heschel.



#### IV. Field Education

Obviously, the best form of field experience for interreligious understanding is active involvement in a Christian-Jewish dialogue. The diocesan ecumenical officer will be able to work with the field director to establish how best the students might be able to fit into existing programs or help to set up new ones geared to their needs as well as the community's.

Dialogue does not occur only on the official, diocesan level. Many parishes located near synagogues have active programs, ranging from pulpit exchanges <sup>joint studies;</sup> to regular meetings to formal programs open to the public. The experience of participating in, or even initiating such programs can be invaluable.

Likewise, if there is a Jewish seminary or Yeshivah nearby, the students, with faculty assistance, could develop an intensive, ongoing dialogue group of their own, which could then begin to tackle many of the more sensitive and theological issues being discussed on the national and international levels. One university, Temple, has had an intriguing program which involves their own students doing research on particular areas of Christian-Jewish concern and then sharing the results with theology students in several

German universities working on the same areas. <sup>The Union Theological Seminary and the Jewish Theological Seminary both in New York, sponsor jointly regular meetings between their faculties and</sup>

In most sections of the country, there are field offices of the major Jewish organizations such as the American Jewish Committee. These are staffed by professionals and are active in a wide range of community and interreligious issues. The director of field experiences can contact these representatives and together work out programs for placing students in activities which would help them develop both their pastoral and their social action skills.

*Advisory student bodies on scholarly themes and issues,*

In such activities as working together with the Jewish community for common social goals, it is always advisable that the dialogical and reflective elements of the experience not be forgotten. Students should be encouraged to sit down with their Jewish co-workers to share the meaning of their joint actions for each of them on a religious level. What is the motivation for and the goal of their respective communities' intense involvement in ameliorating the social conditions of society? What, in our respective religious traditions, forms the foundation for social involvement? How does it relate to essential faith questions, such as the yearning to help build the Kingdom of God or earth? Both the Jewish and the Catholic communities in America have been significant in creating *human rights, refugee relief and rehabilitation programs,* organizations to foster social justice, *and cultural* in the building of hospitals, in the labor and civil rights movement, and in founding educational enterprises of all varieties. How can, in realistic terms, such commonly motivated activities help to establish a sense of shared witness between Church and Synagogue for the sake of proclaiming the Name of the One God in today's world? What is the significance of joint social programming between Catholics and Jews for the longer range dialogue now occurring between us?

If the students are encouraged to <sup>debrief</sup> ~~debrief~~ their experience with Jews in such terms, they will not only undergo training in specific pastoral skills but also, it is to be hoped, emerge with a clearer sense of the nature of the Church's mission in and for the world. Reflecting jointly in the implications of their attempts to embody the prophetic vision in reality together with Jews, who are passionately committed to the same vision, cannot help but deepen their own understanding of what it means to be a Christian.

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Paul Ppsahl and Marc H. Tannenbaum (Fatness Press, 19 )*



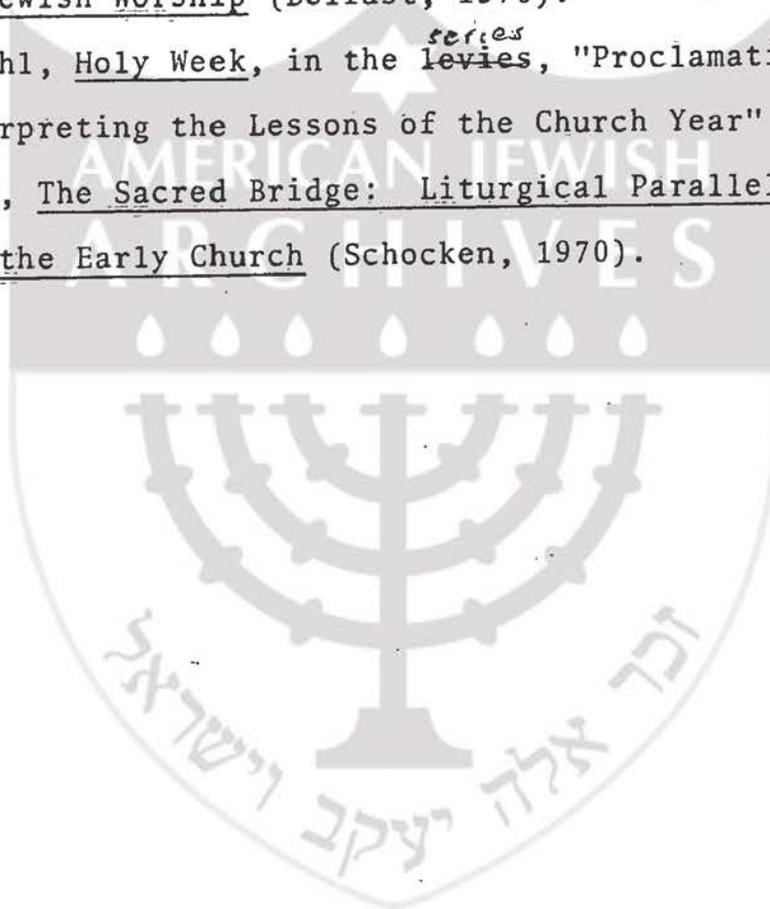
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