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THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

DATE: April 13, 1981

cc: Jim Rudin
Rabbi Marc Tanenbaum

TO: Judy Banki

FROM: Milton Tobian

RE: COSTS

AMERICAN JEWISH ARCHIVES

The executive committee of COSTS and the member seminaries are listed on the attachment.

Each seminary, according to their organizational agreement, may choose to participate or not on any endorsed activity my guess is that the orginal six plus Phillips, Oral Roberts, St. Thomas, and Oblate College will be the ones which will choose to play. Best Regards.

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AMERICAN JEWISH ARCHIVES

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AMERICAN JEWISH ARCHIVES

4/9/81

SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS

Milton —

The following were not present on April 6:

Peter Rhea (David Balas was there in his place. D.B. is Dean of the Grad. Sch.)
Gordon Charlton
Ronald Sunderland
James Burkirk (Steve O'Malley in his place)
James Eaton
Richard Schiefen (Robt. Crooker was there. Schiefen succeeds Crooker)
John Newport.

Cordially,
Jim Ward

PERKINS SCHOOL OF THEOLOGY
SOUTHERN METHODIST UNIVERSITY / DALLAS, TEXAS 75275

AMERICAN JEWISH ARCHIVES

January 15, 1982

Professor Harry Attridge
Perkins School of Theology
Southern Methodist University
Dallas, Texas 75275

Dear Prof. Attridge:

My colleagues and I have been giving a great deal of consideration to the tentative outline for the Jewish-Christian Seminarians Conference planned for next January. Since the subject matter to be covered by the various plenary sessions is not specified in every case, it is difficult to react to the outline in its entirety, but it is clear that an effort has been made to touch all the bases, and to provide some discussion time for concrete subjects of concern in the broad spectrum of Christian-Jewish relations.

Nevertheless, we do have some questions regarding the proposed outline in its present form. One is that the division of issues into the "Leadership," "Contemporary" and "Historical/Theological" categories, while perhaps helpful for dividing up the participants, seems a bit artificial. For example, the role of women can be seen as a contemporary issue as well as a leadership issue, and liberation theologies could fit as well under the Historical/Theological category. Thus, while each of the issues presently listed is a valuable subject for discussion, the way they are presently placed in the program gives a kind of spotty impression. Perhaps the underlying problem here is that I think it is difficult to discuss "contemporary issues" without discussing their historical or theological contexts.

A second question is that the issues for discussion do not appear to be thematically related to the plenary which precedes them. That is, I agree it is important to talk about the role of women and the meaning of the State of Israel, but, I am not sure if these should follow from the original presentation, since the keynote speaker may be dealing more with theological and biblical questions. Also, while we realize that not every issue can be discussed by every participant at the conference, some have a very central application to seminary education -- such as homiletics -- and should receive some attention in a plenary. (Preaching is still a potent function of the clergy, and what ministers choose to preach about and how they preach about it can have a lasting effect on attitudes.)

... more

When I discussed this program with Rabbi Tanenbaum, he suggested a somewhat different way of organizing the issues we hope will be addressed in such a conference, as follows: (1) scriptural issues; (2) issues of systematic theology; (3) historical issues; (4) prayer, liturgy and homiletics and (5) sociological issues, which would include contemporary questions. (I'm not sure if this kind of breakdown is more helpful than your categories, but I toss it into the hopper as a suggestion for organizing.)

Last November, I knocked out a very rough draft for a conference proposal; I don't know if you ever saw a copy. I am enclosing it just for your information, with no intention of imposing anything on the Planning Committee. In many ways yours is an advancement over my early draft, since it is more specific about issues for discussion. Mine was more general, but it may give you some ideas.

I understand the next committee meeting is January 22nd at 2 p.m. If it were in the morning, I would try to make it, but the afternoon is difficult for me. However, I shall try to make the meeting after that, and I hope the above will provide some interim suggestions.

Cordially yours,

Judith H. Banki
Assistant National Director
Interreligious Affairs

JHB:mr

- Enc. -

bcc
M. Tobian
M.H. Tanenbaum

memorandum

THE AMERICAN JEWISH COMMITTEE

date November 13, 1981

to Marc H. Tanenbaum

from Judith H. Banki

subject Texas Seminary Project

Milt Tobian called yesterday to inform me that they are moving into specific programming planning for the seminary conference, even though it is not slated until January 1983. The planning group is pushing for a Wednesday through Friday morning conference to include five plenary sessions, five workshops and two separate sessions for seminary faculty. They envisage three thematic tracks to be addressed:

1. Aspects of ministry (training of children, homiletics, women's role, etc.);

2. Contemporary issues (Israel, Holocaust, anti-Semitism);

3. Scripture and tradition (to fill in the "knowledge gap").

Thus far, they have plotted out a very rough schedule, with registration and organizational instructions to begin Wednesday at 11 and a keynote address, with a plenary session from 1:30 to 3, another from 3:30 to 5, dinner from 5:30 to 7, some musical or artistic experience from 7:30 to 8 and an evening plenary from 8 to 9:30. Milt asked me to help in plotting out a program, and I have a rough first draft attached. I have tried to organize around the desired themes, and along with Milton's wishes -- except that I have reduced the opening day to two plenary sessions. (I think three on the first day would be deadly.)

Some of the names that have risen in conversation are: Marc H. Tanenbaum, Martin Marty, Harvey Cox, James Luther Adams, John Deshner, Krister Stendahl, James Wood, Bill Hendrix, Judy Banki and Ellis Rivkin.

I have other suggestions or alternates to offer as well.

JHB:mr

- Enc. -

cc
I. Gibel
J. Rudin
Z. Shuster

P.S. We have to get back to Milton early next week on this

SEMINARY CONFERENCE

I. Opening Plenary, Wednesday 1:30 -- "Major Religious Issues in Christian-Jewish Relations: Implications for Seminary Education" (A Christian view)

Krister Stendahl or Paul Van Buren

Response, focusing on seminary education

Questions and answers from the floor

II. Wednesday, 3:30 to 5 --

Same subject, a Jewish view

MHT or Michael Cook

Response as above -- Questions and Answers

Free Time or rest period

Dinner

Workshops and faculty meeting

III. Thursday morning plenary

Scriptures and traditions - 9 to 10:30 - "How Jews Understand Scripture Tradition and Authority" -- (I assume this would cover oral Torah, Rabbinics and give some sense of the range within the Jewish Community)

Response -- Questions and Answers

10:30 to 10:45 -- Coffee Break

10:45 to 12:15 -- "How Christians Understand Scripture Tradition and Authority" -- (As above with some attention to new trends such as liberation theology)

Response -- Questions and Answers

Lunch

2 to 4 -- "How do we Define Ourselves?" -- (I see this as two presentations: what makes us Jews and what makes us Christians. For Jews, this would be the opportunity to bring in the impact of Holocaust and Israel and concern for contemporary anti-Semitism.)

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AMERICAN JEWISH ARCHIVES

4:30 to 6 -- Discussion groups: separate meeting for faculty Thursday evening.
Either a panel or separate discussion groups focusing on various aspects of the ministry, such as: supervising religious education of children; the feminist challenge to our religious structures and theologies; homiletics -- what do we preach about?

A panel in a plenary session would give a number of local talent the opportunity to participate. If there is time, there might be a panel followed by smaller discussion groups.

Friday Morning Plenary

"Where do we go from here?" (The agenda for the future: what is workable)

AMERICAN JEWISH ARCHIVES

mr

memorandum

THE AMERICAN JEWISH COMMITTEE

date January 4, 1982

to IAD Staff

from Judith H. Banki

subject Texas Seminary Conference

While I sent you copies of the attached sometime ago, I am attaching another copy so you won't have to go digging.

This is the latest outline for the forthcoming conference of seminaries in Texas. I would appreciate some input from departmental colleagues before responding to the Program Committee.

What troubles me about the program is that much of the "meat" of the agenda, which everyone should have the opportunity to discuss, seems to be delegated to one or another of the three major groups into which participants seem arbitrarily divided.

This program reflects some of the same problems we noted at the National Workshop: some major issues appear to be limited to small group discussion. Obviously, not everything can be covered in plenary session, but I suspect the attached can be rearranged so that most of these issues are covered in plenary and then discussed later.

I shall either be going to Dallas for the next committee meeting or communicating with the chairman of that committee, Prof. Harry Attridge at the Perkins School of Theology. It would be helpful to have the thinking of colleagues on these matters.

JHB:mr

- Enc. -

Judy

AMERICAN JEWISH ARCHIVES

December 3, 1981

Members of the Planning Committee
Jewish-Christian Seminarians Conference

Friends:

At our last meeting we tentatively decided on the following outline for the conference. The program sub-committee will meet on Dec. 15 at 3:00 p.m. at Perkins School of Theology, Selecman 215, to further develop and/or modify this outline. Any suggestions would be welcome.

Wednesday

9:00-12:00	Registration		
12:00-1:00	Lunch		
1:00-3:00	Keynote address and response: K. Stendahl		
3:30-5:00	Workshops		
	Leadership Issues	Contemporary Issues	Historical/Theological
	Role of Women	State of Israel	Holocaust/Christology
5:00-7:30	Dinner		
7:30-9:30	Plenary, preceded by liturgical arts Mark Tannenbaum		

Thursday

9:30-12:00	Plenary Address/Panel: Biblical Interpretation Small group discussions		
12:00-1:30	Lunch		
1:30-3:00	Workshops		
	Leadership Issues	Contemporary Issues	Historical/Theological
	Homiletics	Religion & Politics	Prayer & Liturgy

PERKINS SCHOOL OF THEOLOGY
SOUTHERN METHODIST UNIVERSITY / DALLAS, TEXAS 75275

Jewish-Christian Seminarians Seminar

3:00-3:30	Break	feedback on workshops
3:30-5:00	Education	Threats to Tolerance Concepts of Community
5:00-7:30	Plenary, preceded by liturgical arts	

Friday

9:30-12:00	Plenary Address/Panel	new understandings of Jews + Judaism
12:00-1:30	Lunch	
1:30-3:00	Workshops	

Leadership Issues	Contemporary Issues	Historical/Theological
Social Roles	Peace Issues/ Liberation Theologies	? new approaches

3:00-4:00	Summary session: Panel ??
	Invitation to attend sabbath services ??

AMERICAN JEWISH ARCHIVES

memorandum

THE AMERICAN JEWISH COMMITTEE

date September 16, 1981

to Marc H. Tanenbaum

from Judith H. Banki

subject Planning Committee Meeting for Conference of Seminaries

This will report the first meeting of the planning committee for the projected conference involving major Christian seminaries and theological schools in Texas. I will attempt to outline briefly the tone of the meeting, the progress that was made, decisions still to be made, and where I need the input of departmental colleagues regarding the latter.

The meeting took place at SMU and was ably chaired by James M. Ward, Associate Dean of the Perkins School of Theology at SMU. Also present were: Harry Attridge (who teaches at Perkins, although he is a Roman Catholic); Robert Adams of Southwestern Baptist Theological Seminary (the largest theological seminary in the world we were informed); Newell Williams, representing Brite Divinity School of TCU (Disciples); Bernard Botto, representing the University of Dallas (of which Holy Trinity Seminary is a part); Bishop W. McFerran Stowe, representing the special commission for Jewish/Christian relations of the Texas Conference of Churches; Milton Tobian; his new associate, Barbara Hurst, and myself. In addition to the four seminaries which sent representatives to the Dallas meeting, there are two others which have agreed to participate and assigned representatives to the planning committee. These are the Austin Presbyterian Theological Seminary, which has assigned Eugene Marsh to the committee, and the Oblate College of the Southwest in San Antonio, which has assigned Fr. Joachim Pilai to the committee. These seminaries will be the major players, but there is a likelihood that Oral Roberts University will also come in.

Some background regarding the genesis of the project was provided by Prof. Ward and Milton Tobian. I provided some background about my own presence there, calling attention to AJC's textbook studies and seminal role in the area of prejudice and

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religious education. Milton Tobian noted that the seminary conference would be a genuine "first" of its kind, an authentic pioneering adventure. This appeared to exhilarate some of those present and scare the blazes out of others.

Given the mix among the committee members -- ranging from sophistication and comfort with Jewish/Christian dialogue to pious utterances about mutual respect to one case of what I would characterize as abject terror -- I decided to lay back and play a very unaggressive game. Had I pushed, I think we might have produced a program and agenda for the conference at this very first committee meeting. But I felt, rightly or wrongly, that imposing a program at the outside of the planning process might create a later backlash.

The committee agreed upon the following: a dialogue-conference involving both faculty and students of the participating seminaries, in cooperation with AJC, to be held, most probably in January 1983, with a target group of 100-150 participants. We are talking about a 2-½ day conference. It was generally agreed that two or three "stars" would be brought in from the outside for major addresses. However, since a successful conference will require the working cooperation of faculty from the participating seminaries, it would be judicious to include faculty members from these schools in program capacities as well: as panelists, as reactors, as workshop leaders. The committee was quite insistent about the participation of Jewish seminarians, and felt that the dialogue among seminarians was an essential element of the conference. Some names that were bandied about for the stars included Marc Tanenbaum and Ellis Rivkin as Jewish speakers, Gene Fisher and John Pawlikowski as Catholic speakers and Martin Marty and Krister Stendahl as Protestant speakers. Selection of major speakers -- and of appropriate seminary faculty for other program slots -- will obviously depend on what kind of program emerges.

This is a tricky conference to agree on a program for. If I can generalize on the Jewish interest in this conference, I suspect we would want to pursue these goals: an awareness among seminary students (it may also be necessary for some faculty) of the history of Christian anti-Semitism and the existence of the anti-Jewish polemic both in Christian tradition and in some of the scholarly source material; an understanding of Judaism as a vital religion which continued and developed after the emergence

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of Christianity. To this I would add we have a short-range goal of promoting understanding between Christian and Jewish seminarians -- and perhaps the basis of some future networking -- and a long-range goal of affecting teaching about Jews and Judaism in the core curriculum of seminary education. This is a big order, and I'm not sure all the Christian participants share these goals. I sensed, at least in one, a desire to ignore past history and to focus upon an understanding of basic contemporary Judaism for the benefit of Christian seminarians.

The next planning committee meeting is slated for Friday morning, October 16 at 9 a.m. at the University of Dallas. While everyone expressed their hope that I could attend, I said I was not sure how often I could come down to Dallas. I did, however, promise Milton Tobian that I would send him before the next meeting our suggestions for a program and that I would try to get some input from Jewish seminarians as to what they would like to dialogue about with their counterparts if they had their druthers. (Incidentally, the Christians take the participation of seminary students so seriously, that they are going to invite some Christian seminarians on to the planning committee. They also think this will arouse more interest among the seminary population.)

We need to do some departmental brainstorming on this very quickly.

JHB:mr

cc
M. Tobian
I. Gibel
J. Rudin
Z. Shuster

BOOK LIST 81-82 TERM 4

CLASS/BOOKS			HAVE	DON'T HAVE	BOUGHT LATER
HISTORY CORE HI 100/100 Term 4 81-82 Bangs, Carl					
1. History of Christian Church (3rd Ed.)	Walker, W.	Scribner			
2. Readings in Christian Thought	Kerr, Hugh T.	Abingdon			
3. A Century of Protestant Theology	Alasdair, I.C. Heron	Westminster			
4. Religion in America (3rd Ed.)	Winthrop, Hudson	Scribner			
5. The Reformation	Chadwick, Owen	Pelican/ Penguin			
PROPHETIC/MISSIONAL CORE IN 202 Term 4 81-82 Baughman/Swomley					
1. Doing Theology in a Revoluntionary Situation	Bonino, Miguez				
2. South African Churches In Revolutionary Situation	Hope, Majorie Young, James	Orbis			
3. Farewell to Innocence	Boesak, Alan				
4. Women's Reality	Schaef, Anne W.	Winston			
5. Liberation Ethics	Swomley, John	JMS			
6. Politics of Ecology	Gorz, Andre				
EDUCATIVE/SERVING CORE In 203 Term 4 81-82 Baldwin, George Brown, Marion Jones, Paul					
1. Pedagogy of the Oppressed	Freire, Paulo	Seabury			
2. Management of Ministry	Jones & Anderson	H & R			
3. Doing Theology in a Revolution Situation	Miguez, Bonino	Fortress			
4. Toward a New Psychology of Women	Miller, Jean Baker	Beacon			
5. The Meaning of Revelation	Niebuhr, H. R.	MacMil			
6. The Necessary Illusion	Warford, Malcolm	Pilgrim			
7. Teaching and Learning in United Meth. Church	Discipleship Resources				

AMERICAN JEWISH ARCHIVES

CLASS/BOOKS	Have	Don't Have	Bought Later
THE CHURCH TH 305 Term 4 81-82 Dunlap, Dale 1. The Church: Its Changing Image through Twenty Cent. Jay, Eric John Knox			
PLACE OF THE BIBLE IN CONTEMPORARY CHRISTIAN FAITH Term 4 81-82 TH 305 Bangs, Carl p.1 1. The Scope and Authority of the Bible Barr, James Westminster 2. The Formation of Christian Understanding Wood, Chas. Westminster Alternate Readings 1. The Uses of Scripture in Recent Theology Kelsey, David Fortress			
PLACE OF THE BIBLE IN CONTEMPORARY CHRISTIAN FAITH TH 305 Term 4 81-82 Bangs, Carl p.2 3. The Use of the Bible in Preaching Fuller, Reginald Fortress 4. The Bible in the Wesleyan Heritage Stokes, Mack B. Abingdon 5. Archaelogy of the Bible Magnusson, Magnus S & S Supplemental Readings 1. The Bible Makes Sense Bruggemann, Walter St. Mary College 2. Do You Understand What you Read? Kuitert, H.M.			
EVANGELISM IN LOCAL CHURCH PW 385 Term 4 81-82 Wagley, Larry 1. A Comprehensive Plan for Evangelism Bales, Harold Discples Resources 2. Word in Deed Fackre, Gabriel Eerdmans 3. The Contagious Congregation Hunter, Geo. Abingdon			

AMERICAN JEWISH ARCHIVES

CLASS/BOOKS			Have	Don't Have	Bought Later
LOCAL CHURCH DESIGN PW 360 Term 4 81-82 Wagley, Larry					
1. Seasons of the Gospel Supplemental Worship Resources #6		Abingdon			
2. What to do with Sunday Morning	Daniels, Harold	Westminster			
PREACHING ON CONTROVERSIAL ISSUES PW 330 Term 4 81-82 Lowery, Gene					
1. Prophetic Imagination	Brugeman, Walter				
2. Liberation Preaching	Gonzalez & Gonzalez	Abingdon			
3. The Word God Sent	Scherer, Paul				
DEATH & DYING HW 360 Term 4 81-82 Oliver, David					
1. Death, Grief and Caring Relationship	Kalish, Richard A. Brooks/				
2. The Widower	Kohn, J.B. & Kohn, W. K.	Beacon			
Alternate Readings					
1. The Denial of Death	Becker, Ernest	Fress Pre			
2. The Way We Die	Dempsey, David	McGraw Hill			
Supplemental Readings: See "Gerontology Collection in Library.					
PLANNED SOCIAL CHANGE CS 320 Term 4 81-82 Sample, TEX					
1. The Planning of Change (3rd Ed.)	Ed. by Bennis Warren G. Benne, K. & Chin, R.	(H & R W)			
HEALING AND CHRISTIAN FAITH PC 340 Term 4 81-82 Carrigan, Bob					
1. Persuasion & Healing (Rev. Ed.)	Frank, Jerome D.	Schocken			
2. This Mortal Coil: The Meaning of Health & Disease	Vaux, Kenneth	H & R			
Alternate Readings					
1. Mind as Healer, Mind as Slayer	Pelletier, Ken	Delta			

AMERICAN JEWISH ARCHIVES

October 12, 1981

Milton Tobian

Judith H. Banki

Program Suggestions for Seminaries' Workshop

Before setting down my suggestions for the agenda of the seminaries' conference, let me share with you and other members of the planning committee the assumptions and concerns which prompted these suggestions.

I am assuming that most Christian seminarians do not receive a coherent or accurate understanding of contemporary Judaism as part of their seminary training. This lack is not due to malice or prejudice, because it is not, after all, the primary function of the Christian seminary to teach about Jews and Judaism, but it does leave potential clergy poorly equipped to understand and to dialogue with the Jews of today.

I am also assuming that many Christian seminarians do not receive a coherent or accurate picture even of first century Judaism from their seminary training. That, I believe, is due to a kind of prejudice, which is the fruit of a venerable anti-Jewish polemic which has misread Judaism and used it as a foil to show the superiority of Christianity. (Recent Christian scholarship has challenged many of the elements of this polemic, e.g., the false dichotomy between Judaism as a religion of law and Christianity as a religion of love, Judaism as a religion of "works" and Christianity as a religion of faith, etc., but it is still very much with us.) As the enclosed article by Eugene Fisher -- which I hope you can reproduce in time to distribute to the planning committee -- demonstrates, even the classic scholarly wells are poisoned.

Although I hope I am wrong, I suspect that the view of Judaism which many Christian seminarians absorb emerges piecemeal from a variety of courses in which it is contrasted to its detriment with Christianity in situations of religious or historical conflict, whether these be courses in New Testament, in the struggle between the early church and the synagogue, etc. Even in courses dealing with Hebrew Scriptures -- I have a hard time saying "Old Testament" -- the depiction of Judaism is mediated through the prior assumption that it has been fulfilled in or superseded by the New. Of course, we do not wish to challenge Christian faith on this question, but merely to attempt to insure that the Hebrew Scriptures maintain validity and integrity in their own terms and in their own right.

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Because reference to Judaism in Christian education frequently ends with the emergence of Christianity, many Christians are unaware of how the Hebrew Scriptures have been themselves mediated and interpreted through Rabbinic law.

In the light of all the above, and after discussions with rabbis and Jewish seminarians, I am suggesting that our conference give a good deal of time to Bible, to understanding contemporary Judaism, to some discussion of varieties of Christian and Jewish theology, or religious thought, today, and I believe there has to be some time on the program for an exploration of the anti-Jewish polemic in Christian tradition, exploring the sources and development of what has been called the teaching of contempt. I have suggested some topic headings below, but they are only suggestions, and I certainly do not wish to impose them on anyone. I hope they will do for discussion starters:

I. Understanding Contemporary Judaism

The Hebrew Scriptures, Rabbinic literature (oral Torah)

Medieval commentators, Hasidism and Jewish mysticism, the enlightenment and emergence of various branches of modern Judaism. The two 20th century events that have forged Jewish identity and self-understanding today: the Holocaust and the re-emergence of the State of Israel.

II. Jewish and Christian Liturgy: Similarities and Differences

III. The First Century Revisited

Christian and Jewish views of the parting of the ways. The Pharisees as seen through Christian and Jewish eyes, etc.

IV. The Anti-Jewish Polemic in Christian Tradition

Depiction of Jews as deicides, rejected by God; Marcionism, partristic sources; the Crusades, forced conversions; Luther, etc. Changes and developments in recent years.

V. The Scriptures: How Jews and Christians Read the Bible. Continuity and discontinuity between the Testaments.

VI. Varieties of Christian and Jewish Thought Today.

VII. Homiletics.

How do we select what we shall preach about? The latter, by the way, is conceived as a subject for discussion among seminarians.

JHB:mr

cc: M.M. Tanenbaum - Enc. -

THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

DATE: April 6, 1981

TO: Judy Banki

FROM: Milton Tobian

cc: Jim Rudin
Inge Gibel
Marc Tannenbaum
Harold Applebaum
Ellen Cohen

RE: Workshop on Christian-Jewish Relations for Seminaries

In a meeting this date of the Executive Committee of COST (Council of Southwest Theological Seminaries), the Executive Committee voted unanimously to support the concept of mounting a Conference on Christian-Jewish Relations during 1982. They also voted to appoint a representative from each of the participating seminaries to a planning committee meeting which will be called together in the fairly near future. It was discussed and well understood that the AJC would have at least two persons on the planning committee, namely, Tobian and yourself, Judy Banki, from national staff. The naming of a chairperson will not be known until seminary delegates to the planning process are known.

I will obtain a list of each of the seminaries complete with addresses and phone numbers and will fill in the name and title of our contact person as soon as I can obtain same. You should know, however, that the original six seminaries of which we spoke, has now been expanded to include Catholic seminaries in Houston and San Antonio, as well as Oral Roberts and Phillips in Oklahoma.

One of the policy questions which came up and which will need resolution, is the question of whether to go beyond those students in seminaries preparing themselves for ordination to include those who are theology majors and/or faculty at St. Thomas in Houston and University of Dallas, as well as Texas Christian University. I winged a tentative response by suggesting that the seminaries come first but that if it was the will of the planning committee to expand, this could be accomplished.

I will keep you posted and hope to have as much lead time as possible for the initial planning meeting so that you can arrange to be there and help get the process started on the right foot.

Regards,

Milton

MT:lrg

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MILTON I. TOBIAN, Southwest Regional Director ◘ MILES ZITMORE, Assistant Area Director ◘ SANFORD KANTER, Houston Area Director

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

date June 10, 1982

to Rabbi Marc H. Tanenbaum
Ms. Judith Banki

from Sam Weintraub

subject Summary Report on Seminary Education Project; internship progress in general

Please find attached "The Teaching of Christianity and Jewish-Christian Relations at Major American Rabbinical Schools". This report summarizes both my research at six Seminaries (JTS, UJ, HUC-JIR, HUC-Los Angeles, RRC, and YU) and my reflections on possibilities for increased Rabbinical interreligious education.

Through my research, I collected considerable data concerning course contents, extra curricular programs, relationships with Christian Seminaries, et al., as well as interpretative remarks by Jewish seminarians. In the interests of space and readability, I share in the attached report only major findings. I trust that the reader who desires more specific information will avail him or herself of my individual Seminary reports, to which the notes of this paper refer.

I was not able to gather sufficient information about HUC-Cincinnati to give its interreligious dimensions a fair representation in this report. However, on June 4 I had a useful phone interview with Dr. Ellis Rivkin and his graduate assistant, Peter Obermark, a Christian HUC Fellow. I now intend to contact Michael Cook and other HUC professors and to collect curricular data. If you wish, I can in Boston compile this material into a separate HUC-Cincinnati report. I can then amend the attached report to appropriately include HUC-Cincinnati and its impressive interreligious scholarship.

I look forward to your thoughts about this paper, and about the Seminary Project in general. For now, I am starting the project concerning Jewish and Christian positions on nuclear disarmament. On June 14, I am meeting with Maurice Bozarth, Librarian of the Religious News Service, and hope to gain access to their files. I will complete some report about this project before I leave for Boston on July 1. I will also leavy my Boston address and number with Rita and Marilyn, so that we can stay in touch and arrange a meeting in September when I resume the internship.

I'd like to take this opportunity to thank you for your concern and flexibility in understanding my personal situation. I have greatly enjoyed working with both of you, personally and professionally, and look forward to continuing in September.

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THE TEACHING OF CHRISTIANITY
AND JEWISH-CHRISTIAN RELATIONS
MAJOR AMERICAN RABBINICAL SCHOOLS

Introduction

This paper both analyzes the current teaching of Christianity and Jewish-Christian relations at major American Rabbinical Schools, and evaluates the possibilities for furthur development of such interreligious education. It reflects research into interfaith affairs at six Rabbinical Schools: Hebrew Union College-Jewish Institute of Religion (HUC-JIR: New York, Reform), Hebrew Union College--Los Angeles (HUC-LA: Reform), Jewish Theological Seminary (JTS: New York, Conservative), Reconstructionist Rabbinical College (RRC: Philadelphia), Rabbi Isaac Elchanan Theological Seminary (RIETS: New York, Orthodox, an affiliate of Yeshiva University), and the University of Judaism (UJ: Los Angeles, Conservative).

Specifically, course descriptions and syllabi were evaluated, and Seminary administrators, professors and students were interviewed concerning:

1. Courses which emphasize Christianity per se, or some aspect of Jewish-Christian relationships (social or historical encounters, ideological or literary comparisons, etc.),

2. Extra-curricular programs involving Jewish-Christian relations, such as academic colloquies, dialogue groups, or social gatherings with Christian seminarians, and

3. Academic relations with Christian Seminaries, and with the Religion Departments of secular universities.

The notes contained herein refer to a series of individual Seminary reports, which I have appended. I will also consider the teaching of

Islam and Jewish-Moslem relations in the few cases where they are a major curricular focus.

The Current Teaching of Christianity and Jewish-Christian Relations

Before discussing specific interreligious courses at the various Rabbinical Schools, we should take into account the total structure of their curricula. I found that all Rabbinical Schools, despite their differing ideologies, share certain general characteristics[1]:

Firstly, there is a high concentration on traditional Jewish texts--Talmud, Mishnah, Midrash, Codes, Bible and Biblical Commentaries,etc.--as well as significant requirements in Jewish History, Philosophy, and Literature. These Rabbinical Schools also demand a certain proficiency in Hebrew, and various courses in Professional Skills (Homiletics, the Congregational School, Pastoral Psychology, etc.). Also generally required is some community service (as a Pulpit Rabbi, Jewish educator, Federation intern, etc.) and one year of study in Israel. Finally, we should note that at one Seminary--the Reconstructionist Rabbinical College--students must also complete a master's degree plus fifteen credits in some discipline at a secular university[2].

* *

The Rabbinical School courses with the most considerable interreligious content are in History, Philosophy and Bible. By far, the greatest concentration of these courses is in History, to which we now draw our attention[3].

Most Rabbinical Schools require fairly extensive surveys of ancient, medieval and modern Jewish History. By and large, these courses dwell on the political and social relationship of Jewish communities and their Christian (or Moslem) rulers and neighbors, and not on theological or ideological comparisons. There is, however, a significant difference between the modern courses and those surveying the medieval and ancient periods. The modern courses, because they focus on post-Enlightenment, secularized societies, basically treat Christians as dominant political, social and cultural groups. The medieval and ancient courses, contrarily, discuss nonJews as self-conscious, religious Christians and Moslems[4].

Medieval Jewish History is normally the one Rabbinical School course which emphasizes Islam and Jewish-Moslem relations[5]. The typical course surveys mediterranean Jewish communities from the Mohammedan conquests until the Ottoman Empire. Specific topics include the politicization and institutionalization of Islam, Jewish legal status and economic opportunities, Jewish-Moslem cultural symbioses, the Geonate, Exilarchate and other Jewish communal institutions, etc.

All of these courses stress the effect of nonJewish political powers and cultures on internal Jewish community life. These effects are often seen as negative, because of the formal subordination of Jews under Medieval Christendom and Islam, and because of the marginality of post-Enlightenment Jewish communities. Occasionally, however, course units probe the positive relations of Jews and Christians, or Jews and Moslems. For instance, medieval surveys discuss the "Golden Age" of

Jewish-Moslem cultural symbiosis, and its Jewish-Christian parallel in Iberia[7]. The core civilization curricula at RRC, in particular, values the total cultural and political encounter of Jews and nonJews, and not just the oppressor-oppressed relationship[8].

Three seminaries offered at least one course (in all cases elective) with primary emphasis on Jewish-Christian relations:

1. At HUC-JIR, Philosophy Professor Eugene Borowitz teaches "The Jewish-Christian Encounter", whose selected themes include New Testament attitudes, medieval disputations, contemporary American Jewish-Christian issues, and contemporary Christologies[9]. At the same institution, History Professor Martin Cohen offers "Judaism and Christian Beginnings", a course in the Jewish origins and early development of Christianity, and the eventual parting of the ways[10].

2. At the Bernard Revel Graduate School (Yeshiva University), History Professor David Berger teaches "Jewish and Christian Polemics through the Thirteenth Century"[11]. The course is popular among Rabbinical students pursuing graduate work in Judaica at Revel. Major foci include the classical themes of Jewish-Christian disputations, the relevance of polemic to philosophy and biblical exegesis, and its role in shaping the social and legal relationships of Jews and Christians. Also, at Revel, History Professor Leo Landman offers "Sectarians in the Talmudic Era", a study of the relationship of Rabbinic Judaism and the Jewish Christian sectarians of Judea and Babylonia[12].

3. At JTS, Philosophy Professor Seymour Siegel and Professor Roger Shinn of the neighboring Union Theological Seminary (Protestant,

nondenominational) team-teach a course in Contemporary Issues[13]. Its students, a mixture of JTS and UTS seminarians, utilize writings by Jewish and Christian philosophers and social activists to examine political order, abortion, race relations, feminism and other social concerns.

Interreligious dimensions are also brought into other courses, for various reasons and in several fashions. In Bible and Philosophy, Christian scholarship is occasionally introduced to illuminate a subject[14]. For example, HUC Bible students study the highly-developed Christian scholarship about New Testament canonization in order to understand the roughly parallel process of the Jewish canonization of the Tanach. Some professors employ Christian readings to prepare Rabbinical students for Christian questions or interpretations of the subject matter[15]. Finally, as we have mentioned above, Christian sources are used in courses regarding social and ethical issues[16].

In concluding this overview of Seminary curricula, we should recall that the majority of interreligious courses are in History, and involve an essentially social and political appreciation of Christianity and Jewish-Christian relations. Indeed, only one course in all six schools pursues a fundamentally theological comparison of the two faiths[17]. Otherwise, the exposure of Rabbinical students to the doctrinal relationship of Judaism and Christianity occurs incidentally to other study, whether of medieval polemics[18], Jewish and Christian interpretations of Scripture[19], or variant positions on modern social issues[20].

* *

At four of the six seminaries, extra-curricular programs furthur enhance the interreligious awareness of Rabbinical students. These include a variety of activities with Christian seminarians, including academic colloquia, informal dialogue groups, social gatherings, and weekend retreats[21]. These programs provide important opportunities for personal and academic contact with Christians, and are valuable training grounds for future interfaith work as Rabbis.

The interreligious sophistication of Rabbinical students is also heightened by certain programs--present in four of the six seminaries--wherein the Rabbinical School shares some curricular arrangement with Christian seminaries or with Religion Departments of nonsectarian Universities[22]. These programs may involve student cross-registration, guest lectureships, and even at one School a structured, inter-disciplinary program in Rabbinic Judaism for Christian seminarians.

In this regard, the "dual program" of the Reconstructionist Rabbinical College is especially noteworthy. Through this program, several RRC students pursue simultaneous graduate degrees at the Religion Department of neighboring Temple University. These RRC/Temple students not only study nonJewish religious traditions, but interact daily with the strongly-identified Christians, Moslems, Buddhists, et al. of the Temple Department faculty and student body[24].

* *

Obviously, interreligious awareness at any Seminary is created not just by curricular or extracurricular programs, but also by the concern

of teachers and students. In this connection, I can report that, despite the relative curricular disemphasis of Jewish-Christian relations, there are at Rabbinical Schools several professors and students with serious interfaith committments.

Firstly, among faculty, I found within each School at least one and usually two or three teachers active in interreligious affairs. Often this involvement is outside the Seminary: Dr. Michael Signer of HUC-LA has completed a pontifical degree and lectures at St. John's, the Roman Catholic Diocesan Seminary in Camarillo, California. Dr. Harry Orlinsky of HUC-JIR has served for thirty years as the Jewish representative to the editorial board of the Standard Revised Version[26]. Rabbi Elliot Dorff and Dr. Joel Rembaum of the UJ are members of an influential Los Angeles-area Priest-Rabbi Dialogue[27].

Often these scholars bring their interreligious expertise into the classroom. We have noted Rabbi Siegel's course, "Contemporary Issues", offered to a mixed group of Jewish and Protestant seminarians. Dr. Eugene Borowitz utilized his recently published "Contemporary Christologies, a Jewish Response" in the HUC-JIR "Jewish-Christian Encounter" course[28]. Dr. David Berger, author of "The Jewish-Christian Debate in the High Middle Ages" initiated the "Jewish-Christian Polemic" course at Yeshiva University[29].

Similarly, there are students involved in interfaith matters. Again this activism is variously manifested. Some students attend social gatherings, theological dialogues or weekend conferences with Christian seminarians. A few have completed the Jewish-Christian dialogue training

groups of the National Conference of Christians and Jews[30]. Students of the RRC/Temple Religion Department, in particular, seem to graduate with superior expertise, skills and motivation for interfaith work[31]. It is likely that Jewish-Christian relations are important to students beyond the few notable activists, as indicated by the great popularity of primarily interreligious courses[32].

Why not more Interreligious Teaching?

Various factors at Jewish seminaries militate both against modifications to Rabbinical School curricula in general, and against more interreligious studies in particular. We should note these obstacles before concluding with proposals to develop Seminary interfaith programs.

Rabbinical School curricula are highly structured with, as we have seen, demanding requirements in Rabbinic texts, Bible, Jewish History, Philosophy, Literature, et al. Not surprisingly, it is difficult to elicit support for any additions to the current curricula. Even professors highly sympathetic to increasing interreligious education told me, in effect, "It's a wonderful idea, but the required course load is already painfully over-burdened. There's nothing we can take out, and how could we be so barbaric as to demand more required courses from students, or more electives from instructors?"

There is also ideological resistance to expanding the teaching of Christians and Christianity. Jewish seminary education is characterized by an "introversion" which stresses traditional subjects (Talmud, Codes,

Bible, Philosophy, etc.). These subjects are deemed crucial to maintaining religious Jewish culture, but do not normally involve significant consideration of other religions.

Ironically, this introversion can be attributed to both "negative" and "positive" experiences of modern Jewish history. Negatively, anti-Semitism has aroused little interest or hope among Jews in examining the Jewish-Christian encounter outside of the oppressor-oppressed relationship. The positive experience of Emancipation has reinforced the introverted educational bias; as Jews entered socially and culturally into the nonJewish world, Jewish educators combatted assimilation by insisting on traditional subjects.

Other factors hinder emphases on Christians and Christianity in Jewish seminary curricula. Firstly, many seminarians, particularly among the more traditional, feel a theological uneasiness with the subject, viz.: "How can we grant a basic integrity to Christianity, and remain fully committed as Jews?" Also, whereas Christians look to Judaism for their historical roots and theological justification, many Jews feel no similar imperative to study Christianity.

Finally, financial constraints were also cited as limiting inter-religious education. While my research did not require or involve examination of seminary budgets, I did learn that several interreligious programs were indeed affected with outside funding[33].

Proposals

I will close with two proposals to furthur our consideration of interreligious education at American Rabbinical Schools: 1)Suggestions for expanding the interreligious content of Rabbinical School curricula, and 2)a proposal for a consultation of Jewish seminarians and other scholars to address the interfaith dimensions of Rabbinic training.

Revising Curricula

I can envision four methods to enhance interreligious education among Jewish seminarians: developing the interreligious aspects of existing courses; initiating new courses to specifically study Christianity and Jewish-Christian relations; ecumenical field work; and intensifying academic relationships with Christian seminaries and with University Departments of Religion.

1. There are a variety of ways whereby interreligious content might be, with relative "painlessness",introduced into existing courses. For example, such courses as ancient and medieval Jewish history, and medieval Jewish philosophy, lend themselves to an explicit consideration of Jewish-Christian (and Jewish-Moslem) relations.

It would be beneficial as well to augment the interfaith dimensions of other courses. As we have mentioned, relevant Christian scholarship can not only illuminate such subjects as Bible and Philosophy, but also enrich the Rabbinical student's dialogical abilities. In this connection, I would furthur propose that courses in professional skills incorporate interfaith matters. These might include preaching to mixed Jewish-Christian

audiences, writing in general or Christian periodicals, or establishing community-based dialogues.

Finally, Rabbinical School courses, particularly in History, should put increased emphasis on the shared and positive experiences of Jews and Christians. This is not to pretend that the historical Jewish-Christian encounter has not been marked by intolerance, cultural oppression, and violent persecutions. However, some study of shared or similar experiences will thwart cynicism toward interfaith work on the part of future Rabbis. This study might for instance examine the cultural symbiosis of Jews and Christians in medieval Iberia, or compare Jewish and Christian reactions to the modern problems of secularization.

2. Because of the weighty, required Rabbinical School curricula, students cannot acquire a thorough historical or theological understanding of Christianity and Jewish-Christian relations. However, I would urge developing individual courses which would impart basic information about past and present interreligious concerns. These courses might explore these key subject areas:

A. "Basic Christianity", including theology, practices, and contemporary denominations, especially in the United States.

B. The relationship of early Christianity and Rabbinic Judaism, including New Testament foundations of Christian attitudes, the postures of the Church Fathers, and Jewish views of Jesus and Christianity.

C. Disputations and legal and social relationships in the medieval period.

D. Contemporary American interfaith issues, such as missionizing, pluralism, and forms of dialogue.

E. Contemporary Christologies, post-Vatican II theological reformulations, and Jewish responses.

F. Jewish and Christian positions on current social issues, with particular attention to how these are informed by theological and ethical assumptions.

3. Genuine interfaith understanding presupposes not just academic study, but also personal involvement in interreligious projects. Therefore, Rabbinical Schools should increase the opportunities for student participation in Jewish-Christian dialogues, scholarly efforts, social action, etc. Students might "tour the interreligious offices of Jewish communal organizations, and ecumenically expert Jews might lecture at Rabbinical Seminaries. Interreligious internships ought to be available for Seminary students, and valued, just as pulpit work or Jewish education, as serious and integral aspects of a Rabbi's profession.

4. Finally, I strongly recommend that Rabbinical Schools use the academic resources of Christian Seminaries and University Departments of Religion. These resources can richly enhance the interreligious knowledge and sensativities of Rabbinical students. We have mentioned above that many students of the RRC/Temple Religion program graduate with the skills, motivation and personal contacts for serious ecumenical work[34]. JTS, UJ, and HUC-LA already have some form of consortium, cross-registration or professorial exchange with Christian Seminaries[35]. Expanding such relationships will not only deepen the interreligious education of Rabbinical students, but create the basis for intelligent and committed dialogue among future Rabbis, priests, and ministers.

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Consultation on Jewish Seminary Education

My second proposal is for a consultation of Jewish seminarians and interreligious professionals to evaluate the status of interfaith affairs at the major American Rabbinical Schools. The consultation would gather Jewish Seminary professors, administrators and students, as well as other Jewish scholars with involvement and expertise in interreligious matters. Christians seminarians who are developing interreligious courses for their own students would also be invited.

The consultation would serve several purposes. Firstly, it would initiate a face-to-face exchange among Jewish seminarians whose interfaith interests are often, at this point, pursued in discrete, isolated projects. These scholars, with concerned Rabbinical students, would consider the current status of Seminary interfaith education, and possibilities for change. They would also hear from Catholic and Protestant conferees about interreligious projects underway in Christian seminaries. Finally, this consultation could serve as a catalyst for the increased organization of Jewish religious intellectuals around interfaith matters, and for Jewish responses to the recent ecumenical statements of Christian theologians and intellectuals.

I would recommend the following programmatic possibilities for the consultation:

1. Presentations should be made by Professors who have integrated interreligious concerns, or Christian scholarly material, into traditional seminary disciplines such as Jewish History, Bible and Philosophy.

2. Current seminary courses which focus primarily on Jewish-Christian relations ought to be shared and evaluated. Conferees should receive available interreligious syllabi and bibliographies, as well as other relevant literature from both Jewish and Christian seminaries.

3. Presentations might also investigate extra-curricular interfaith programs, and existing academic relationships with Christian and nonsectarian schools, as outlined earlier in this report.

4. Participating Christian seminarians should lead discussions about paraliel activities at their schools.

5. A thorough and expert presentation ought to be made on post-Vatican II developments in the Christian world. This sessions would give particular attention to the role of Christian seminarians and intellectuals in statements and programs concerning anti-Semitism, Jews and Judaism. The consultation should encourage discussion of possible responses by Jewish religious intellectuals.

6. As noted above, several seminary courses and extracurricular programs explore Jewish and Christiam positions on social issues (cults, Israel, abortion, et al.). The consultation might consider developing this education for Rabbinical students, so they might learn Jewish and Christian ethics, and train for an important aspect of dialogue.

7. The dearth of courses about Islam and Jewish-Moslem relations is especially unfortunate in light of the Israeli-Arab conflict. One consultation session should address the teaching of Moslems and Islam. If our seminaries cannot provide adequate scholarly resources, we might invite academicians from other universities to present this topic.

This paper--and the project it reflects--are offered in the hope of furthuring the crucial task of interreligious education at American Jewish seminaries. Only with this training can our Rabbis address the interreligious and interethnic tensions which are still, unfortunately, all too prevalent.

With regard to Jewish-Christian relations, religious leaders of both faiths must study the tragedies of past encounters, and the promise of past and present reconciliation. Since Vatican II, Christian clergy have articulated the responsibility of the Church for anti-Semitism, and called for positive and reformulated attitudes toward Judaism. However, even the most soul-searching statements will amount to little without a basic re-education of our parish Priests and Ministers and congregational Rabbis. We will need these local leaders to meet each other with objective knowledge and shared committments before we can be assured of changed hearts and minds at the grass roots.

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NOTES

1. HUC-JIR, 1; JTS, 1; RRC, 1-3; YU, 1.

2. RRC, 9-12.

3. HUC-JIR, 7-8; HUC-LA, Dr. Signer Letter and Appendix; JTS, 1-4; RRC, 3-7; YU, 2-7.

4. HUC-JIR, 7; JTS, 2-3; YU, 5-6.

5. HUC-LA, Appendix; JTS, 3; RRC, 5-6.

6. HUC-LA, Appendix; JTS, 3; RRC, 6.

7. HUC-JIR, 8.

8. RRC, 3-7.

9. HUC-JIR, 4-6.

10. HUC-JIR, 7-8.

11. YU, 2-4.

12. YU, 5-6.

13. JTS, 4-5.

14. HUC-JIR, 3-4, 6; HUC-LA, Signer letter and Appendix; RRC, 3-5; Letter from Rabbi Elliot Dorff of UJ; YU, 6-7.

15. HUC-JIR, 2-4; HUC-LA, Signer letter; RRC, 4-5.

16. JTS, 4-5; RRC, 7-8.

17. JTS, 4-5.

18. HUC 5, 8; HUC-LA, Appendix; RRC, 5-7; YU, 2-4.

19. HUC-JIR, 3; HUC-LA, Appendix; YU, 2-4.

20. HUC-JIR, 6; JTS, 4-5; RRC, 7-8.

21. HUC-LA, Signer letter; JTS, 7-8; RRC, 16-17; UJ, Dorff letter.

22. HUC-LA, Signer letter; JTS, 5-6; RRC, 9-15; UJ, Dorff letter.

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23. JTS, 5-6.

24. RRC, 9-15.

25. HUC-LA, Signer letter.

26. HUC-JIR, 3.

27. UJ, Dorff Letter.

28. HUC-JIR, 5.

29. YU, 2-4.

30. HUC-LA, Signer letter; RRC, Appendix (student statements).

31. RRC, 9-15 and Appendix.

32. HUC-JIR, 4,6,8; RRC, 8; YU, 4.

33. JTS, 6; RRC, 8.

34. RRC, 9-15.

35. HUC-LA, Signer letter; JTS, 5-6; UJ, Dorff letter.

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INTERFAITH DEPARTMENT

THE AMERICAN JEWISH COMMITTEE

date June 9, 1982

to Rabbi Marc H. Tanenbaum
Ms. Judith Banki

from Sam Weintraub

subject Interreligious Curricula for Rabbinical students at Yeshiva University

Please find attached "Interreligious Education for Students at the Rabbi Isaac Elchanan Theological Seminary (RIETS), Yeshiva University". Essentially, this report describes two YU programs with interreligious content in which some Rabbinical students enroll: 1)The Bernard Revel Graduate School (of Jewish Studies) and 2)The Block Program of the Wurzweiler School of Social Work.

As might be expected, there is at RIETS an Orthodox theological resistance to interreligious and dialogical affairs. However, I was pleased to discover that the two programs described herein provide Rabbinical students with information about, and personal contact with Christians. The Block Program, for example, requires nine months of field work in a nonJewish social welfare agency. Thus, participating RIETS students enjoy closer working relationships with nonJews than many students at HUC, JTS, or RRC. The interreligious sensativities of these RIETS/Block students is furthur developed in the classroom, where Wurzweiler teachers stress the roles of ethnicity and religion in social group identities.

The Bernard Revel Graduate School offers several History courses with significant emphases on Christians, Christianity and Jewish-Christian relations. These are taught by Dr. Leo Landman, Professor of Jewish History and Dean of the Revel School, and by Dr. David Berger, Associate Professor of Jewish History and author of "The Jewish-Christian Debate in the High Middle Ages" (JPS: 1971). Dr. Berger was supportive of my research, and met at the Office with Judy and me. Dr. Landman, while less vitally or professionally concerned with Christianity, was also cordial and helpful.

My sole contact at RIETS itself was Rabbi Robert Hirt, Dean of Communal Services, with whom I had several phone conversations. While not terribly enthusiastic about our project, he was courteous in providing me with needed data.

In summary, I feel that there's enough going on interreligiously for RIETS students to warrant our maintaining communication with the School. To the extent that the Seminary Project does not offend Orthodox sensibilities, we might elicit individual or even institutional support at YU.

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INTERRELIGIOUS EDUCATION
RABBI ISAAC ELCHANAN
THEOLOGICAL SEMINARY (RIETS),
YESHIVA UNIVERSITY

General Curriculum

The Rabbinical student of the Rabbi Isaac Elchanan Theological Seminary (RIETS) of Yeshiva University pursues a three year program leading to Semikha, or ordination. The overwhelming emphasis of these Rabbinic studies involves an intensive study of Talmud and Codes. Specifically, the curriculum includes six nine-credit courses in Talmud and Codes, six one-credit courses in Supplementary Rabbinic Training (Homiletics, Chaplaincy, Pastoral Psychology, et al.) and successful completion of a Hebrew proficiency examination.

In addition, Rabbinical students must complete one of the following programs:

1. A masters degree in
   A. Jewish Studies at the Bernard Revel Graduate School, Yeshiva University;
   B. Jewish Education at the Ferkauf School of Education, Yeshiva University;
   C. Social Work through the Block Program of the Wurzweiler School of Social Work, Yeshiva University; or
   D. An approved equivalent to any of the above.
2. Six semesters of "Kollel", anselective program of advanced Talmudic studies.
3. Six semesters in the Machshevet Yisrael Program of Yeshiva University (Jewish Thought).
4. The Maybaum Sephardic Fellowship Program to prepare Rabbis for service in Sephardic communities.

Of these options, both the Revel and Wurzweiler programs comprise some interreligious content. The Revel School offers several courses which teach either Christianity or Jewish-Christian relations. The Wurzweiler program involves both academic study of, and field work with, nonJewish American ethnic groups.

The Bernard Revel Graduate School

Typically, out of a RIETS class of forty, at least ten students pursue degrees at the Bernard Revel Graduate School, an institution for advanced Jewish studies affiliated with Yeshiva University. Many of these students take at least one of the four Revel courses with significant interreligious content. These four courses are all within the Department of Jewish History. They include "The Jewish-Christian Polemic through the Thirteenth Century" and "Medieval Jewish History: Christian Europe", taught by Professor David Berger, and "Sectarians in the Talmudic Era" and "Jewish Liturgy in the Talmudic Era", taught by Professor Leo Landman (see appended syllabi).

"Jewish-Christian Polemics Through the Thirteenth Century" investigates the classic themes of Jewish-Christian debate, and their relevance to medieval philosophy, Biblical exegesis, and the social relationships of Jews and Christians. All twelve units of this course study the theological, social or legal encounters of medieval Jews and Christians.

The first three units survey the pre-Medieval development of the Jewish-Christian debate. Great attention is given to the interrelationship of Jewish Law and Jesus's self-perception. Students consider diverse scholarly positions, which range from the view of Jesus as essentially a defender of Orthodox Judaism to Morton Smith's position that for Gentiles Jesus abolished the Law. Different appreciations of Jesus--as prophet, Rabbi or Messiah--are also studied. Students examine as well the early Christian rejection of Judaism, and the assertion of a "new Israel".

Units four through twelve focus on the medieval debate. In units four and five, students consider different sorts of debate, from aggressive folk polemics to the famous, sophisticated disputations. Readings and class lectures address the classic themes of Jewish-Christian polemics, such as the Trinity, Reincarnation and Virgin Birth.

Units six through eight examine the critical Scriptural verses of Jewish-Christian Polemics, including Isaiah 7:14 ("Behold, the young woman shall conceive..."), Genesis 49:10, and the 53rd Chapter of Isaiah. Particularly emphasized is the assiduousness with which both Jewish and Christian disputants sought to prove the absurdity of the other's interpretation, and the manifest correctness of their own. Units nine and ten continue with selected topics in the social and legal relationships of medieval Jews and Christians: Financial interest-taking, monastic expansion, the Crusades, converts, Martyrdom, etc.

The final units of this course discuss "The Christian Critique of the Talmud" and "The Jewish Critique of the Gospels". Therein, students are exposed to a Twelve Century development which saw each religion utilize polemically the texts of the other. Class lectures stress the parallelism of these attempts, as each group not only condemned the "stupidities" of the other's texts, but used them to "prove" its own theological legitimacy.

The "Polemics" course is offered as an elective every three years. About twelve students usually enroll, of whom at least half are RIETS students. According to Professor Berger, the Rabbinical students' primary interests are in medieval Jewish Halachic or legal perspectives about Christianity. Dr. Berger has not noticed any major change in the Rabbinical students' attitudes toward Christianity as a result of his course. However, he suggested that the opportunity to study Christianity objectively with coreligionists might temper the engrained mistrust of certain students.

"Medieval Jewish History: Christian Europe" surveys the political and intellectual history of major Jewish centers, as well as their communal organization and economic activities. Two units of this course specifically stress Jewish-Christian relations.

Unit 1, "The Rise of Christianity and Its Impact on the Jews" scans the historical and theological bases for medieval Christian attittudes towards Jews. Students study the classical rejection of Judaism, the doctrines of Christian supsession, and the Augustinian theory of toleration. Readings and class lectures address the question

of the relationship of medieval anti-Semitism and classical Christianity. In that regard, the divergent perspectives of James Parkes and Edward Flannery are compared.

Unit seven, "The Major Issues in Jewish-Christian Relations", explores four aspects of medieval Jewish-Christian relations: Halachic Jewish attitudes toward Christianity, especially the Rabbinic debate about the relationship of Christianity to the halachic category of idolatry; Jewish-Christian Polemics; Canon law, and other Christian ordinances, about Jews; and the popular association of Jews with the Devil.

"Sectarians in the Talmudic Era" probes the relationship of First and Second Century Rabbinic Judaism with the minim, or the dissident sectarian movements of Judea and Babylonia. The course analyzes Talmudic sources in order to comprehend Jewish religious attitudes toward minim in general, and toward Christians in particular.

The first two units of the course discuss various Talmuid categories: minim ("sects"), Poshe Israel ("renegades of Israel"), Mumarim (apostates), et al. These units investigate the Tannaitic definitions of these terms, which often widely differ from later medieval and modern usages. Students then consider the Talmudic placement of Jewish Christian sectarians in these categories.

After this introduction, the course examines diverse Talmudic references to Jesus and Christianity. Through textual and historical analyses, these references are shown to reflect Jewish-Christian relationships at the time of their writing. For example, certain negative allusions to Christians are attributed to the period of the anti-Imperial

Jewish revolts, when Jewish Christians informed against nationalist Jewish forces. Through other references, positive and negative, students follow the fluctuation of early Jewish-Christian relations.

Furthur, in this connection, the course argues that the increasing autonomy of Jewish Christians provoked a parallel, separatist Rabbinic response. This relationship is seen particularly in developments in Jewish liturgy and Bible canonization. With regard to liturgy, students consider prayers like Rabbi Gamliel's Birkat Haminim, which articulated the seperatedness of Jews from Christians. Likewise, students study how the rite of circumcision, or Milah, became known as Brit, or covenant, in reaction to the Christian claim of the broken Jewish covenant. With respect to canonization, the influence of Christian sectarians is examined through the Rabbinic rejection of the Apocrypha, Pseudographica and other texts regarded as Christian.

"Liturgy in the Talmudic Era" considers the formation and development of Jewish liturgy, with special emphases on the daily prayers, High Holiday prayers, and Birkat Hamazon, or Blessings after Meals. The interreligious aspects of the course derive from its discussion of the influence of Christianity on Jewish liturgy. For example, course readings and lectures contend that the growing popularity of Christianity compelled increased systematization of Jewish prayer.

Specific Jewish prayers are also considered in light of the impact of Christianity. Students evaluate, for instance, the Birkat Haminim, as well as the Etz Tzemach David, which highlights the Jewish, Davidic genealogy of the Messiah. Students also investigate the

occasional similarity of Jewish and early Christian liturgical forms, such as the Jewish Sh'moneh Esreh and the Christian Dia Doscala.

Both "Sectarians..." and "Jewish Liturgy..." are elective courses. Approximately six students enroll in each session, and normally about two of these are Rabbinical students.

The Block Program--Wurzweiler School of Social Work

The Block Program of the Wurzweiler School of Social Work involves a combination of academic study and field work. There are normally about five RIETS students per Block class. Their degree requirements are four summers of academic courses at the Wurzweiler Manhattan campus and three years (September to May) at various social work placements in the United States, Canada, and occasionally Europe and Israel.

There is very little emphasis in the Block Program on Christianity or Jewish-Christian relations per se. However, the program does increase the interreligious awareness of its Rabbinical (and other) students. For example, the field work requirement involves close and regular contact with nonJews. Classroom courses also have interreligious dimensions, because of certain pedagogical assumptions, which we shall discuss, and because several courses study Christian American ethnic groups.

Firstly, the field placements insure contact with nonJews because all Block students are required to spend at least one year working in a nonJewish agency. Often they are placed in Church-sponsored social

services, or in a governmental or nonsectarian agency with nonJewish clientele. In these positions, the RIETS/Block student confronts various Christian cultures--ethnic Whites, Black, Asian, etc.--and learns to work with them in a nonjudgmental fashion. The results of this contact are occasionally surprising. Recently, for example, an ultra-Orthodox RIETS/Block student, working as a tenant advocate, argued for his Puerto Rican clients against Chasidic landlords in his native Boro Park.

The pedagogic methods of the summer classroom study also develop interreligious awareness. Firstly, the School stresses experiential and functional learning, and students are urged to share their field work in all classes. Consequently, the RIETS/Block students learn about the many religious and ethnic groups with whom their classmates work.

Students are also encouraged, in class, to bring forth their own cultural and religious backgrounds. RIETS/Block students thus hear about the various American cultures--Jewish,Black, Asian, ethnic Whites--which their classmates represent. Because of the preponderance of Jewish students, class discussions occasionally focus on Jewish-Christian relations, Jewish-Black relations, anti-Semitism, etc.

There are also specific courses whose contents enhance the interethnic and interreligious knowledge of Rabbinical students. The course in "Difference" evaluates the significance of diverse ethnicities in social work, both among clients and in the client-social worker relationship. "Jewish Social Philosophy" considers Jewish and nonJewish views on mental health, the family, sexuality and other issues of social and ethnical importance.

"Social Welfare Organization", in surveying the institutional framework of the social work profession, compares Jewish and Christian welfare institutions. The involvement of both groups in contemporary social problems is also considered. In the "Practice" course, each student presents the field work which he or she performed. As mentioned above, these positions involve many ethnic and religious groups.

Finally, in "Growth and Behavior", which relates personal psychological development to social work concerns, students are encouraged to share their own cultural backgrounds. They are thus sensitized to each other, and, by extension, to the various religious and ethnic groups which they will serve professionally.

Interreligious awareness is also fostered at Block by its intentional use of the American Jewish experience to study general ethnic group characteristics. For example, in "American Jews and their Society", students analyze the American Jewish community inherently, and as a model to understand ethnic group formation, the role of culture in individual identity, accomodation to American society, et al. This comparison of American Jews to other ethnic groups is also inspired by other aspects of the Block Program, such as its predominantly Jewish faculty and student body, the many field placements in Jewish agencies and the general concern of the school with Jewish communal welfare.

According to Professor Samuel Goldstein, Associate Dean at Wurzweiler, the Block Program markedly influences the interreligious and interethnic sensibilities of its Rabbinical students. Firstly, because of the experiential and intergroup emphases of the program,

enrolled Rabbinical students gain awareness of both nonJews and themselves. They also confront many social concerns--intermarriage, abortion, mental health, etc.--from Jewish and Christian perspectives. The Block Program has even helped transform the careers of certain Rabbinical students. Some have chosen to pursue social work and not the Rabbinate, while others attempt to combine the two by increased counseling or general community involvements within their Rabbinic practice.

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JH 325.1 JEWISH CHRISTIAN POLEMICS THROUGH THE THIRTEENTH CENTURY Dr. Berger

1. Introduction
   Reading: D. Berger, The Jewish Christian Debate in the High Middle Ages, pp. 3-32.

2. Allegorical Exegesis and the Status of the Law
   Readings: Romans; A. L. Williams, Adversus Judaeos, 14-27, 43-52; Berger, pp. 355-61.

3. Verus Israel
   Reading: F. Talmage, Disputation and Dialogue, pp. 5-32.

4. Folk Polemic, Aggressiveness and the Christian Response
   Readings: Toledot Yeshu (in Krauss, Das Leben Jesu nach Judischen Quellen: otherwise in Ozar Vikkuhim, 226-235; Berger, #5, 39, 75; Williams, 348-65.

5. The Trinity
   Readings: Bereshit Rabbah 8,9 (Theodor Albeck, 67-3); Jacob ben Reuben, Milhamot Hashem, 7-10; S. Simon, Mose ben Salomo von Salerno, Heb. sec., i-xx; Ch. Chavel, Kitvei Ramban I, 320; D. Lasker, Jewish Philosophical Polemics Against Christianity in the Middle Ages, chapter 4.

6. The Incarnation and Virgin Birth; Isaiah 7.14.
   Readings: Milhamot Hashem, 10-22; F. Talmage, Sefer=HaBerit, 43=474. Ozar Vikkuhim, 72-3; Talmage, 82-88=O.V., 78-9; Berger, #84, 86; Williams, 375-80; Lasker, ch. 5.

7. Genesis 49. 10
   Reading: A. Posnanski, Schiloh, Heb. appendices.

8. Isaiah 53
   Reading: Neubauer and Driver, The Fifty Third Chapter of Isaiah According to the Jewish Interpreters.

9. Medieval Realia: Interest, Monastic Expansion, Christian Morality, Heresy
   Readings: Yosef MaMeqanne, 101-2; Sefer HaBerit, Talmage, 25-8+O.V., 67-8; Berger, #42, 81, 236.

10. Medieval Realia: The Success of Christianity, the Crusades, Non Fuifillment of Messianic Prophecies, Converts, Martyrdom
    Readings: Solomon de Rossi, Edut HaShem Ne'emanah in Sura 3 (1948), 257 74; Chavel, 311 (#49), 315 (#78); Berger, #227, 211.

11. The Christian Critique of the Talmud
    Readings: J. Parkes, The Conflict of the Church and the Synagogue. appendix 2; Williams, 233-40, 384-94; Vikkuah Rabbenu Yehiel; J. Marcus, The Jew in the Medieval World, 145-50; Vikkuah HaRamban.

12. The Jewish Critique of the Gospels
    Readings: Milhamot HaShem, 141-56; Yosaf HaMeqanne, 125-38; Berger, #154, 159-60, 162-187, 191-207.

JH 151.1 Medieval Jewish History: Christian Europe Dr. Berger

The purpose of the course is to survey the Jewish communities of medieval Christian Europe through intensive readings and class discussions. Students will be expected to have read the assigned material before the relevant class meeting. No term paper is required.

1. The Rise of Christianity and Its Impact on the Jews

   Readings: James Parkes, The Conflict of the Church and the Synagogue, chapters 1-6;
   Edward Flannery, The Anguish of the Jews, chapters 1-4.

2. Western European Jewry until the First Crusade

   Readings: ~~Parkes, chapter 10;~~ Bachrach in American Historical Review 78(1973).
   Cecil Roth, ed., World History of the Jewish People, volume 11: The Dark Ages, chapters 5,6,7;
   A. Grossman, in Jacob Katz Festschrift, pp. 9-23.
   ~~Arthur Zuckerman, "The Political Uses of Theology: The Conflict of Bishop Agobard and the Jews of Lyons," in Studies in Medieval Culture III, (1970), ed. by John R. Sommerfeldt.~~

3. The First Crusade and Its Impact

   Readings: A. M. Habermann, Sefer Gezerot Ashkenaz VeZerfat, pp. 24-60;
   H. H. Ben Sasson, Peraqim beToldot HaYeshudim Bimei HaBeinayim, pp. 172-182.

4. Franco-German Jewry in the High Middle Ages: Legal Status

   Readings: Robert Chazan, Medieval Jewry in Northern France, pp. 30-70, 100-153, 191-205;
   Guido Kisch, The Jews in Medieval Germany, pp. 129-168;
   Salo Baron, A Social and Religious History of the Jews 2, Vol. IX, pp. 135-147.
   Gavin Langmuir, "Tamquam servi," in Miriam Yardeni, ed., Les Juifs de France....

5. Franco-German Jewry in the High Middle Ages: Intellectual History

   Readings: Shalom Albeck, "Yahaso shel Rabbenu Tam liBe'ayot Zemano," Zion 19 (1954), pp. 104-141;
   Yitzhak Baer, "HaMegammah HaDatit VehaHevratit shel Sefer Hasidim," Zion 3, pp. 1-50;
   Haym Soloveitchik, "Three Themes in the Sefer Hasidim," AJS Review 1 (1976), pp. 311-357.

6. Midterm Examination. During the first past of the term, you should also read Maurice Keen's History of Medieval Europe or Norman Cantor's Medieval History.

(OVER)

7. The Major Issues in Jewish-Christian Relations

Readings: Solomon Grayzel, The Church and the Jews in the XIIIth Century, part I (pp. 1-83);
Jacob Katz, Exclusiveness and Tolerance.
David Berger, The Jewish-Christian Debate in the High Middle Ages, pp. 3-32.

8. The Jews of Southern France

Readings: Isadore Twersky, "Aspects of the Social and Cultural History Of Provencal Jewry," in Jewish Society through the Ages, ed. by H. H. Ben Sasson and S. Ettinger pp 185-207;
B. Z. Benedict, "LeToldotav shel Merkaz HaTorah BiProvence," Tarbiz 22 (1951), pp. 85-109;
~~A. Schochet, "Berurim BeParshat HaPulmus HaRishon al Sifrei HaRamban," Zion 36 (1971), pp. 27-60.~~ ~~Ephraim Kupfer~~

9-10. The Jews of Christian Spain and the Marranos (two meetings)

Readings: Yitzhak Baer, History of the Jews in Christian Spain, chapters 6, 10, 12, 14, 15;
Gershom Scholer, The Kabbalah, pp. 1-79, 87-91, 96-105, 122-128.
Yosef Yerushalmi, From Spanish Court to Italian Ghetto, chapter 1.

11. Economic Activities and Communal Organization

Readings: Baron, vol. V, chapter 23, pp. 58-81, and vol XII, chapters 51 and 53.

12. ~~Polish Jewry~~ The Jews of Central Europe and Poland, in 14th-16th Centuries

Readings: Bet Yisrael BePolin, ~~(vol. I, pp. 1-80) and~~ vol. II, pp. 13-35;
E. Kupfer, in Tarbiz 42, pp. 113-145.

13. Final Examination.

A student who would like to read a chronological survey of the period should consult H. H. Ben Sasson, A History of the Jewish People, pp. 385-723, omitting the material on the Muslim world. (This is not a requirement.)

Sam Weintraub
515 W. 110th St.
#8D
10025

Yeshiva University
Spring 1981

Bernard Revel Graduate School
Dr. Leo Landman

JH 242.5 SECTARIANS IN THE TALMUDIC ERA

I. Definitions of the term min.

1. R. T. Herford, Christianity in Talmud and Midrash.

2. Jost, Judenthum u. Sekten I, 414.

II. Poshe Israel, Apikorsim, mesorot and mumarim.

1. A. Mamorstein, "Judaism and Christianity," HUCA vol. 10, 1935, 233.

2. J. Petuchowski, "Mumar study in Rabbinic Psychology, "HUCA 30.

III. Forms of Gnosticism and Jewish Gnosticism

1. M. Friedlander, Der vorchristliche jüdische Gnosticismus.

2. H. Graetz, Gnosticismus u. Judenthum,

3. F. C. Burkitt, Church and Gnosis, 1952.

4. _____, The Religion of the Manichees.

5. J. Knox, Marcion and the NT.

6. G. Scholem, Jewish Gnosticism, etc.

IV. Assumed Tannaitic References to Jeshu.

1. J. Klausner, Jesus of Nazareth.

2. S. Krauss, Das Leben Jesu Nach jüdische Quellen, 1902.

3. J. Perles, Die Namen Jesus im Talmud.

4. J. Z. Lauterbach, "Jesus in the Talmud," Rabbinic Essays.

5. M. Goldstein, Jesus in the Jewish Tradition, 1956.

V-VII. Supposed alias for Jeshu.

a. Ben Stada:

1. H. P. Chayes, Ha Goren IV, 1903, pp33 ff.

2. J. Schoeps, "Simon Magus in der Haggada, "HUCA 21, 1948.

3. D. Rokeach, "Ben Stada b. Pantira hu," Tarbiz 39, 1960, 9-18.

b. Bala'am:

1. A. Geiger, "Bileam u. Jesus," JZWL 6, 1868, 31-39

2. J. Breverman, "Bala'am in Rabbinic and Christian Tradition,"

J. Finkel Festschrift, 41-50

(OVER)

3. W. Bacher, "The Church Father Origen and R. Hoshaya," JQR III, 356-360.

c. Peloni and other phrases:

1. L. Finkelstein, "Is Philo mentioned in Rabbinic Literature?" JBL 53.

2. M. S. Rens, "Ben Patura," Literaturblatt 14, 1808, 193ff.

VIII. Tannaitic References to Minim.

1. W. D. Davies, Sermon on the Mount.

IX. The Effect of Minim upon Jewish Liturgy.

1. E. E. Urbach, The Sages, 269.

2. L. Ginzberg, Perushim ve-Hiddushim I, 322.

3. N. Brill, Jahrbücher 5-6, 1883, 200.

X. The Effect of Minim Upon the Process of Canonization.

1. J. Bloch, "Outside Books," M. M. Kaplan Jubilee Volume.

2. S. Z. Leiman, The Canonization of the Hebrew Scriptures.

3. K. G. Kuhn, "Giljonim u. Sifre Minim, "Festschrift für J. Jeremias, 24-61.

XI. Jewish Christians

1. J. Weiss, The History of Primitive Christianity, 1937.

2. Hilgenfeld, Judenthum u. Judenchristenthum.

XII-XIII. Amoraic References to Jeshu and to the Minim.

1. A. H. Goldfahn, "Uber den Ursprung u. die Bedeutung des Ausdrukeus min," MGWJ 1870, 163-177.

2. S. T. Lachs, "R. Abahu and the Minim," JQR 60, 1939, 197-212.

3. ____ Siegal, Two Powers in Heaven.

4. R. M. Grant, "The Decalogue in Early Christianity, "HTR 40, 1947, pp 232-40.

XIV. Minim in Babylonia.

1. J. Neusner, History of the Jews in Babylonia IV.

XV. Conclusion - Who were the minim?

YESHIVA UNIVERSITY

Bernard Revel Graduate School

JH215.1 Jewish Liturgy in The Talmudic Era Dr. Leo Landman

I. Methods of Liturgical Studies

1. The Historical - Philological Method

L. Zunz, Die gottesdienstlichen Vorträge der Juden, 1832.

I. Elbogen, Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung.

2. Typological Strata of Prayer

K. Kohler, The Origin of the Synagogue and the Church, 1929.

L. Finkelstein, "The Development of the Amidah," JQR 16, 1925, pp.1-43, 127-170.

A. Baumstark, Comparative Liturgy, 1958.

3. The Form-Critical Study

A. Spanier, "Zur Formengeschichte des Altjüdischen Gebets," MGWJ 78, 1934, 433-47.

_____, "Stilkritisches zum jüdischen Gebet," MGWJ 80, 1936, 339-350.

_____, "Dubletten in Gebetstexten," MGWJ 83, 1939, 142-149.

J. Heinemann, Ha-Tefilah bitekufat ha-Tannaim we-ha-Amoraim.

II. The Origin of Prayer

4. Prayer in Biblical Days

A.S. Herbert, Worship in Ancient Israel, 1959.

S. Zeitlin, "An Historical Study of the First Canonization of the Hebrew Liturgy," JQR 36, 1946, 211-229, 289-316.

5. Liturgy in the Temple

S.Zeitlin, "The Morning Benediction and the Readings in the Temple," JQR 44, 1954, 330-336.

S. Yevin, "Haye ha-Ruah be-Yerushalayim be-Tekufat ha-Bayit ha-Rishon," Sefer Yerushalayim I, 136-144.

S. Safrai, "Abodat Elokim bime ha-Bayit ha-Sheni," ibid, 369-391.

6. The Sacrificial System and Prayer

F.C. Grant, Ancient Judaism and the NT.

Roland de Veaux, Ancient Israel.

S.B. Hoenig, "Temple Synagogue," JQR 54, 1963.

III. The Development of Liturgy in the Talmudic Period

7-9. The Composition of the Shemoneh Esreh

K. Kohler, "The Origin and Composition of the Eighteen Benedictions...," HUCA I, 1924.

A. Marmorstein, "The Oldest Form of the Eighteen Benedictions," JQR, 1943, 137-159.

S. Zeitlin, "The Shemoneh Esreh" JQR 54, 1964, 208-249.

N. Brüll, Jahrbücher 5-6, 1882, p.200.

M. Liber, "The Structure and History of the Tefilah," JQR 40, 1949-50, 331-357.

10-13 Analysis of the Individual Berakot of the Shemoneh Esreh.

J. Heinemann, "The Formula Melekh ha-"Olam," JJS 11, 1960, 177-79.

E. Fleischer, "The Diffusion of the Kedushot of the Amidah and the Yozar in the Palestinian Ritual," (Hebrew), Tarbiz 38, 1969, 255-284.

A. Spanier, "Die erste Benediktion des Achtzehngebets," MGWJ 81, 1937, 71-76.

A. Büchler, "The Blessing Boneh Yerushalayim in the Liturgy," JQR (OS) 20, 1908, 798-811.

E. Bickerman, "The Civic Prayer for Jerusalem," HTR 55, 1962, 168.

A. Mishcon, "The Origin of Et Zemah David and its Place in the Amidah," JQR 19, 37-43.

L.J. Liebreich, "The Intermediate Benedictions of the Amidah," JQR, 42, 1951-2, 423-426.

14. The Hallel

L. Finkelstein, "The Origin of the Hallel," HUCA 23, p.2, 319-337.

S. Zeitlin, "The Hallel," JQR 53, 1962, 22-29.

15. Examination

THE AMERICAN JEWISH COMMITTEE

date April 19, 1982

to Rabbi Marc H. Tanenbaum
Ms. Judith Banki

from Sam Weintraub

subject Seminary Project and the Reconstructionist Rabbinical College

Please find attached my report "Interreligious Education at the Reconstructionist Rabbinical College". It is derived from my analysis of the RRC Course Catalogue and other curricular literature, as well as from my interviews in Philadelphia with RRC students and faculty, and with two Temple Religion Professors.

I was very impressed with the importance which RRC attaches to interreligious education. Firstly, through the civilizational approach of the RRC curriculum--as described in my report--the understanding of nonJewish religions and civilizations becomes an integral part of the Rabbinical student's education. The dual program with the Temple University Religion Department is also a powerful stimulus to the interreligious awareness of many Reconstructionist students. Finally, several RRC students and Professors have strong personal commitments to interfaith activism.

RRC has also been very supportive of my research. In particular, Rabbi Rebecca Trachtenberg Alpert, Director of Student Activities, has been extraordinarily helpful. She has compiled needed curricular data for me, arranged my March 25 RRC and Temple interviews, returned phone calls, etc. in a fashion as diligent and welcome as it was unexpected. Dr. Ronald Brauner, RRC Professor and (at least informally) academic Dean, was also gracious and helpful.

Because of both my reception at the Reconstructionist College, and the appreciation of interreligious education already manifest in its curriculum, I am optimistic about the participation of RRC in our project. I also believe that we should cultivate our relationship with the College because of the excellent scholarly interreligious resources within the RRC/Temple community.

Please note that I have also attached a copy of a letter which I received from Rabbi Elliot Dorff, Provost of the University of Judaism, the JTS branch in Los Angeles. It arrived very promptly

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in response to my March 4 letter, and is as I trust you'll see highly encouraging of our project.

I hope that we can discuss my JTS, HUC-JIR, and RRC reports at our meeting this week, and consider the next stage of the Seminary Project, and of my internship in general. 'Til then,

Sam Weintraub

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INTERRELIGIOUS EDUCATION AT THE RECONSTRUCTIONIST RABBINICAL COLLEGE

RECONSTRUCTIONIST RABBINICAL COLLEGE

Philadelphia, Penn.

Reconstructionism

The Reconstructionist Rabbinical College curriculum, and its interreligious dimensions, can be best understood in light of two cardinal Reconstructionist tenets, as developed by Rabbi Mordecai Kaplan. Firstly, Reconstructionism views Judaism as an evolving religious civilization, which has passed through several principal historical epochs (Biblical, Rabbinic, Medieval, et al.). Secondly, Reconstructionism emphasizes the interaction between Diaspora Jewish communities and their surrounding nonJewish societies. Consequently, it urges its Rabbis and other community leaders to understand, and participate effectively in the larger, dominant nonJewish culture.

These twin foci--Judaism as a civilization and the interrelationship of Judaism and nonJewish cultures--determine the two key aspects of the RRC curriculum: 1)The civilizational approach to the study of Judaism and 2)the dual academic program with major Philadelphia universities.

I. The RRC Curriculum: Judaism as a Civilization

The five-year RRC curriculum centers on a chronological exploration of Kaplan's theory of Judaism as an evolving religious civilization. Each year, Rabbinical students study a different period in the history of Jewish civilization, in the following order:

First year:	The Biblical Period
Second year:	The Rabbinic Period (from Jewish life under the Persian Empire until the completion of the Babylonian Talmud)
Third year:	The Medieval Period (7th to 18th Centuries)
Fourth year:	The Modern Period (from the Enlightenment until the creation of the State of Israel)
Fifth year:	The Contemporary Period (1948 to the present)

Each of these five periods is examined in a required, year-long seminar which meets weekly for three hours. This seminar is the core of the student's curriculum for the year. In addition to it, he or she must complete a two to six hour, weekly, year-long course in texts relevant to the year's civilization. These textual requirements are as follows:

Biblical year:	Biblical texts
Rabbinic year:	Talmud, Mishnah, Midrash
Medieval year:	Medieval Hebrew Literature, Philosophy, and Mysticism, Codes and Biblical commentaries
Modern year:	Modern Hebrew Literature
Contemporary year:	Contemporary Hebrew Literature

All tolled, these textual requirements equal eight semesters of Rabbinics (Talmud, Mishnah, Midrash and Codes), six semesters of Bible and commentaries, two semesters of Philosophy, and six semesters of Hebrew Literature. Rabbinical students must also complete two semesters of seminars in Reconstructionism and demonstrate proficiency in the Hebrew language. The average student also takes about four semesters of elective courses in the above disciplines and Practical Rabbinics. Finally, RRC students must fulfill three years of "community service", which can involve almost any sort of Jewish community work, i.e., Hebrew School education, youth group leadership, Federation employment, etc.

The Reconstructionist Rabbinical College recommends that its students spend one year of study in Israel prior to matriculation,

although there is no formal requirement. Students may also choose to pursue an "equivalency year" in Israel for their second, third or fourth years.

Three courses at RRC have significant interreligious content. They are all two semesters long and include two required courses--the Rabbinic and Medieval Civilization Seminars--and an elective offering in Medical Ethics. We will discuss each separately.

Rabbinic Civilization Seminar

Approximately four weeks of this thirty week seminar are devoted to an investigation of early Christianity and First and Second Century Judaism. This "Christianity and Judaism" unit is divided into five sections: "Overview", "Jesus","Gospels", "Paul", and "Retrospect and Prospect" (see syllabus in appendix). All five parts utilize Jewish and Christian scholarship, and attempt to provide RRC students with a scientific approach to this critical period in Jewish-Christian relations.

The initial "Overview" section surveys the social and religious life of Palestinian Jewry at the time of Jesus. The following section, "Jesus", analyzes the life of Jesus in a fashion comprehensible to Jewish students. Therefore, students analyze the treatment of Jesus in the Talmud and later Jewish traditions. Jesus is considered as well in the context of the traditional Jewish Chasidic master, that is, as a hero of folk religion, combining the roles of saint, wonder-worker, and advisor, and leaving a band of disciples to develop tales and teachings from his life.

The study of the Synoptic Gospels, in the third section of this unit, attaches particular importance to the Jewish roots of,

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and interaction with, early Christianity. Readings and class lectures demonstrate the Jewish background of early New Testament literature. Analyses such as Morton Smith's "Tannaitic Parallels to the Gospels" reveal the influence and extent of Jewish linguistic idioms in the New Testament. Furthur, the readings implicitly argue that much of the message of Jesus, such as the emphasis on pietism and good works, was a product of his Jewish background.

The "Gospels" section is also methodologically sophisticated. The sociology of religion is utilized to understand the early "Jewish-Christian" conflict as reflective of the intra-Jewish split of dissident Galilean folk-religionists from the established Judean centers of Palestinian Jewry. Documentary theory is also used to distinguish early, middle and later Gospel writings, and to delineate their Jewish roots and parallels.

"Paul", the fourth section of "Christianity and Judaism", investigates the evolution of Christianity to its ultimate break with Rabbinic, halachic Judaism. Paul is seen as a social revolutionary who adopted the teachings of Jesus and organized a new religion. He is, however, not viewed unsympathetically, and is even compared in class lectures to Jewish mystics who have felt that their direct intuition of spiritual truths liberates them from strict observance of religious laws.

In "Retrospect and Prospect", the final section of this unit, students survey Jewish-Christian relations up to the present day. They consider the implications of this survey for them as Jewish community leaders. Employing such sources as Leo Beack's Judaism and Christianity, James Parkes, Judaism and Christianity, and Rosemary Ruether, Faith and Fratricide, the class follows an objective but ecumenical approach to the history of Jewish-Christian relations. Thus, students investigate how Christians have differed, at times unjustly, from the teachings of Jesus, but also consider

how both Judaism and Christianity, through different creeds and practices, have pursued similar goals.

Among the nine units of the Rabbinic Civilization Seminar, "Judaism and Christianity" is the only one to incorporate a retrospective section which follows the subject to contemporary times. According to Dr. Ronald Brauner, course instructor and Director of the Rabbinic Civilization Year, this section is added because of the importance of Jewish-Christian relations in the students' future Rabbinical careers. In addition, it reflects the commitment of the Reconstructionist movement to have its leaders perform capably in both Jewish and general (i.e., Christian) American societies.

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Medieval Civilization Seminar

The Medieval Civilization Seminar, the core course of the third year at RRC, surveys Jewish history "from the period of the Geonim to the dawn of the Emancipation (7th to 18th Centuries)" (RRC Catalogue description). Generally, this course analyzes the medieval history of European and Mediterranean Jewry by separate discussions of geographically distinct Jewish societies, i.e. Arabian, Near Eastern and North African, Italy and Byzantium, Iberia, England, Eastern Europe, Western Europe, etc. (see syllabus in appendix). Jewish-Gentile relations are a recurrent theme in these inquiries, and we can best understand the interreligious content of this seminar by appreciating its general approach to both Jewish-Moslem and Jewish-Christian relations.

To comprehend Jewish-Moslem relations, seminar students are first given a general survey of early Islamic history. This survey scans Mohammed's life and conquests, the relation of the Islamic faith to its socio-political context, the institutionalization of the religion, and the development of the various Islamic Empires.

Jewish-Moslem relations are then explored, with particular attention to crosscultural influences (especially in philology, poetry, philosophy and science), and on Jewish legal status and economic opportunity under Islam.

Medieval Jewish-Christian relations are investigated primarily from the rise of Protestantism. Specific emphases include: 1)The activity of Luther, especially the relationship of his success to the new European humanism, 2)The expulsions and other negative short-term effects of Protestantism on European Jews, 3)The Counter-Reformation and its similarly negative impact on European Jewish communities, through increased conversionary activity, censorship of Jewish books, the imposition of ghettos, et al., and 4) The eventual toleration of Jews in Protestant societies.

As we have noted, the Medieval Civilization Seminar generally subsumes the study of Jewish-Gentile relations under its separate discussions of various medieval Jewish societies. However, one class meeting is devoted to a general, transsocial and trans-geographic examination of Jewish-Moslem and Jewish-Christian relations. This session involves individual student presentations in lieu of a formal instructor's lecture. This academic year (1981-2), the following topics were suggested to students:

> Official Moslem Attitude towards the Jews; Official Christian Attitude; Popular Moslem Attitude: Popular Christian Attitude: The Jew in Moslem and/or Christian Literature; The Attitude of the Rulers; The Status of Christians and/or Moslems according to Jewish Law (from appended syllabus).

According to Dr. Howard Kreisel, course instructor and Acting Director of the Medieval Civilization Year, students were primarily interested in medieval anti-Semitism and its consequences. Topics engaging the greatest student concern included martyrdom, the Badge,

and the Blood Libel. Students also researched the content of Jewish-Christian disputations, Jewish legal attitudes towards Christians and the ordinances of various Rheinish communities regarding their Jews.

Finally, in discussing the interreligious content of the Medieval Civilization Seminar, we should note that the course relies heavily on the literature of Jewish-Christian polemics. For example, the two weeks which focus on the "Jews of the Iberian Peninsula, 14th-17th Centuries" (December 7-17 in the appended syllabus) involve a critical, textual analysis of the famous Tortosa Disputation. Students study the arguments themselves, the prooftexts of the disputants, and the political and social context of the Disputations.

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Medical Ethics

"Medical Ethics", taught by RRC Director of Student Activities Rabbi Rebecca Alpert, is a year long elective course. Its students examine both secular and religious literature about such issues as abortion, euthanasia, and experimentation on humans. The course follows a pattern wherein the secular viewpoints about ethical questions are discussed for four or five weeks, and then succeeded by one week devoted to Jewish analyses of the issue.

While "Medical Ethics" is not a course in comparative ethics, Christian perspectives are introduced in various fashions. For instance, the first and last weeks of the course discuss the role of religious bodies in medical ethical affairs (see syllabus in appendix). A large percentage of the literature on this topic is Christian-authored; for example, students are required to read several pieces from the periodical Christianity and Crises.

Additionally, while most course readings share the thinking of secular physicians, philosophers, psychologists, et al., there is occasionally the juxtaposition of consciously Jewish and Christian viewpoints. For example, in considering the question of Aging, students read Arthur Berke's Christian perspective, "Judgement and Grace in the Aging Process" (Pastoral Psychology, Spring 1979), and Gerald Blidstein's Honor Thy Father and Mother: Filial Responsibility in Jewish Law and Ethics.

Lastly, students are exposed indirectly to Christian ethics because Christian theological and ethical assumptions often inform the courses' putatively secular writings. Thus, according to Rabbi Alpert, the doctrine of natural law is implicit in many of the Christian-authored articles about abortion and about experimentation on children.

"Medical Ethics" is offered at RRC through an Exxon Foundation grant. This funding was awarded to develop a curriculum in medical ethics for theological students, in response to a concern that the field was unreasonably dominated by philosophers, physicians and other secular professions. The secular curricular component was written by Steven Lammers, Professor of Religion at Lafayette College in Pennsylvania, and Rabbi Alpert produced the Jewish component. The course is designed so that any religious denomination can insert its ethical literature into the "religious" units, and so adopt the curriculum for its own seminarians.

"Medical Ethics" was first taught this academic year at RRC and was enormously popular. Nine students (out of a student body of 40) and four graduates enrolled.

II. The Dual Program

As mentioned above in the introduction, Reconstructionism emphasizes the interrelationships of Diaspora Jewish communities and their surrounding nonJewish societies, and the need for Rabbis to act knowledgably in both worlds. In line with this assumption, RRC students are required to complete a master's degree plus fifteen additional credits in some discipline at another university. This study may be in a wide variety of fields in the humanities, arts, and sciences, subject to RRC approval.

A significant percentage of RRC students matriculate having already satisfied the outside degree requirement. The remainder pursue this work while at the College. The overwhelming majority of these students enroll in graduate departments at neighboring Temple University, while some students study at the University of Pennsylvania, or, very occasionally, at another local university. The most popular disciplines have been religion, education and social work.

Obviously, all RRC students studying at other universities enjoy regular academic and personal interaction with nonJews. We may assume that the presence of these Rabbinical students, as Jews actively involved in their tradition and community, creates a certain spontaneous dialogue within their departments. However, the "outside" program which is most relevant to our investigation involves those RRC students who have studied in the Religion Department of Temple University.

For several reasons, enrollment in this Temple department richly enhances the interreligious education and sensativity of RRC students. Firstly, they interact there with Christians, Moslems, Bhuddists, and others strongly identified with, and

knowledgable about their religious traditions. As Leonard Swidler, Professor of Catholic Thought and Interreligious Dialogue at Temple, has written

> ...Of Temple's twenty-person faculty, four are Roman Catholic, seven Protestant, two Muslim, two Buddhist, and one Hindu. The 150 doctoral students are similarly mixed religiously, with dozens each of Roman Catholics, Protestants, Jews and Muslims, and smaller numbers of Buddhists and Hindus. Interreligious dialogue de facto and ex professo is a major emphasis, with Jewish-Christian dialogue receiving still furthur special emphasis, partly because of the relationship with the Reconstructionist Rabbinical College nearby.*

Department faculty include several individuals in the forefront of scholarly Jewish-Christian Dialogue, including Professors Swidler (Catholic), Zalman Schachter (Jewish), and Paul M. van Buren (Protestant).

In addition to its religiously diverse and sophisticated faculty/student body, the curriculum of the department also insures that its matriculants learn different religious traditions. For example, while graduate students select one of four religious traditions--Judaism, Christianity, Islam and Eastern Religions--for academic concentration, they must complete a "Proseminar" survey course in at least two of the three religions outside of their concentration.

Aside from these Proseminars, RRC students at Temple have taken a variety of courses in New Testament Literature, Church History, Interreligious Dialogue, etc. The chart on the following page indicates the distribution of (current) RRC students and alumni among the course offerings of the Departments of Religion at Temple and at the University of Pennsylvania.** As the chart

* Introduction, Journal of Ecumenical Studies (XVIII: 1), Winter, 1981, p. v.

** The chart may be slightly inaccurate as some recent student transcripts are not yet complete. Brief descriptions of some of the Temple courses may be found in the two appended colllections of course descriptions.

February 10, 1982
17 Shevat 5742

Courses Taken by RRC Students and Graduates in Christianity and Islam (1969-81)
(as of Spring 1981)

N.B. 35 students currently enrolled
59 graduates

1. Temple University	# Students	# Graduates
Introduction to Christianity (PROSEMINAR)	9	7
New Testament Thought	3	18
Interreligious Dialogue	5	5
Christian Ethics	1	2
Islam (PROSEMINAR)	1	4
Reform and Liberal Movements in Catholicism	1	1
The Church and the Jews in the Middle Ages	0	3
Early Christian Art	0	2
Formation of Christian Movements	0	9
Christology of the Ancient Church	0	2
The Reformation	0	2
Intertestamental Literature	0	3
2. University of Pennsylvania		
Life and Letters of Paul	0	1
Christianity and Judaism in the Hellenistic Era	0	1
Jewish-Christian Relations	0	1
Christian Origins	0	1

3. Miscellany

One student took 3 courses at Yale Divinity School in Jewish-Christian relations.

One student is studying Pastoral Counseling at La Salle College, under Catholic auspices and with other clergy in class.

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indicates, those subjects which hold the greatest interest for RRC students are Introductory Christianity, New Testament Thought, Interreligious Dialogue, and Formation of Christian Movements.

The dual program with the Temple Religion department has been beneficial both to its enrolled RRC students and to the Reconstructionist College itself. The College has enjoyed a cooperative and creative relationship with Temple, whose products include the pooling of academic resources and joint extra-curricular programs (see for example "Joint RRC-Temple University Religion Department Colloqium, p.16). Temple students also occasionally take courses at RRC in subjects not taught at Temple, such as Modern Judaism. Finally, RRC/Temple Religion students enrich their RRC civilization seminars with information and insights acquired at Temple.

In several ways, the RRC students who study at Temple are profoundly influenced by their dual program. We have already mentioned, for example, the contact with believing Christians, Moslems, Buddhists, et al.,which the Temple Department provides. Furthur, according to several Reconstructionist seminarians, RRC/Temple students graduate with expertise and skills for superior interfaith work. Rabbi Alpert offered that many such RRC/Temple alumni are involved in creative, if often unheralded, ecumenical work within their local communities (see appended statements by RRC student Nancy Fuchs-Kreimer, and about Rabbi David Klatzker, RRC '78).

"Jewish-Christian Dialogue: An American-German Crosscultural Experience"

Our discussion of the interreligious impact of the Temple Religion Department would be remiss without mention of one

extraordinarily intensive and creative interfaith program. During the 1979-80 academic year, the Temple Department, together with the Journal of Ecumenical Studies (JES), sponsored a year-long, crosscultural Jewish-Christian dialogue, which culminated in a seven week Seminar/Dialogue in Germany. Thirteen Temple doctoral students, including three RRC students, participated in this program, to which we now turn our attention.

This "crosscultural experience" involved faculty and students at Temple, and at nine German universities and theological faculties, in parallel graduate seminars in Jewish-Christian relations. For both the Temple and German groups, the seminar comprised essentially two stages. In the first stage, from September 1979 to April 1980, participants met regularly to discuss broad areas of Jewish-Christian dialogue. Students produced research papers, which were exchanged between the German and American groups in a "paper dialogue". In the second stage, May to June 1980, a seven week seminar and person-to-person dialogue was conducted in Germany for the two groups.

The thirteen Temple students, during the first stage of the seminar, intensively studied both the major issues of Jewish-Christian dialogue and the German language. From September until April, weekly 2 ½ hour seminars incorporated these substantive and linguistic functions. As we've noted, the Temple students prepared papers about Jewish-Christian dialogue, which were reviewed first among themselves, and then in a correspondence dialogue with the German program participants. Papers received from the German students were also reviewed.

Furthur, programs were devised to facilitate familiarity with the German language, especially vis-a-vis the specialized vocabulary of ecumenical scholarship. For instance, seminar sessions were

partially devoted to discussion and translation of pertinent German-language materials. Informal German conversation periods were arranged with faculty. Finally, in the latter part of the American seminar, Temple Religion Professors delivered seven public lectures, in German, about Jewish-Christian dialogue.

Simultaneously, parallel seminars and scholarly research was conducted at nine German universities and theological schools (Tubingen, Freiburg, Heidleberg, Bonn, Munster, Duisberg, West Berlin, East Berlin, and Regensberg). As already indicated, the German students examined wide areas of Jewish-Christian dialogue, and wrote research papers for analysis among themselves and within the German-American "paper dialogue".

The second phase of this crosscultural project united its American and German participants in a seven week seminar/dialogue in Germany (May-June 1980). The Temple contingent of 13 doctoral students and four faculty included seven Jews, six Roman Catholics and four Protestants. These 17 Americans also took part in five additional conferences at German Catholic and Protestant Academies which were not formally part of the Temple-JES project.

Of the face-to-face dialogue with the Germans, Dr. Swidler has written, "...the experience in Germany (perhaps especially for the Jews) was...profound, moving and creative for us Americans. All indications are that the impact on the German participants (perforce almost all Christians) was similarly intense".

In brder to inspire furthur, crosscultural Jewish-Christian dialogues, particularly on the graduate student level, this project has stimulated several follow-up activities. Firstly, fourteen papers delivered during the May-June seminars comprise the entire contents of the Winter 1981 Journal of Ecumenical Studies (XVIII:1), entitled "From Holocaust to Dialogue: A Jewish-Christian Dialogue between Americans and Germans". Four of these papers are by the

RRC student participants: "A Meditation on Dialogue: A Response to Zalman Schachter" and "Rights, Beliefs, and Dialogue" by Rabbi Alan Mittleman (RRC 1981); "You Who Revere the Lord, Bless the Lord", by Rabbi Lewis John Eron (RRC 1981), and "Christian Old Testament Theology: A Time for New Beginnings" by Nancy Fuchs-Kreimer (current student).

As an additional result of the American-German dialogue, and through the continued efforts of Dr. Swidler, German students of religion have begun to study at Temple. Four are currently enrolled, and are concentrating mostly in Jewish-Christian dialogue, a particular Department strength. These four German students have benefited as well from the presence of the neighboring Reconstructionist College, where for example they attended 1981 High Holiday Services. Five or six other German students are expected at Temple for the 1982-3 academic year.

Funding for the trip to, and program in Germany came from the Federal Republic of West Germany, the Protestant Churches in Germany (EKD and VELKD), and several universities and academies. The students, teachers and administrations of Temple and of the German universities, as well as the Journal of Ecumenical Studies, also contributed variously to the dialogue (arranging inexpensive lodging, forsaking publishing honoraria, etc.).

III. Extracurricular Interreligious Activities

Despite the demands of both their College courses and the outside academic programs, RRC students occasionally participate in extracurricular interfaith projects. In closing, we will briefly describe some of these activities:

Joint RRC-Temple University Religion Department Colloqium

This past academic year (1981-2) RRC and the Temple Religion Department co-sponsored a four-part colloqium in "Jewish-Christian Dialogue: the Pharisees" (see Colloqium announcement in appendix). The colloqium, as conceived by Dr. Ronald Brauner of RRC, Dr. Leonard Swidler of Temple, and others, sought to join scholarly Jews and Christians around a common historical and religious interest. To that end, four Philadelphia academicians, two Jews and two Chri tians, delivered such presentations as "The Pharisees in Recent Catholic Writing" and "The Rabbinic Sources of the Pharisees".

Approximately 75 people attended each of these public colloquia. About four of these were RRC students, from a total student body of 40.

Social Gathering at Lutheran Seminary

In 1980, woman students from RRC joined woman students from Philadelphia's Mt. Airy Seminary (Lutheran) in several informal social gatherings. About eight RRC women (approximately one third of the female student body) attended.

Seminar in the New Testament

This past semester (Spring, 1982) RRC sponsored a special ten-session seminar on "New Testament Themes and their Jewish Antecedents". The course was restricted to members of the Philadelphia Board of Rabbis and the Reconstructionist Rabbinical Association, and taught by Dr. Samuel T. Lachs of Bryn Mawr College and RRC. Participants explored the Synoptic Gospels to understand their Semitic background and Rabbinic parallels, as well as the eventual divergence of Judaism and Christianity. One RRC student attended this seminar of ten 1 ½ hour sessions.

Rabbinic Civilization 5742 R. Brauner

Unit #4 - Christianity and Judaism

A. Overview:

S. Baron, SRHJ, v.2, pp.57-88; 129-171.
H. Ben-Sasson, Jewish Society, pp.107-115.
J. Bonsirven, Palestinian Judaism in the Time of Jesus Christ (N.Y., 1964).
L. Ginzberg, "The Religion of the Jews at the Time of Jesus," HUCA 1 (1924) pp.307 ff.
J. Klausner, Jesus of Nazareth (N.Y., 1946), pp.129-228.
G. F. Moore, Judaism, (see all appropriate References in index, Vol.2).
S. Sandmel, A Jewish Understanding of the New Testament (N.Y., 1956).
M. Stone, "Judaism at the Time of Christ," Scientific American (1973).

B. Jesus:

S.G.F. Brandon, The Trial of Jesus of Nazareth (N.Y., 1979)
G. Dalman, Jesus-Jeshua.
D. Flusser, Jesus (N.Y., 1949).
M. Goldstein, Jesus in the Jewish Tradition (N.Y., 1950).
M. Hengel, The Atonement (Phila., 1981).
J. Klausner, Jesus of Nazareth, pp.361-414.
J. Lauterbach, "Jesus in the Talmud" in Rabbinic Essays, pp.473-570.
G. Vermes, Jesus The Jew (Phila., 1973).
The Gospel According to Mark

C. Gospels:

Y. Baer, "Some Aspects of Judaism in...Gospels," Zion 31:3-4 (1966), pp.117-252.
W. Braude, "A Rabbinic Guide to the Gospels," Scripture 1967.
J. Mann, "Rabbinic Studies in the Synoptic Gospels," HUCA 1 (1924), pp.323 ff.
M. Smith, Tannaitic Parallels to the Gospels (1968)
S. Zeitlin, The Halaka in the Gospels...," HUCA 1 (1924), pp.375 ff.

D. Paul:

D. Daube, The New Testament and Rabbinic Judaism (London, 1956), pp.336-372.
W.D. Davies, Paul and Rabbinic Judaism (London, 1948), pp.1-146.
M. Friedlander, "Pauline Emancipation from the Law," J.Q.R. (old series) 14 (1902), pp. 265-302.
C.G. Montefiore, "Rabbinic Judaism and the Epistles of St. Paul," J.Q.R. (old series) 13 (1901), pp.161 ff.

Selections from Rabbinic Civilization Seminar (required)

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Unit #4 - Christianity and Judaism (Continued)

J. Neusner, "...Rabbinic Evidence for the Study of Paul," in W. Green, ed., Approaches to Ancient Judaism (Brown Univ., 1980), pp. 43-63.

E.P. Sanders, Paul and Palestinian Judaism, pp.1-24; 431-523.

S. Sandmel, The Genius of Paul (N.Y., 1970).

E. Retrospect and Prospect:

L. Baeck, Judaism and Christianity (Phila., 1958)

D. Flusser, "Jewish-Christian Relations" (see file)

T. Herford, Christianity in Talmud and Midrash (London, 1903).

J. Parkes, Judaism and Christianity, pp.9-139.

R. Ruether, Faith and Fratricide (N.Y., 1974), pp.64-182.

P. Van Buren, "The Status and Prospects for Theology," AAR Meeting, 12/75 (see file).

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Mon., Sept. 14: Major Developments, General Background, Sources and Periodization.

FI-4 S. Baron, "The Jewish Factor in Medieval Civilization," in Ancient and Medieval Jewish History, pp. 239-67; and in R. Chazan ed., Medieval Jewish Life, pp. 3-50.

FI-4 C. W. Previte-Orton, The Shorter Cambridge Medieval History, I, pp. 1-44, 77-115, 185-224.

Text:

II The Jews under Islam: 7th-13th Century.

Thurs., Sept. 17: Survey of Islamic History.

FI-4 W. Durant, The Age of Faith, pp. 153-234.

Text:

Mon., Sept. 21: Survey of Jewish History in Arabia, Near East and North Africa.

R Margolis and Marx, History of the Jewish People, chs. 38-42, 49.

S. Baron, SRHJ, III, pp. 63-172.

RR S. Goitein, Jews and Arabs, pp. 62-124.

FI-4 H. Hirschberg, "Israel, Land of," EJ, 9, pp. 259-67.

R Leviant, Masterpieces of Hebrew Literature, pp. 333-66.

RR J. Marcus, The Jew in the Medieval World, pp. 13-15.

Text:

Thurs., Sept. 24: Jewish Communal Leadership.

FI-4 RR H. H. Ben-Sasson, A History of the Jewish People, pp. 421-30.

S. Baron, SRHJ, V, pp. 3-54.

FI-4 RS. Goitein, A Mediterranean Society, II, pp. 23-44.

RR C. Leviant, Masterpieces, pp. 154-7.

Text:

Selections from Medieval Civilization Seminar (required).

J. Katz, Exclusiveness and Tolerance, pp. 3-81, 114-28.

Text: Jewish Self-Government in the Middle Ages - Responsa of German Rabbis.

V The Jews of Italy and Byzantium: 6th-13th Century.

Mon., Nov. 16: Historical Survey; Ahimaaz Chronicle.

Margolis and Marx, History, chs. 43-4.

C. Roth, A History of the Jews of Italy, pp. 38-102.

A. Sharf, "Jews in Byzantium," in World History of the Jewish People: The Dark Ages, XI, pp. 49-68.

S. Baron, SRHJ, XVII, pp. 3-27.

Leviant, Masterpieces, pp. 241-63.

Text: The Itinerary of Benjamin of Tudela

VI The Jews of England: 6th Century-Expulsion.

Thurs., Nov. 19: Historical Survey.

Margolis and Marx, History, ch. 54.

C. Roth, A History of the Jews in England, pp. 1-131.

Marcus, JMW, pp. 121-6, 131-6.

Text: The Itinerary of Benjamin of Tudela

VII The Jews of Eastern Europe: 6th-13th Century.

Mon., Nov. 23: Historical Survey; Conversion of the Khazars.

S. Baron, SRHJ, III, pp. 196-222.

Leviant, Masterpieces, pp. 164-9.

D. Dunlop, The History of the Jewish Khazars, pp. 89-170.

Text: The Itinerary of Benjamin of Tudela

VIII Jewish-Gentile Relations.

Mon., Nov. 30- Thurs., Dec. 3: Individual Presentations.

Suggested topics: Official Moslem Attitude towards the Jews; Official Christian Attitude; Popular Moslem Attitude; Popular Christian Attitude; The Jew in Moslem and/or Christian Literature; The Attitude of the Rulers;

The Popular Image of Christians and/or ...

The Status of Christians and/or Moslems according to Jewish Law.

IX Jews of the Iberian Peninsula: 14th-17th Century.

Mon., Dec. 7: The Jewish Community till the Beginning of the 15th Century.

R Margolis and Marx, History, chs. 60-1.

F. Baer, History of the Jews in Christian Spain,

SR I, pp. 306-27; 354-78; II, pp. 1-138.

Text: (אוצר ויכוחים) - ויכוח הכמי טורטוסא

Thurs., Dec. 10: Jewish-Christian Polemics; Tortosa Disputation; The Conversos.

SR F. Baer, Jews in Christian Spain, I, pp. 327-54; II, pp. 139-232, 244-53, 259-99.

Text: (אוצר ויכוחים): ויכוח הכמי טורטוסא

Mon., Dec. 14: Inquisition; Expulsions.

R Margolis and Marx, History, chs. 62-3.

SR F. Baer, Jews in Christian Spain, II, pp. 300-456.

SR C. Roth, A History of the Marranos, pp. 54-98.

Text: (אוצר ויכוחים): ויכוח הכמי טורטוסא

Thurs., Dec. 17: The Marranos; David Reubeni and Solomon Molcho.

SR C. Roth, History of the Marranos, pp. 146-67, 195-235, 271-95.

S. Baron, SRHJ, XIII, pp. 143-55.

SR Leviant, Masterpieces, pp. 503-20.

SR Marcus, JMW, pp. 251-5.

Text: (אוצר ויכוחים): ויכוח הכמי טורטוסא

X The Jews of Italy: 14th-17th Century.

Mon., Jan. 4: Historical Survey; Renaissance; Counter-Reformation.

R Margolis and Marx, History, chs. 64, 67.

C. Roth, Jews of Italy, pp. 103-17, 137-42, 153-93, 289-394.

S. Baron, SRHJ, XIV, pp. 3-70.

Text:

XI The Jews of Western Europe: 14th-17th Century.

Thurs., Jan. 7: Holland; Readmission to England; Changing Attitudes.

R Margolis and Marx, History, chs. 65-6.

S. Baron, SRHJ, XV, pp. 3-73.

C. Roth, History of the Marranos, pp. 252-70.

Marcus, JMW, pp. 66-8.

S. Ettinger, "The Beginnings of the Change in the Attitude of European Society towards the Jews," Scripta Hiersolymitana, VII, pp. 193-219.

Text:

XII The Jews of Central and Eastern Europe: 14th-17th Century.

Mon., Jan. 11: The Jews of Germany; The Reformation; Thirty Years War.

R Margolis and Marx, History, chs. 56-7.

M. Lowenthal, The Jews of Germany, pp. 118-96.

R S. Baron, SRHJ, XIII, pp. 206-96; XIV, pp. 224-7, 261-94.

Text:

Thurs., Jan. 14: The Jews of Poland; The Cossack Revolt.

R Margolis and Marx, History, chs. 70-4.

R B. Weinryb, The Jews of Poland, pp. 79-205.

R Nathan of Hanover, The Abyss of Despair, pp. 27-41, 110-21.

Text:

Mon., Jan. 18: The Jewish Community.

R Ben-Sasson, History of the Jewish People, pp. 593-602, 669-90

R J. Katz, Tradition and Crises, pp. 3-209.

Text:

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XIII Jews under Islam: 14th-17th Century.

Thurs., Jan. 21: Mamluk and Ottoman Empires; Israel.

N. Stillman, The Jews of Arab Lands, pp. 64-94.

J. Parkes, History of Palestine, pp. 137-51.

Leviant, Masterpieces, pp. 497-502.

Margolis and Marx, History, chs. 68,9.

Y. Gel., H. Z. H., "Ottoman Empire," EJ, 16, pp. 1530-8, 1541-6, 1547-8, 1552-3.

I. Ben-Zevi, "Eretz Yisrael under Ottoman Rule," in The Jews, L. Finkelstein ed., vol. I, pp. 602-47.

Text:

XIV The End of an Age.

Mon., Jan. 25: The Sabbatian Movement.

G. Scholem, "Shabbetai Zevi," EJ, 14, pp. 1219-53.

Text:

Thurs., Jan. 28: Between the Medieval and Modern World.

Margolis and Marx, History, chs. 77-8.

J. Katz, Tradition and Crises, pp. 213-30.

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Readings designated (A) are required and will be found in the readings booklet.
Readings designated (B) are suggested and will be found on reserve in my office.
Case studies are required and will be found in separate readings booklet.

SYLLABUS

UNIT I. RELATIONSHIPS BETWEEN RELIGION AND MEDICINE AND THE SITUATION OF MEDICAL ETHICS TODAY

Week One: Relationships between religion and medicine

Reading Assignment:

(A) Donald W. Shriver, Jr., "The Interrelationships of Religion and Medicine," in Donald W. Shriver, Jr., ed., Medicine and Religion (Pittsburgh, PA: U . of Pittsburgh Press) 1980.

(A) Arthur C. McGill, "The Religious Aspects of Medicine," in Shriver, op. cit.

(A) Harmon L. Smith, "The Minister as Consultant to the Medical Team," Journal of Religion and Health, Vol. 14, No. 1.

Week Two: The situation of medical ethics today

Reading Assignment:

(A) Alasdair MacIntyre, "How Virtues Become Vices: Values, Medicine and Social Context," in H. T. Engelhardt, Jr. and S. F. Spicker, eds., Evaluation and Explanation in the Biomedical Sciences (Dordrecht, Holland: D. Reidel Publishing Co.) 1975.

(A) William F. May, "Professional Ethics: Setting, Terrain, and Teacher," in Ethics Teaching in Higher Education, edited by Daniel Callahan and Sissela Bok (New York: Plenum Press) 1980.

(A) John Courtney Murray, "Creeds at War Intelligibly", in We Hold These Truths (New York: Sheed and Ward) 1960.

(B) Andrew C. Ivy, "Nazi War Crimes of a Medical Nature," in Stanley Joel Reiser, et al, Ethics in Medicine (Cambridge MA: MIT Press) 1977.

(B) Leon R. Kass, "New Beginnings in Life," in Michael Hamilton, ed., The New Genetics and the Future of Man (Grand Rapids, MI: Wm. Eerdmans Publishing Co.) 1972.

(B) Marc Lappe, "Stuff of Evolution Has Gone Out of Our Lives," National Catholic Reporter, July 4, 1980.

Cases for discussion:

"Abortion for possible hemophiliac son"
"Family conflict over a leg amputation"
"Paying for smoker's medical care"

Class exercise: How many ways can you have a baby?

Selections from Course in Medical Ethics (elective)

Week Twenty-six (continued)

Readings

Case st Reading Assignment (continued)

(A) Sidney Callahan and Drew Christiansen, "Ideal Old Age," Soundings, 1974.

(A) James J. Lynch, The Broken Heart (New York: Basic Books) 1977. "Introduction," Chapters One and Nine.

(B) Arthur H. Becker, "Judgment and Grace in the Aging Process," Pastoral Psychology, Spring, 1979.

(B) Gerald Blidstein, Honor Thy Father & Mother: Filial Responsibility in Jewish Law & Ethics (New York: KTAV) 1975.

(B) Barbara Myerhoff, Number Our Days (New York: Simon and Schuster) 1978.

UNIT IX. ROLE OF THE CLERGY: RELIGIOUS COMMUNITIES IN A PLURALISTIC SOCIETY

Week Twenty-seven: Role of clergy in religious communities

Reading Assignment:

(A) "A Call to Concern," Christianity and Crisis, October 3, 1977.

(A) James Burtchaell, "A Call and a Reply," Christianity and Crisis, November 14, 1977.

(A) "Continuing the Discussion: How to Argue About Abortion: II" Christianity and Crisis, December 26, 1977.

(A) Robert M. Veatch, "Hospital Ethics Committees: Is There a Role?" Hastings Center Report, June, 1977.

(B) Paul Ramsey, Who Speaks for the Church? (New York: Abingdon) 1967; selections from this book.

(B) Laurelyn Veatch, "Community Boards in Search of Authority," Hastings Center Report, October, 1975.

(B) Department of Health, Education and Welfare, Code of Federal Regulations, Title 45 (Revised January 11, 1978).

(B) Robert M. Veatch, "Human Experimentation Committees: Professional or Representative?" Hastings Center Report, October, 1975.

Role play a hospital visit.

Case Study:

"Frantic Parents."

AMERICAN JEWISH ARCHIVES

TEMPLE DEPT. OF RELIGION
COURSE DESCRIPTIONS I

— compiled by Rabbi Rebecca Alpert, Feb 1982

452. Proseminar in Islam. (3 s.h.)

A graduate introduction to Islam as religion, culture and civilization. Analysis and historical survey of key concepts, values and events represented in Islamic religious writings. Tools and methods of research in Islamics.

This course seeks to give an understanding of religious experience in Islam, of how this experience gave rise in Islam to the phenomena of Islamic thought, culture, history and civilization. To master the tools and to survey the legacy of Islamic literature in scripture, jurispurdence and law, criticism, theology, philosophy, social theory and the arts, with a view of exposing their relationship to the wellspring of religious consciousness. The crucible in which Islam grew, its past history and present world role as well as the meaningfulness of human life as seen by Muslims will be discussed and analyzed.

451. Proseminar in Christianity. (3 s.h.)

This course will examine writings from the New Testament, the fathers of the church, and some landmark writings from East and West, to discern the hermeneutical and theological patterns which flourished in different periods. The authors read from will include second-century apologists and fifth-century writers of the "golden age," Anselm, Aquinas, Luther, Calvin, Schleiermacher, Rahner. Attention will be given to the theological and biblical methods of study of the present century.

641. Formation of the Gospels and Their Interpretation.

Ways in which the gospels came into existence; literary criticism, the history of forms, redaction composition criticism; the hermeneutical problem. The gospels as books of the church.

644. New Testament Thought.

A seminar topic is chosen in light of the interests and competence of the participants, who are expected to have done previous New Testament study or to be familiar with the Jewish and Graeco-Roman worlds of the period. Some recent topics: The Book of Revelation; Is Christ the End of the Law?; The Central Message of Romans.

654. Comparative Ethics: Judaism, Christianity, Islam.

Ethnic mores or universal moral ethoses? Grounds, central ethos, and correlations between individuals and institutions, e.g. Jewish tradition, genius, charisma, life-affirmation, and concrete moral positions. Similar questions to Christianity and Islam. Selections and lectures from formal, popular, mystical, and literary classics.

658. History of Christian Ethics

From Augustine through Calvin. Stresses the interaction of religion/ethical ideas and social and cultural institutions.

659. Reform and Liberal Movements in Roman Catholicism.

Reform and Liberal movements within Roman Catholicism, e.g., Conciliarism, Jansenism, the Aufklärung reform, Modernism, Americanism, the Vatican II reform.

AMERICAN JEWISH ARCHIVES

660. Topics in Islamic History

The role of religion in Islamic history. The Caliphate: its rise, development and decline. Development of other institutions: administrative, judicial, military. Structure and development of the Muslim society: Arabs and non-Arabs, Muslims and non-Muslims. Relations between the Caliphate and other states.

661. Islamic Philosophy of History

Analysis of dominant categories of historical thinking in Islam. Rise of the critical method. Hadith criticism. The historical event as factum and value. The straight line theories and the spiral recurrence theory of Ibn Khaldun. Samples of historiographic readings.

662. Islamic Literature

Its nature and the role of Islam in its formation and flowering. Literary esthetics and criticism. The classics of prose and poetry. The extraordinary place of the Qur'an in literature. The common forms and the grand themes of Islamic literature. Analysis of selected readings.

AMERICAN JEWISH ARCHIVES

663. The Qur'an

The central theme of the Qur'an elaborated in the Qur'anic theory of revelation, of God, man, history, and destiny. Analysis of the problems connected with revelation, communication, recording, memorization, transmission, collection and canonization of the text. / The questions of the history of the Qur'an, of its uncreated status, of its place in the history of revelation and culture. Its place in Islam. Survey of its doctrines and in-depth analysis of some.

667. Islam and Christianity

Systematic comparison of doctrines of the two faiths; historical analysis of the contacts between them, and their reciprocal effects on each other in culture and history. Byzantium, Spain, Sicily, the Crusades and colonial expansion as areas of symbiosis.

668. Islam & Judaism

Religious and cultural relations of Muslims and Jews across the ages including their contemporary confrontation. Sharing of the common Semitic legacy and the problem of borrowing. Comparative analysis of the main themes: God, scripture and revelation, people, ethics, eschatology, arts and sciences.

AMERICAN JEWISH ARCHIVES

676. Islamic Ethics

Method in Islamic ethics. Analysis of key concepts and main theories of personal and social ethics evident in the Qur'an, Hadith, law, mysticism, poetry and modernist literature. Comparison with other religious theories. The questions of secularism, relativism and naturalism.

768. Interreligious Dialogue.

Contemporary interreligious dialogue such as the Catholic-Protestant dialogue, Jewish-Christian dialogue, Christian dialogue with other non-Christians, dialogue with non-believers, grassroots ecumenism.

858. Christianity and Judaism (3 s.h.)

Judaism and the Jewish people as subjects of Christian thought,

892. The Radical Reformation

Anabaptists, Anti-Trinitarians, Spiritualisten, and Social Revolutionaries in the 16th century, and their permanent contribution in Sectarian Protestantism and the Free Churches.

AMERICAN JEWISH ARCHIVES

921. Male and Female in Antique Religions

The social and symbolic pattern of man and woman in the religions of antiquity: matriarchy, patriarchy, bisexuality, equality in the myths of Genesis, classical Greek drama and early Christianity (Paul, Gnosticism, Apocrypha, Catholicism).

922. Christology of the Ancient Church

The evolution of Christian speculation from the second to the fifth centuries; the God language of ancient Christianity; the social, psychological and cultic factors operating in that evolution.

924. Icon & Idea in Ancient Christianity

The relation between theology and art in the first six hundred years of the Christian religion. Abstraction and visuality, creed and ritual, symbolic creativity and philosophical reflection examined in selected examples from theological texts, mosaics, liturgy and architecture.

966. Philosophy of Islamic Culture

Systematic and historical analysis of the Islamic notion of "logic and culture." The roles of literature and religion, art and science, the mosque and the caliphate. Unity and diversity in Islamic civilization. Comparison with Europe in the Middle Ages and the modern West.

AMERICAN JEWISH ARCHIVES

COURSE DESCRIPTIONS II

Information and Course Descriptions

for the Department of Religion

THE GRADUATE SCHOOL

TEMPLE UNIVERSITY

AMERICAN JEWISH ARCHIVES

1980-1982

RELIGION

Direct inquiries to: Dr. Norbert Samuelson, Graduate Studies Office

Graduate Faculty

Ismail al Faruqi, *Professor,* Ph.D. Indiana University; **Leonard E. Barrett,** *Professor,* Ph.D., Temple University; **Lucy Bregman,** *Assistant Professor,* Ph.D., University of Chicago; **T. Patrick Burke,** *Professor,* Th.D., University of Munich; **Thomas J. Dean,** *Associate Professor,* Ph.D., Columbia University; **Richard J. DeMartino,** *Associate Professor,* Ph.D., Temple University; **Charles Wei-hsun Fu,** *Professor,* Ph.D., University of Illinois; **Roderick Hindery,** *Associate Professor,* S.T.L., Catholic University, S.T.D., Lateran University; **Samuel Laeuchli,** *Professor,* Th.D., Union Theological Seminary; **Franklin H. Littell,** *Professor,* Ph.D., Yale University; **Seyyed Hossein Nasr,** *Professor,* Ph.D., Harvard University; **John C. Raines,** *Associate Professor,* Th.D., Union Theological Seminary; **Norbert Samuelson,** *Associate Professor,* Ph.D., Indiana University; **Zalman Schachter,** *Professor,* D.H.L., Hebrew Union College (Cincinnati); **Gerard S. Sloyan,** *Professor,* S.T.L., Ph.D., Catholic University of America; **Gerhard E. Spiegler,** *Professor and Chairperson,* Ph.D., University of Chicago; **F. Ernest Stoeffler,** *Professor Emeritus;* **Leonard Swidler,** *Professor,* Ph.D., University of Wisconsin; **Paul M. Van Buren,** *Associate Professor,* Th.D., University of Basel; **Robert B. Wright,** *Associate Professor,* Ph.D., Hartford Seminary Foundation; **Bibhuti S. Yadav,** *Assistant Professor,* Ph.D., Banaras Hindu University.

General Statement

Graduate studies in the Department of Religion include work toward the M.A. and Ph.D. degrees.

The Department lays major emphasis upon two dimensions of the study of religion. First, the faculty and course offerings are constituted so as to provide the students confrontation with and study of the major religions of the world. Instruction is offered in Buddhism, Hinduism, Christianity, Judaism, Islam, Confucianism, Taoism and native African religions. Second, the relation of religion to the major forces in modern society is stressed. Study is available in the phenomenology and philosophy of religion, in the relation of religion to language, literature and the arts, in ethics, and in psychology and religion.

Students are expected to take work in other disciplines, e.g., anthropology, sociology, political science, history. A cross-disciplinary program of religion and psychology is available for concentration.

There are three basic requirements for all graduate students: 1) a program of study including proseminars, 2) proficiency in the languages necessary for scholarly work in the field, and 3) demonstrations of competence at several stages of the program.

Proseminars

The proseminars are meant to provide an introduction to the method and theory of the study of religion. Four proseminars are required of all graduate students, for whatever degree, in the following distribution: two in religious traditions (one Eastern, one Western), and two in methods in the study of religion. Each proseminar ends in an examination that comprises one quarter of the qualifying examination.

Language Requirements

Students are expected to have facility in the languages necessary for scholarly work in their areas of specialization. Until language requirements are completed students must be enrolled in continuous language study. All requisite language competencies must be satisfied before the preliminary examination. Competence in foreign languages is determined by Educational Testing Service examinations administered in the Department and nationally four times a year.

Application Deadlines

Applications for admission should be submitted by February 15 for the fall semester and by November 15 for the spring semester. Applications may be received later. Applications for scholarship awards must be received by February 15.

Admission Requirements

Applicants must be graduates of accredited institutions of higher learning who have completed an undergraduate concentration in religion or who hold graduate degrees in the study of religion. Applicants with a background in the humanities will also be considered for admission, but they may be expected to take preliminary work in religion without graduate credit. Applicants must submit scores from the *Graduate Record Examination* aptitude tests. Scores from the *Test of English as a Foreign Language* are required of foreign students.

Degree Programs

Unit I of the graduate program in Religion is comprised of 24 semester hours of residence courses (12 of which are proseminars), the qualifying examination, and a demonstration of competence in a foreign language. A review of a student's program is made at the conclusion of Unit I. Upon recommendation of the faculty, students may proceed to the degree programs.

Master of Arts

The requirements for the M.A. degree are successful completion of Unit I plus two additional courses for a total of 30 semester hours.

Doctor of Philosophy

The requirements for the Ph.D. degree are the completion of Unit I with distinction, the remaining professional and research languages, and additional courses which contribute to gaining competence in several areas of specialization. Depending upon the nature and quality of graduate work taken elsewhere, credit may be allowed upon approval by the faculty.

Near the completion of the course and language requirements, a preliminary examination is scheduled, during which students should demonstrate competence in their concentration and readiness to proceed to the dissertation.

In Unit III the dissertation is written and, at its completion, defended before an examining committee. Upon acceptance of the dissertation and a successful defense, candidates are recommended to the University for the Ph.D. degree.

Course Descriptions—Religion

601. Teaching Practicum in Religion Study. (3 s.h.)
Lectures, discussions, and workshops on teaching methods and evaluation; audiovisual materials, outside resources; religion as an academic discipline; the university in contemporary society. Required of all teaching assistants.

603. Special Topics in Religion. (3 s.h.)
A series of special topics in the field of religion, especially those taught by visiting faculty. Content will vary from semester to semester.

650. Proseminar in Judaism. (3 s.h.)

651. Proseminar in Christianity. (3 s.h.)

652. Proseminar in Islam. (3 s.h.)

653. Proseminar in African Religions. (3 s.h.)

454. Proseminar in Hinduism. (3 s.h.)

455. Proseminar in Chinese Religions. (3 s.h.)

456. Proseminar in Buddhism. (3 s.h.)

457. Proseminar in Textual Historical Studies. (3 s.h.)

458. Proseminar in Philosophy of Religion. (3 s.h.)

459. Proseminar in Religion and the Social Sciences. (3 s.h.)

528. Upanishads and Early Buddhism. (3 s.h.)
An introduction to Hindu and Buddhist texts.

538. Bhakti Movement. (3 s.h.)
An historical and philosophical approach to Vaisnavism.

541. Buddhist Thought. (3 s.h.)
Systematic study of the Four Noble Truths in Basic Buddhism, the Abhidhamma philosophy in the Theravada tradition, Madhyamika, Yogacara, Zen, as well as of Mahayana teachings.

542. Problems in Buddhist Thought. (3 s.h.)
Advanced studies in Buddhist thought.

543. Mahayana Buddhism. (3 s.h.)
Intensive study of the two types of Mahayana Buddhism, i.e., the Holy Path of Self-Power (Madhyamika, Yogacara, Hua-yen, T'ien-t'a, and Zen) and the Pure Land Path of Other-Power.

544. Buddhism and Existential Phenomenology. (3 s.h.)
A critical and intensive study of Buddhism, Heidegger's *Being and Time* and Sartre's *Being and Nothingness*.

551-552. Zen Buddhism and Western Existentialism, I & II. (3 or 6 s.h.)
A critical, comparative study of the nature of man, his basic anxiety, and his authentic fulfillment as understood in Zen Buddhism and modern Western existentialism.

553-554. Zen Buddhism and Western Mysticism I & II. (3 or 6 s.h.)
A critical, comparative study of the nature of man's religious quest and of its final consummation as understood in Zen Buddhism and Western mysticism.

555-556. Zen Buddhism and Western Psychotherapy I & II. (3 or 6 s.h.)
A critical, comparative study of the nature of man, his basic problem and its ultimate resolution as understood in Zen Buddhism and Western psychotherapy.

561. Chinese Philosophy and Religion. (3 s.h.)
Philosophical analysis of the classics of early Confucianism, Taoism and Neo-Confucianism in the Chinese tradition.

562. Topics in Chinese Philosophy and Religion. (3 s.h.)
Critical and intensive studies of Chinese metaphysics, theory of human nature, and moral theory.

563. Taoism, Zen, and Heidegger. (3 s.h.)
A critical inquiry into Taoism, Zen (and its Mahayana background) and Heidegger, by way of investigating the transmetaphysical nature of language, thought and reality.

568. Religion and Anti-religion. (3 s.h.)
A philosophical inquiry into the ideological confrontation and the dialectical "give and take" between religion and anti-religion, with special attention to the religiosity of anti-religion as well as to the various "middle-way" approaches taken to overcome the dichotomy of religion and anti-religion.

595-596. Individual Study. (1 s.h.)

597-598. Individual Study. (3 s.h.)

601. Topics in Biblical Studies. (1 s.h.)

611. The Dead Sea Scrolls. (3 s.h.)

612. Christianity and Culture in the Ancient World. (3 s.h.)
The Christian religion since the Graeco-Roman cosmos.

613. Kabbalah. (3 s.h.)
Readings in core texts of the Kabbalah (in translation).

615. Core Texts of Hasidism. (3 s.h.)

618. Comparative Liturgy. (3 s.h.)

622. Wisdom Literature of Israel. (3 s.h.)
The Oriental background of Wisdom Literature, Sumerian, Babylonian, Egyptian, Canaanite. A detailed study of Proverbs, Ecclesiastes and Ben Sira.

627. Topics in Jewish Theology. (3 s.h.)
A systematic examination and discussion of selected theological subjects as they are treated in classical Jewish texts.

628. Jewish Mysticism. (3 s.h.)
An inductive introduction to Jewish mystical writings.

629. Prophets, Priests and Kings: Conflict in the Israelite Religion. (3 s.h.)
Behind the commonly accepted facade of theological unanimity, the history of Israel reveals the friction between religious, social and political forces. Most often, only the victors in the conflict remain in the tradition, yet it is in the struggle that the tradition is shaped.

630. The End of the World: The Nature of Apocalyptic. (3 s.h.)
An examination of the sources and nature of the apocalyptic phenomenon.

633-634. Medieval Jewish Philosophy I & II. (3 or 6 s.h.)
Selected problems and/or thinkers in the tradition of Jewish philosophy from Saadia through Albo studied in the context of medieval Moslem and Christian philosophy.

637. Biblical Interpretation Practicum. (3 s.h.)
Research, by means of working models, into problems and methods of text criticism, linguistics, canon and text transmission.

638. Jewish Post-Biblical Literature. (3 s.h.)
Investigations into the Apocrypha, Pseudepigrapha and Qumran writings.

641. Formation of the Gospels and Their Interpretation. (3 s.h.)
Ways in which the gospels came into existence, literary criticism; the history of forms, redaction composition criticism, the hermeneutical problem.

643. The Authentic Epistles of St. Paul. (3 s.h.)

644. New Testament Thought. (3 s.h.)

645. Formation of the Christian Movement. (3 s.h.)

646. Pietism and the Enlightenment. (3 s.h.)

647. Constantine and His Age. (3 s.h.)

648. Thought of St. Augustine. (3 s.h.)

649. The Lutheran Reformation. (3 s.h.)

651. Reality and Deliverance in the Major Religions. (3 s.h.)
Belief and salvation; patterns of thought in Asia and the West. Selected primary sources.

652. German Religious Thought. (3 s.h.)

654. Comparative Ethics: Judaism, Christianity, Islam. (3 s.h.)

655. Morality With and Without Religion. (3 s.h.)
The crisis of attempting to do ethics without religion or parallel to but independently from religious belief—since Kant, through utilitarianism, existentialism, analytical ethics and neo-intuitionalism.

656. The History of Ethics. (3 s.h.)
Religious and ethical implications in the philosophy of Kant, Hegel, Kierkegaard, J. S. Mill, James, Scheler and Rowls.

657. Comparative Religious Ethics. (3 s.h.)
Explicit analysis and use of comparative methods in the study of religious ethics: Indian, Chinese, Soviet and Middle Eastern.

658. History of Christian Ethics. (3 s.h.)
From Augustine through Calvin.

659. Reform and Liberal Movements in Roman Catholicism. (3 s.h.)

660. Topics in Islamic History. (3 s.h.)

661. Islamic Philosophy of History. (3 s.h.)

662. Islamic Literature. (3 s.h.)

663. The Qur'an. (3 s.h.)

678. Problems in Modern Jewish Religious Thought. (3 s.h.)
Selected problems of Jewish thought will be studied in the context of contemporary religious thought and philosophy.

679. Modern Jewish Thought. (3 s.h.)
Selected contemporary Jewish thinker(s) will be studied in the context of contemporary philosophy and religious thought.

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666. Religion in the Contemporary Near East. (3 s.h.)
The place of Jerusalem in the religious traditions of Judaism, Christianity and Islam. Survey of Jewish, Christian and Muslim presence in Palestine. Judaism and the Zionist interpretation. Catholic, Protestant and British-Imperial interests in Palestine. Effects on the Islamic and Arab positions.

667. Islam and Christianity. (3 s.h.)

668. Islam and Judaism. (3 s.h.)

669. Islam and Art. (3 s.h.)

671. Islamic Theology and Philosophy. (3 s.h.)

673. Islamic Jurisprudence. (3 s.h.)

676. Islamic Ethics. (3 s.h.)

679. Modern Trends in Islam. (3 s.h.)

681. American Religious History. (3 s.h.)

683. Religion in Public Education. (3 s.h.)
The development of instruction in Religion in secondary schools: its legal status, service agencies and professional prospects; with attention to special curricula such as "Bible," "American Religious History," "The Holocaust."

692. African Ideas of God. (3 s.h.)

693. Ecology of Afro-American Religions. (3 s.h.)

694. Slave Religions. (3 s.h.)

711. Religion and Modern Thought. (3 s.h.)
Criticisms and reinterpretations of religion and religious thought in the eighteenth and nineteenth centuries (Hume to Nietzsche).

712. Religion and Contemporary Thought. (3 s.h.)
Secular challenges to religion and religious thought in the twentieth century.

713. Heidegger. (3 s.h.)
A critical examination of philosophic foundations within the context of contemporary religious thought.

721. Modern Religious Thought. (3 s.h.)
Introduction to selected issues in contemporary metaphysics and their implications for religious thought.

724. Contemporary Religious Thought. (3 s.h.)
Advanced study of topics in contemporary metaphysics and their implications for religious thought.

725. Religion and Philosophy. (3 s.h.)
Religion and reflection: the evolution of their relationship in Asia and the West.

726. Analytic Philosophy of Religion. (3 s.h.)
A seminar designed to introduce the methods of language analysis and the debates concerning the meaning of religious discourse.

732. Christian Thought. (3 s.h.)
Main themes and development of Christian thought.

741. Values, Power, and Communication. (3 s.h.)

742. The Practice and Piety of Middle America. (3 s.h.)
A critical study of the myths and reality of the middle class, with a view to the interaction of religious, social and economic values. The relation of church membership and piety to social consciousness will be explored.

743. Neighborhood Ethics. (3 s.h.)
The intrastructure and interaction of families, friends and neighborhoods, with an emphasis on the religious dimension.

744. Limits: The Study of Passive Virtues. (3 s.h.)
Prerequisite: permission of instructor. An inquiry into those human excellences which come into play when we are called upon not to change but to endure something.

751. Why Be Moral? (3 s.h.)
Controversies about love-sexuality and egoism from Fenelon through Sartre. Analytical comparison with Indian and Muslim thought.

752. Ethics of Violence in World Religions. (3 s.h.)
Ethical dialogue between positions of revolution and nonviolence. Analytical comparison with position in Islam, Hinduism, and Buddhism.

768. Interreligious Dialogue. (3 s.h.)

771-772. Interdisciplinary Seminar in Religion and Psychology I & II. (3 s.h.)
Critical comparative studies in the various understandings within the fields of religion and psychology concerning the nature of man, his problems and their possible solutions.

773. Religion and Psychology I. (3 s.h.)
Approaches to the relationship between psychology and religious phenomena. Emphasis on major methods and problems they rouse.

774-775. Religion and Psychotherapy I & II. (3 s.h.)
Religious and psychological systems of healing.

801. The Phenomenology of Religion and Society. (3 s.h.)
The interaction of social and religious consciousness.

803. Methodological Options in the Study of Religion. (3 s.h.)
The social, scientific and humanistic approaches to the study of religion, including anthropological, social, phenomenological, religio-historical and psychological models for understanding religion.

821. Introduction to Primitive Religions. (3 s.h.)

822. Cult and Cultism. (3 s.h.)
A systematic study of modern religio-political cults with emphasis on their origin, nature, function and dysfunction in modern society.

853. Language and Religion. (3 s.h.)
Seminar in selected issues in the nature or analysis of language and religion.

854. Problems in the Analysis of Religious Discourse. (3 s.h.)

857. Issues in Theology. (3 s.h.)
Selected issues in contemporary debate about the task or content of Christian theology.

858. Christianity and Judaism. (3 s.h.)

859. Judaism and Christianity. (3 s.h.)

860. Theological Reconstruction. (3 s.h.)

861. The Nature and Value of Religion. (3 s.h.)
The nature and value of religion, studied in the main living religions of Asia and the West, the aims and function of religious life and language.

876. Nazi Germany and Religion. (3 s.h.)
The German Church Struggle 1933-45, the persecution and destruction of the Jews in the Holocaust; Nazi ideology as a substitute religion.

883. Vedanta and Buddhism. (3 s.h.)
A study of the foundations of advaita Vedanta and Madhyamika Buddhism; their encounter in Nagarjuna and Sankara.

892. The Radical Reformation. (3 s.h.)
Anabaptists, Anti-Trinitarians, *Spiritualisten*, and social revolutionaries in the sixteenth century, and their permanent contribution in Sectarian Protestantism and the Free Churches.

920. Religion, Research and Art. (3 s.h.)
Cross currents in the study of religion: logical understanding and metalogical reenactment; diachronic analysis and synchronic vision; the explicit and the hidden order of form.

921. Male and Female in Antique Religions. (3 s.h.)
The social and symbolic pattern of man and woman in the religions of antiquity.

922. Christology of the Ancient Church. (3 s.h.)
The evolution of Christian speculation from the second to the fifth centuries.

923. Tragedy and Salvation in the Ancient World. (3 s.h.)
An investigation of the implications and interactions of two fundamental motifs of life in the ancient world, tragedy and salvation.

924. Icon and Idea in Ancient Christianity. (3 s.h.)
The relation between theology and art in the first six hundred years of the Christian religion.

925. Religion and the Arts. (3 s.h.)

960. Philosophy of Islamic Culture. (3 s.h.)
Systematic and historical analysis of the Islamic notion of "logic and culture."

IMPORTANT NOTICE ON TUITION RATES

Beginning in Fall 1981, Temple University calculates tuition rates on a per-hour basis, not with a "full-time" rate.

This means that for a person taking a full load of three courses (9 semester hours), the effective rate is lower than previously.

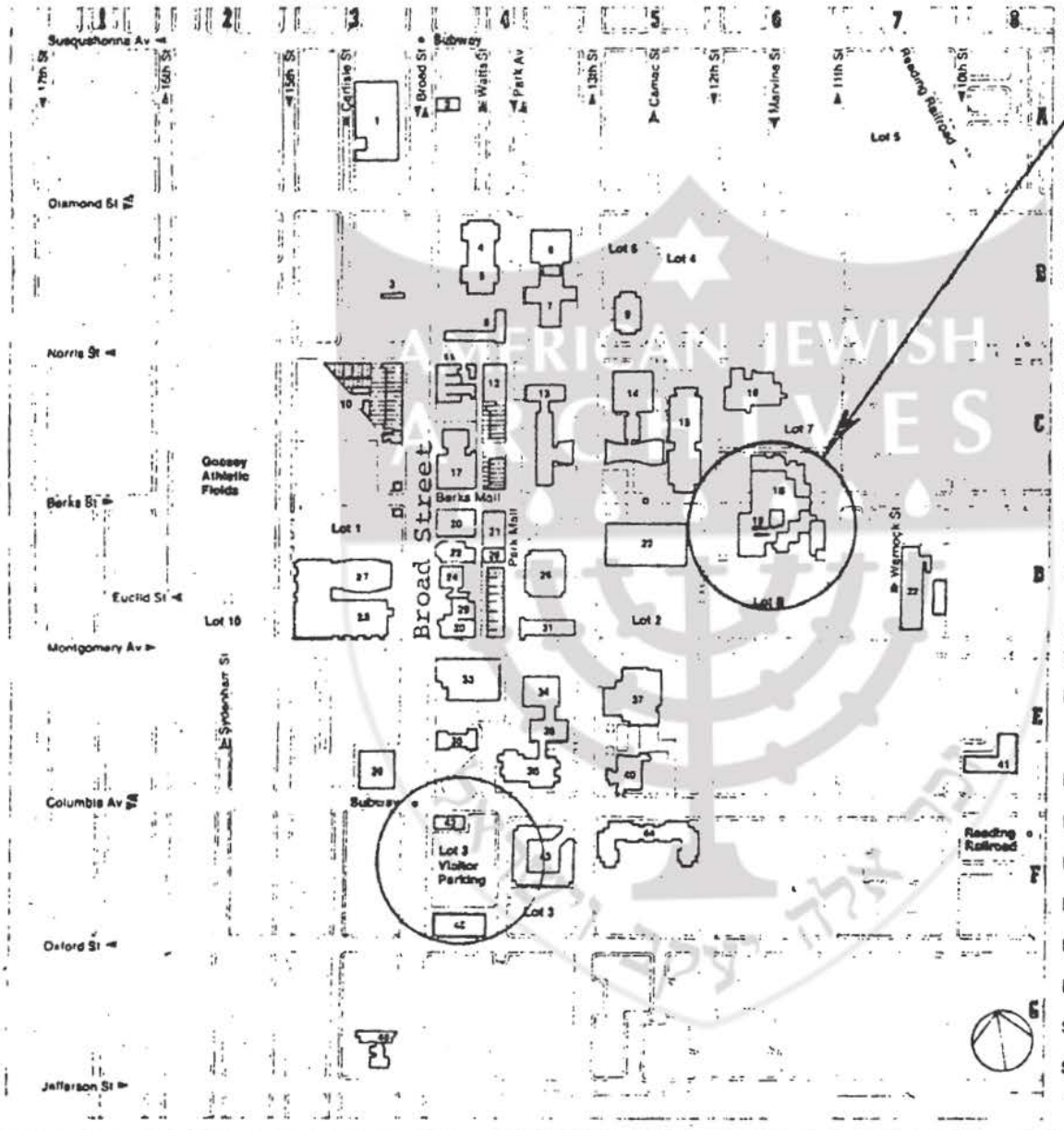
These are the graduate tution charges for Fall 1981:

	Penn resident	non-resident
One hour	$110	$147
One course	330	441
Two courses	660	882
Three courses (one semester)	990	1323
Full year (six courses)	1980	2646

AMERICAN JEWISH ARCHIVES

The Religion Department is on the sixth floor of the Humanities Building.

Temple University
Broad & Montgomery Campus



Selected Offices

Academic Advising, Sullivan Hall
Academic Records, Conwell Hall
Admissions, Undergraduate, Conwell Hall
Athletics, McGonigle Hall
Bookstore, Student Activities Center
Bursar, Carnell Hall
Business Administration, School of, Speakman Hall
Cafeteria, Student Activities Center
Campus information, Stauffer Hall
Career Services, Mitten Hall
Communications and Theater, School of, Annenberg Hall
Education, College of, Ritter Hall
Engineering Technology, College of, Stauffer Hall
Financial Aid, Reber Hall
Graduate School, Carnell Hall
Health, Physical Education, Recreation and Dance, College of, Pearson Hall
Health Services, 1802 N. Park Mall
Law, School of, Klein Hall
Liberal Arts, College of, Sullivan Hall
Music, College of, Presser Hall
Registration & Enrollment, Conwell Hall
Residence Services, 1941 N. Broad Street
Safety Office, Berks and Watts Streets
Social Administration, School of, Ritter Hall South

8.	Annenberg Hall	B4
1.	Armory	A3
20.	Baptist Temple	D6
13.	Barton Hall	C4
14.	Beury Hall	C5
18.	Biology Life Sciences	C5
26.	Carnell Hall	D4
23.	College Hall	D4
24.	Computer Center	D4
30.	Conwell Hall	D4
43.	Cooney Apartments	F4
31.	Curtis Hall	D4
16.	Engineering	C6
19.	Gladfelter Hall	C6
4.	Hardwick Hall	B4
3.	Hillel	B3
19.	Humanities Building	D5
5.	Johnson Hall	B4
33.	Klein Hall	E4
27.	McGonigle Hall	D3
17.	Mitten Hall	C4
2.	Newman Center	A4
10.	Norris Triangle	C3
22.	Paley Library	D5
11.	Panhellenic House	C4
25.	Park Hall	D4
8.	Peabody Hall	B4
28.	Pearson Hall	D3
22.	Physical Plant	D7
9.	Presser Hall	B5
38.	Reber Hall	E4
35.	Ritter Hall Central	E4
34.	Ritter Hall North	E4
36.	Ritter Hall South	E4
39.	Seltzer Hall	E3
41.	Sjostrom Building	E6
29.	Speakmen Hall	D4
42.	Stauffer Hall	F4
37.	Student Activities Center	E5
21.	Sullivan Hall	D4
12.	Thomas Hall	C6
7.	Tomlinson Theater	B4
45.	University Services Building	F4
40.	Weiss Hall	E5
44.	Yorktown Apartments	F5
46.	1500 N. Broad Street	G3

Rabbi David Klatzker (RRC '78) is a Ph.D. candidate at Temple University, where he is preparing a dissertation on "American Christian Travellers to the Holy Land, 1835-1939" (directed by Franklin H. Littell). Rabbi Klatzker was chosen by the national office of National Conference of Christians and Jews to participate in their "Leadership Development Project" (a group of young clergy and laity selected nationwide by NCCJ for advanced training in ecumenics). He attended the 1981 National Jewish-Christian Workshop in Milwaukee as a representative of NCCJ. He also chaired a panel on "Jewish and Christian Pilgrims to Israel" at the recent International Conference on Pilgrimage held at the University of Pittsburgh.

AMERICAN JEWISH ARCHIVES

In September of 1979, Dr. Leonard Swidler, a professor at Temple University in the Religion Department and the editor of the Journal of Ecumencial Studies was asked to be a "permanent guest" on a talk show called Credo which is seen in the Delaware Valley (greater Philadelphia Area) every Saturday morning from 7:00-8:00 A.M. The show is produced by the commercial station WCAU-TV (Channel 10) as part of their public service broadcasting.

Dr. Swidler, with whom I study at Temple, asked me and a Protestant minister to share the assignment with him. We filmed approximately 13 hour long shows during the year. Each show would be devoted to a three way dialogue on some topic, "Women and Religion," "Abortion," etc. There were many letters and comments which I received in the wake of these programs. While I was frankly surprised that any one watches television at such an hour, it seems that there are those who do and who appreciate intelligent programming. Unfortunately, the program has been discontinued.

Nancy Fuchs-Kreimer

AMERICAN JEWISH ARCHIVES

NOV 16 1

TEMPLE UNIVERSITY RELIGION DEPARTMENT****RECONSTRUCTIONIST RABBINICAL COLLEGE

C O L L O Q U I U M

JEWISH-CHRISTIAN DIALOGUE: THE PHARISEES

The Religion Department of Temple University and the Reconstructionist Rabbinical College have collaborated in a number of ways for over a dozen years. They are now launching a new cooperative venture that will bring together their faculties and students on matters of common scholarly concern which should also be of interest to the wider public: a scholarly colloquium.

This colloquium will feature presentations made by four scholars, two from the Jewish tradition and two from the Christian, with all four scholars participating in the subsequent colloquium--which then will be opened to the audience. The presentations and colloquia are as follows:

November 18 (Wednesday), 1981—Leonard Swidler (Professor, Temple University)
"The Pharisees in Recent Catholic Writing"

January 20 (Wednesday), 1982—Ronald Brauner (Dean, Reconstructionist Rabbinical College)
"Pharisees? Sadducees?"

February 17 (Wednesday), 1982—Gerard Sloyan (Professor, Temple University)
"The New Testament Evidence on the Pharisees"

March 17 (Wednesday), 1982—David Goldenberg (President, Dropsie University)
"The Rabbinical Sources on the Pharisees"

SIXTH FLOOR HUMANITIES BUILDING LOUNGE RELIGION DEPARTMENT 2:30 PM

BERKS AND TWELFTH STREETS

INTER-RELIGIOUS DIALOGUE IN GERMANY, 1980

(Concluded)

LEWIS JOHN ERON

Heidelberg
June 3-6

Our stay in Heidelberg, which followed the day in Bonn, was the academic highpoint of our stay. It was in the middle of the trip. We were in full strength, physically, spiritually and numerically. Our command of the German language had finally become respectable, and our hosts, Prof. Rentdorff and Dr. Stegemann, had organized a well constructed program. In addition, we were joined by Pinina Navé Levinson, the wife of Landesrabbiner Levinson and a leader in her own right in Jewish-Christian dialogue in Germany, and Prof. Michael Wyschograd, a Jewish philosopher from New York, who was teaching for a semester at the newly established Jüdische Hochschule in Heidelberg.

In spite of the heavy academic schedule, we managed to find time, as always, to relax and sight-see. I was staying with a divinity student and his wife, and they held a dinner at which some other members of our tour and I were able to meet some students.

These informal gatherings were as important as the sessions. The spirit of friendship developed at them helped to encourage authentic dialogue. For me, a rabbinical student, the opportunity to talk with students for the ministry about problems, hopes and desires common to clergymen of any faith was enlightening. We discussed the various roles the clergy must play and how we were being prepared for them. This dialogue on practical matters contributed to my experience as much as any other, and reinforced my feeling that inter-religious dialogue can take place on many levels other than a strictly theological one.

At Heidelberg our academic/theological discussions provided the forum for the investigation of some basic issues. The topics we discussed were varied. For example, Nancy Fuchs-Kreimer discussed the limitations of the Biblical Theology movement in America. She claimed that the basic concern of this predominantly Protestant movement was to provide a theological understanding of the rise of Christianity. Although its leaders were not anti-Semitic, their handling of Biblical *Heilsgeschichte* (salvation history) and prophetic encounter was a result of a low evaluation of Pharisaism and led to a misunderstanding of Christian origins. Nancy supported Canon Criticism, the attempt to understand the function of Biblical literature within the communities that formed and preserved the text, as a better means of deriving theological meaning than the historicism of the Biblical Theology movement. Prof. Rentdorff, our host and a prominant German Protestant Bible scholar, supported Nancy's position in his response to her paper.

Some of the risks involved in dialogue became clear in the discussion following Nancy's presentation. A young Jewish student at the University of Heidelberg became upset at

what he took to be a misapplication of Judaism. Judaism, he claimed, had no theology and in addition terms such as "grace" and "salvation" did not refer to Jewish concepts. Although it is true that these terms may sound "Christian," they do have their "Jewish" equivalents (*hein, hesed, yeshuah*).

Dialogue is a rather difficult field. Dr. Swidler described the two-way dialogue in which any participant must engage. The first is with the dialogue partner from another religion, and the other is with one's coreligionists. If inter-religious dialogue is to have any beneficial effects, the participants should be able to learn from their own tradition, as well as teach the insights gained from dialogue.

While we were in Heidelberg we had the opportunity to visit the newly established Jüdische Hochschule. This institution was founded to train people in Judaica, with the hope that in the near future a rabbinical program could be started. Though the Hochschule has now moved to newly built quarters, we visited it in its temporary setting, which compared favorably to that of the Reconstructionist Rabbinical College. Though our hosts apologized for the condition of their facilities, the R.R.C. students felt right at home. The only difference was that while the view from the seminar rooms at the R.R.C. is of North Broad St. in Philadelphia, from the Hochschule one was able to see the old section of Heidelberg and the wooded banks of the Neckar River.

The Jüdische Hochschule promises to make significant contributions to European Jewry. The institution has willing students both Jewish and Gentile, new facilities and financial resources. What it lacks is a faculty. It has proven difficult to find senior Jewish scholars who would be willing to teach in Germany. This is understandable. The people appropriate for such a position generally have tenured positions already and would be reluctant to move to Germany, for financial and emotional reasons, as well as for the difficulty of raising a Jewish family in a country with so few Jews.

Frankfurt
June 7-9

The next stop on our tour was the Protestant Academy in Frankfurt. There the program was similar to that of Aachen. In Frankfurt the atmosphere was completely different from Heidelberg. No longer were we in a quiet medieval university town but in an active ultra-modern metropolis. Frankfurt was rebuilt after the Second World War and the remaining old buildings look like Old Masters hanging in a contemporary museum. Furthermore, we were no longer speaking with academic theologians but with interested laity.

In Frankfurt Nancy Fuchs-Kreimer, Dr. Schachter and I also went to the synagogue for *Minha-Maariv* Sunday evening. The service took place in the chapel of the main synagogue, and between the two services we were treated to a Mishnah lesson led in Yiddish by an old Jew from Hungary.

Most of the Jews we met in Germany had settled in Germany after the Second World War. They were generally prosperous and seemed to have benefited from the growth of the German economy. Being a small community, they feel isolated from the Jewish world and are not overly optimistic about the future of Jewish life in Germany. It seemed to me that a number had mixed feelings about their material success in a land that in the recent past had treated Jews so poorly. I found them to be interested in us and our project and extremely friendly and hospitable.

Münster
June 9-10

This was the event for which I was waiting. In Münster I was scheduled to present my paper on the "Fear of God." I spent the evening prior to the meeting working feverishly to prepare myself. The next day came. We drove to the University, parked, walked to the Catholic Faculty, entered the lecture hall, climbed the stairs, came into the room, sat down and waited. I felt as if the entire room was quaking. Then it began.

We were welcomed. I was introduced. I made a joke and read a summary of my paper. Then firmly grasping the table in front of me I braced myself for the worst. The respondent was about to speak. I was taking notes so carefully that it was not until he finished his response that I realized he had commented favorably on the piece. The discussion following was quite lively. I had survived my first academic presentation.

The thrust of my paper was that the Biblical concept of a God-Fearer provided a man-God relationship found in both Judaism and Christianity that could provide a basis for inter-religious dialogue. We would be able to accept each other's validity as religious persons in light of this common relationship. I argued further that the relational category "Fear of God" was more useful in this regard than that of Covenant. The idea of Covenant seems to be understood differently in the two traditions, and there is great difficulty for either tradition to recognize the validity of the other's claims to be in a covenantal relationship to God.

Duisburg
June 11-15

Though Duisberg is an industrial city and a major river port, our stay there was like a country vacation. We stayed at the Protestant Academy at Wolfsburg, in the suburbs, which at one time was a resort hotel. Our activities included meetings at the Academy with students and laity, a lecture series at the University, as well as a two hour boat ride on the Rhine.

By this time we had created a small fan club in Germany. People whom we had met already at Aachen and other places we met again along the way. A number of them joined us in Duisburg, so our stay there was in many ways like a small reunion.

Having a fan club was both flattering and worrisome. It was nice to know that we had made an impression on the people involved in Jewish-Christian dialogue, but since we were meeting many of the same people for a second time, one could wonder how large this fraternity really was.

Our stay in Duisburg ended with a short service followed by a panel discussion at the University. It was a mixed audience, and in the discussion following the presentations, after a series of learned questions, an old lady stood up and, obviously upset, asked, "I am old, I have no time to study. How can I consider Jesus as a Jew?" To which Dr. Schachter answered, "Love him as your Christ."

Berlin
June 16-26

In Berlin we held a series of meetings at the Kirchliche Hochschule (the Protestant Seminary), the Protestant Academy and with various groups in East Berlin. The high point of the talks at the Kirchliche Hochschule was a discussion whether one could be an observant Jew and a professing Christian at the same time. The context was not in regard to the "Jews for Jesus" movement in the U.S., but in the search of the Protestant students for the Jewish roots of their faith. Although I felt that such a position was, on historical grounds, at least, a theological impossibility, the discussion did point out the difficulty non-Orthodox Jews have in establishing criteria for answering the question of who is a Jew.

East Berlin should be a pilgrimage center for Jews. It was a major center of Jewish life in Germany before the war, and in its three Jewish cemeteries are the graves of the great German Jews of the 19th and 20th centuries, among them: Moses Mendelssohn, Hermann Cohen, Giacomo Meyerbeer, Abraham Geiger and Leopold Zunz. We were given a tour of the cemeteries by a young Protestant seminary student who had studied them as a hobby. The largest of the three cemeteries is also the youngest. Today it is an overgrown Eden, a jungle of over forty hectares in the midst of the city. It contains the graves of 114,000 Jews, and is a romantic dream of a final resting spot. Trees and vines grow out of crumbling tombs and embrace solitary gravestones. The cemetery itself is a dark, moist, green tomb whose only living inhabitants are a small handful of caretakers. Even here the doleful fate of Germany's Jews is not forgotten. The cemetery contains graves of those returned dead from the concentration camps in the early years of the War and a tomb for Torah scrolls desecrated by the Nazis. It was here, amidst the affluence of life even more than at Dachau, that I felt the horror of the Nazi years. How dare these plants flourish in such a place? I protested. It was the obscene, absurd side of Thanatopsis, and, yet, it was the most peaceful of parks.

Regensburg
June 26-27

Our trip ended in Regensburg. There we met Prof. Franz Mussner, a Catholic Priest and professor of New Testament at the University. Not only did he spend an afternoon

talking with us, but he took us on a personally guided tour of Regensburg.

Regensburg witnessed the full range of the Jewish experience in Germany. It was the home of the mystic and poet Judah of Regensburg, author of *Shir HaKavod*, and the medieval traveller, Obadiah of Regensburg, whose travelogue is an important source for knowledge of the Jewish communities of his time. The Jews were expelled from Regensburg at least three times: in the Middle Ages, during the Wars of Religion, and during the Nazi period. Yet, they have always returned to this city on the Danube. On our tour we met the present leaders of the Jewish community. Today, even though their community seems to be a dying one, they were not sad, they claimed, for their younger members had moved to Israel.

The walls of some of the older houses contain Jewish tombstones. After the Jews were expelled during the Religious Wars, the proud citizens placed them on their houses as trophies of their victory. Furthermore, the walls of the cathedral are graced with medieval anti-Jewish sculptures. One is of the Jews in medieval dress dancing before the Golden Calf, and another is of Jews suckling at the teats of a sow.

These sculptures particularly embarrassed Prof. Mussner, who had just finished a major work describing a positive Catholic theological position vis à vis Judaism. The book, *Traktat Über die Juden*, is notable not only for its positive evaluation of Jews and their faith, but for its clear and accurate presentation of Judaism.

After the day in Regensburg, the trip was over. Those who had stayed to the end now broke up. I went with four other student members of our group to Munich and then to the Alps. On our way back to Brussels, we stopped at Augsburg to see part of the celebration of the 450th anniversary of the Augsburg Confession.

Conclusions and Brief Reflections, Six Months Later

After re-reading my notes, comments and journal entries, I feel that this trip remains one of the important events of my life. During the trip I was able to draw on most of what I had studied at the R.R.C. and at Temple, as well as earlier at Yale and Johns Hopkins. I came to appreciate the value of dialogue as well as its limitations. I was encouraged to learn that established scholars considered what I had to contribute to be valuable. I learned how difficult it is to listen when I had to double my efforts to understand German conversations. I feel that I established ties with the colleagues we met in Germany which I hope to maintain in some way in the future. Most of all, I feel that the sense of purpose and loyalty to our own faith, to inter-religious harmony and to each other that this small group of Americans brought to Germany was strengthened and brought back to America where we can continue our work.

I am interested in permanently receiving copies of essays written as part of applications for conscientious objection. The date is not important, but I am looking for conscientious objection essays or applications which are based on the religious and/or cultural, humanistic, moral teachings and values of Judaism. My aim is to compile a collection of such essays for eventual publication.

Please send to:

Rabbi Albert S. Axeirad
280 Clark Road
Brookline, Massachusetts 02146.

UNIVERSITY of JUDAISM
SUNNY and ISADORE FAMILIAN CAMPUS
15600 Mulholland Drive, Los Angeles, California 90024 • (213) 879-4114 / 476-9777

Office of the Provost

March 19, 1982

Mr. Sam Weintraub
515 W. 110th Street #8d
New York, NY 10025

Dear Mr. Weintraub:

Thank you for your letter of March 4. I was pleased to learn of your studies in Rabbinical School and of the work that you are doing for the Interreligious Affairs Department of the American Jewish Committee. Both of those activities are important for our people, and I wish you all success in both of them!

Let me get down to the questions that you raised.

1. Rabbinical students here take the same curriculum as those at the Seminary. Consequently there is no specific course in Jewish-Christian or Jewish-Moslem relations or in the faiths of Christianity or Islam per se. All of the rabbinical students take my course in Philosophy, however, and in it I do talk about Jewish and Christian notions of Messianism and salvation. We also discuss the different views of Judaism and Christianity on what constitutes the ideal life. As I indicated, that course is a requirement, and consequently all of our rabbinical students take it. This year we have seventeen rabbinical students here.

2. There are two regular extra-curricular activities that are related to Jewish-Christian relations in which our students are involved. Every year there is an Interseminarians Conference which our rabbinical students and those at Hebrew Union College here attend along with students studying for the priesthood or the ministry at Seminaries in Southern California. The conference is sponsored by the National Conference for Christians and Jews. It takes place on a Sunday afternoon and evening and a Monday, at a camp in the Malibu area. Generally, there is a formal program on Sunday evening but the bulk of the time spent together is devoted to discussions among the Seminary students in small groups. They really get to know about each other and about the religions that are represented in that kind of close contact. In addition, everyone attends a Protestant worship service, a Catholic mass, and Shaharit during the course of the conference.

Every year the University of Judaism cosponsors a Colloquium with Graduate Theological Union, a consortium of six Protestant and three Catholic Seminaries in the Berkeley area. Every other year the Colloquium takes place in Ojai (in Southern California) and in opposite years it takes place in the Bay area. Rabbinical students are invited to the Colloquium each year, and many of them attend. I am enclosing a program from the last conference that was held in Ojai, so that you can get an idea of the nature and structure of the program.

3. As I indicated above, we have a formal arrangement with Graduate Theological Union for the Colloquium, and in addition, we have established a number of informal arrangements with them. For example, I have served on the Doctoral Committees of

three students at Graduate Theological Union, and we have had the pleasure of having Dr. Edward Hobbs of the GTU faculty give four lectures for our students and faculty on Christianity during the First Century. Dr. Joel Rembaum of our faculty also gave four lectures at GTU on Jewish-Christian Relations in the Middle Ages.

Dr. Rembaum and I are members of the Priest-Rabbi Dialogue that is cosponsored by the Board of Rabbis of Southern California and the Catholic Archdiocese of Los Angeles. That dialogue has produced a number of joint statements on various theological and practical issues, and we have also created material for priests to use during Lent in order to offset some of the anti-Semitic tones of the Lenten services.

That is all I can think of now. I fully agree with you that this type of programming is crucial for rabbis and rabbinical students, and I push it whenever I have the opportunity. After it is all said and done, we do live as a minority within a Christian majority!

I hope that we get a chance to meet when I am in New York next Spring for Rabbinical School admissions interviews.

Warm regards.

Cordially,

Elliot Dorff

Elliot Dorff

ED:sg

Enclosure

AMERICAN JEWISH ARCHIVES

AMERICAN JEWISH ARCHIVES

THE AMERICAN JEWISH COMMITTEE

date October 7, 1982

to Rabbi Marc H. Tanenbaum
Ms. Judith Banki

from Sam Weintraub

subject Interreligious Affairs at Hebrew Union College - Cincinnati

Attached please find "Interreligious Programs at the Hebrew Union College Rabbinical School - Cincinnati". This report reflects phone conversations with several College professors and one Christian graduate student, as well as my analysis of course syllabi and related literature.

HUC - Cincinnati offers its Rabbinical students interreligious opportunities perhaps unequalled at any other Rabbinical School (with the possible exception of the RRC - Temple Religion program). Its faculty includes several Professors--notably Drs. Cook and Rivkin--who take the teaching of Christianity seriously and integrate it extensively into their courses. Furthur, as described herein, the Graduate School student body is largely Christian, and allows Rabbinical students contact with knowledgable Christian seminarians and Ministers. We would be well advised to maintain good relations with HUC - Cincinnati as the Seminary Project progresses.

I am now awaiting some additional syllabi from HUC, and upon their receipt will revise this report. I will then also amend my concluding paper, "The Teaching of Christianity and Jewish-Christian Relations at Major American Rabbinical Schools", to appropriately include HUC - Cincinnati. Of course I welcome any remarks you may have concerning that paper's revision.

I should also inform you--as you head for Cincinnati--that I have promised Michael Cook that before publishing anything about his work we will check with him for accuracy.

When you return from Cincinnati, I will be in touch again about the Seminary Project, the Dallas conference and other internship matters. For now, have a successful trip and a healthy New Year.

Sam

AMERICAN JEWISH
ARCHIVES

INTERRELIGIOUS PROGRAMS
AT THE
HEBREW UNION COLLEGE
RABBINICAL SCHOOL
CINCINNATI

HEBREW UNION COLLEGE

CINCINNATI

Curriculum

The Rabbinical School of the Hebrew Union College-Cincinnati Campus offers a five year program of graduate study leading to the Masters of Arts degree and Ordination. Generally, students spend the first year in Israel, and then follow with a four year curriculum of "core" and elective courses in Cincinnati. The twenty two core courses include:

Bible	3	Hebrew Literature	1
History	2	Homiletics	1
Midrash	2	Human Relations	1
Philosophy	2	Liturgy	1
Talmud	2	Theology	1
Aramaic	1	Speech (three semesters)	1
Codes	1	Practical Rabbinics (2 semesters)	2
Commentaries	1		
Education	1		

The School furthur requires at least twelve elective courses, of which at least four must emphasize Hebrew and Aramaic texts. Students also complete three Rabbinic Skills Practica in the areas of human relations, community organization and homiletics. These Practica are supplemented by mandatory, supervised field work, including at least one year as a student-(Pulpit)Rabbi. Finally, candidates for ordination submit a thesis on a faculty-approved subject.

Before discussing specific courses, we should note the following facts about HUC-Cincinnati:

1. Most courses are open to both Rabbinical students, and Jewish and Christian students of the HUC Graduate School. In evaluating

enrollment figures for Rabbinical students, we should bear in mind that the Rabbinical School numbers about ninety men and women. In addition, some elective courses are restricted to upper-class Rabbinical students who have completed the core courses. Thus, an elective enrolling more than ten Rabbinical students may be considered successful.

2. Whatever syllabi or outlines were available are appended to this report. However, many HUC courses, particularly among the electives, do not involve a formal syllabus.

The great majority of courses with interreligious content are elective offerings within two HUC Departments: Apocryphal and Hellenistic Literature, and History.

Apocryphal and Hellenistic Literature

All of the courses within this Department which bear on Christianity are taught by Dr. Michael J. Cook. Two of these courses are offered regularly: 1)"The Gospels and Book of Acts as Sources for Understanding First Century Judaism and Christianity", and 2)"The Citation of Jewish Scripture in Christian Apologetics and Missionizing".

"The Gospels and Book of Acts...", as the appended syllabus indicates, analyzes first century Judaism and Christianity, and their inter-relation, through several emphases. An introductory unit considers the nature of Palestinian Jewish-Christianity, as well as the rapid rise of Christianity in the Hellenistic world. Units II and III examine methodological problems in our sources on early Christianity (Roman texts, Josephus, Dead Sea Scrolls, etc.) and the scientific study of the four Gospels and Acts.

In Unit IV, students employ some of the leading Christian and Jewish scholarship on the Gospels (Conzelmann, Perrin, Spivey, Smith, Enslin, Cook, et al.) to investigate various problems: Jesus's birth and ancestry, the pre-Markan Passion tradition, the trial and execution of Jesus, the Resurrection, the portrayal of Jewish leaders in the Gospels, etc.

"The Citation of Jewish Scripture in Christian Apologetics and Missionizing" explores historically Christian interpretations of the Jewish Bible. Course lectures and readings begin with the activities of the Church Fathers, and continue with the study of medieval disputations and modern Christian missionary groups. The course also considers major Jewish reactions to Christian Biblical exegesis and conversionary activity.

Both of these courses are popular. "Gospels..." is taught every fall, and enrollment is exceptionally high; approximately three of every four Rabbinical students complete the course before graduation. "...Christian Apologetics and Missionizing", offered every other Spring semester, is particularly attractive in light of the current student concern with missionary groups. The average class of fifteen to twenty comprises mainly Rabbinical students.

More occasionally Dr. Cook offers, through this Department, other electives with interreligious content. These have included a course on the Apocrypha and Pseudepigrapha, as well as a course about whether the New Testament should be regarded as anti-Semitic.

Department of History

The Department of History offers four courses with significant interreligious content. These include three electives: History 3-4, "Reconstructing the Intertestamental Period", History 5, "The Evolving Jewish and Christian perspectives on the historical Jesus in ancient, medieval and modern history", and History 16, "Anti-Semitism: Its history, contemporary attempts at explanation and Jewish responses". In addition, History VI, "Jewish History Survey", contains some inter-group emphases and is required of all Rabbinical students.

"Reconstructing the Intertestamental Period" is a four-semester (two-year) course, offered regularly by Dr. Ellis Rivkin. Because there are few contemporaneous historical accounts, students attempt to reconstruct the intertestamental period by studying primary sources.

The first year develops the Jewish background to early Christianity. Specifically, it discusses Palestinian Jewish literature, the canonization of the Pentateuch, the Aronides and the rise of priestly hegemony, and apocryphal and pseudepigraphical texts.

In the second year, students utilize their knowledge of first century Palestinian Jewry to comprehend Hellenistic and Christian texts. Paul and the Synoptics, as well as the origins of Christian Centers, are understood against their Jewish and Pharasaic settings.

"The Evolving Jewish and Christian perspectives on the historical Jesus in ancient, medieval and modern history" is offered every other Spring by Dr. Cook. The course is divided equally between Jewish and Christian views of Jesus and early Christianity, and surveys nineteen centuries of these perspectives. Early Jewish attitudes are discerned from Rabbinic passages in the Tosefta and Talmud, as well as from a careful reading of the Jewish voices in such Christian texts as the Gospels and Dialogue with Trypho. The course also probes the arguments of medieval Jewish polemicists, and the outlook on Christianity in modern Jewish scholarship.

Christian perspectives are also followed historically. Students first peruse the New Testament, and continue with selected texts from the Church Fathers and medieval clerics and polemicists. Particular attention is given to Christian viewpoints of the last four centuries.

"Anti-Semitism..." is taught by Dr. Michael Meyer. The course has a heavy, although not exclusive emphasis on self-consciously religious, Christian anti-Semitism. Specifically, it surveys anti-Semitic expressions in the New Testament, Church Fathers, medieval disputations, and Protestant Reformation. Christian influences on modern anti-Semitism are also evaluated.

Thematically, "Anti-Semitism..." considers the doctrinal confrontation of Judaism and Christianity, and the psychological and social reasons for Christian anti-Semitism. Students also explore literary stereotyping, such as the mythology of Jew as Devil and anti-Jewish

Morality plays like the Oberammergau. Lectures and readings also discuss contemporary Christian attitudes, including liberal theologians (Eckardt and Reuther), and those such as Karl Barth with more conservative or antagonistic positions. Finally, the course treats historic Jewish reactions to anti-Semitism, and contemporary attempts at its theoretical explanation.

"Jewish History Survey" is a one-year course. Generally Dr. Rivkin teaches the ancient component, and Dr. Michael Meyer with the medieval and modern period. In the ancient component, the origin of Christianity is evaluated, largely as a mutational development of Judaism. Christian prooftexts are investigated in weighing the early Christian claim to be a part of Judaism. Later anti-Semitism in the Church is also analyzed, and traced to social and political crises.

The medieval and modern units of this course consider Jewish experiences under Christendom and Islam. Primary emphasis is on the external, sociological influence of Christianity or Islam on Jewish communities. Students study both the positive impact of Christianity or Islam on Jewish communal development, and the experiences of cultural oppression and physical persecution. Relatively little attention is given to Christianity or Islam per se, or to doctrinal comparisons of these faiths with Judaism.

"Reconstructing the Intertestamental Period" enrolls about eight students, among whom usually half are Rabbinical students and half are Christian students of the HUC Graduate School (see page 6). Dr. Meyer estimates that one in four Rabbinical students take either "Anti-Semitism..." or his course in the Holocaust. The Jewish History Survey is required of all Rabbinical students. No enrollment figures were available for "Evolving Jewish and Christian Perspectives...".

Department of Philosophy

The Department of Philosophy offers two courses with significant interreligious content. These are Philosophy 4, "Contemporary ethical theories and their relation to a philosophy of Reform Judaism" and

Philosophy 6, "The Islamic background of medieval Jewish philosophy".

"Contemporary ethical theories..." is taught every other year by Dr. Alvin J. Reines. In addition to studying nonreligious ethical systems (empirical, atheistic, Aristotelian, etc.), students also consider various theories with religious, although nonJewish, orientations. These include expressedly religious systems, such as the natural law ethics of Roman Catholicism, or authoritarian religious ethics like those of Sunni Islam. Also discussed are ethical systems which are identified with self-consciously Christian thinkers, such as the situation ethics of Fletcher or the existential ethics of Kierkegaard.

"The Islamic background of medieval Jewish philosophy", according to its 1981 HUC Catalogue description, involves "a survey of the main themes of Islamic philosophy and theology from the origins of the Kalam to Averroes and their impact upon medieval Jewish thinkers such as Saadia, Bachya ibn Pakuda, Halevi, Maimonides, Narboni and Albo".*

AMERICAN JEWISH ARCHIVES

Graduate Programs for Christians

The interreligious dimensions of HUC-Cincinnati cannot be fairly evaluated without discussion of their graduate programs in Judaica for Christian students. For twenty five years the College has encouraged applications from both Jews and Christians wishing to pursue Masters and Doctoral degrees. Indeed, according to Peter Obermark, a current HUC Fellow, the Graduate School was formally established in 1977 largely to train Christian scholars and stimulate Jewish-Christian dialogue. Obermark estimates that today at least forty of the School's fifty students are Christians.

These Christians are mostly Doctoral students training for academic positions in Christian seminaries. However, they include as well parish Ministers and other active clergy. They concentrate mostly in Bible and Ancient Near Eastern history, languages and literature. A

*Furthur information about the "Islamic background..."course is not currently available, as instructor Dr. Barry S. Kogan is at this writing on sabbatical in Jerusalem. Enrollment figures were not available for either Philosophy course

smaller number study Hellenistic Literature or Intertestamental Studies, while still fewer choose Rabbinics. It is, however, through the latter three disciplines that these Christians enjoy most contact with HUC Rabbinical students; as noted above, Dr. Rivkin's two-year History course in the intertestamental period is evenly split between Christian and Rabbinical students.

The presence of these Christian students markedly influences the interreligious knowledge and sensativities of Christians and Jews at HUC. Jewish students, for example, enjoy frequent opportunities for academic and social contact with nonJews. Again, as a case in point, Dr. Rivkin's intertestamental study allows Jews and Christians to compare and join their knowledge about Panteteuchal writings, Hellenism, Pharisaism, etc.

We will return to the valuable results of study with Christians in our discussion of the interreligious growth of HUC Rabbinical students. For now, we should note that the teaching of Christians at HUC is also to Jewish communal benefit. As Dr. Cook explained in a 1975 address, "Why Teach Christians and Christianity" (see appendix), the Christian graduate program has several salutary effects:

1. Many of these students are for the first time exposed to Jewish perspectives on the Bible. In a friendly environment, they hear the Tanach interpreted with no presumed, subsequent fulfillment in the New Testament.

2. While these Christians often enroll at HUC to discover their own origins, many are inspired by the HUC experience to a wider interest in Judaism per se.

3. Matriculating at HUC also helps negate any ingrained anti-Jewish prejudice in these Christians. The academic and spiritual life at the College impresses upon these students Judaism's continued vitality, and contradicts any "outmoded" stereotypes to which they may have previously been exposed. This appreciation of living Judaism is important for Jewish-Christian relations, as many Christian HUC graduates assume ecclesiastical or academic positions with great public exposure.

4. Finally, "in practical effect, our graduate program...is one of the finest ways of enabling Christians to comprehend the Jews' visceral attachment to the State of Israel".

As an example of the continued success of this program, we might mention one course, "Introduction to Rabbinic Judaism", taught by Dr. Cook. The course is only open to Christian graduate students, and utilizes English translations of Rabbinic texts. Essentially, its students survey the history, literature and thought of Rabbinic Judaism, as well as its relationship to Christianity. The course has attracted both ministers and seminarians from the Cincinnati areas, as well as from Columbus, Ohio and Lexington and Louisville in Kentucky. Over the past five years, 34 Doctoral students from Southern Baptist Theological Seminary in Louisville have traveled about eighty miles every Monday morning for this extensive "double-session" course. For some of these Christians, "Introduction to Rabbinic Judaism" provides their first genuine appreciation of Judaism after the Old Testament.

AMERICAN JEWISH ARCHIVES

Interreligious Affairs and the Rabbinical Student

The interreligious courses at HUC, and the presence of Christian students on campus, offer unique opportunities for Rabbinical students to develop intellectual and attitudinal appreciations of Christians and Christianity. We will discuss those opportunities in concluding this report.

Firstly, the courses described herein convey sophisticated information about the origins, history, literature and doctrines of Christianity. They teach as well the social, literary and theological encounter of Christianity and Judaism. Indeed, it is probably true that the HUC student who successfully completes "The Gospels and Book of Acts..." gains through one course more intensive knowledge about Christian history and beliefs than other Rabbinical students through their entire Seminary careers. The popularity of this and other interreligious courses suggests that many HUC-Cincinnati students are ordained with at least some essential knowledge for intelligent participation in our multireligious society.

The interreligious courses, and communication with Graduate School Christians, also develop the Rabbinical student's sensativities to Christians and Christianity. We described above the success of HUC in increasing its Christian students' respect for Judaism. A reciprocal process seems also to occur, as Rabbinical students learn about Christian theological tenets, ethical assumptions, denominational histories, etc.

Indeed, advancing the Rabbinical student's dialogical skills is an explicit intention of certain interreligious courses. Students are encouraged to consider the sensativities of Jews and Christians toward their respective traditions and historical encounter. Thus, for example, the final examination of "The Gospels and Book of Acts..." requires students to imagine themselves as Rabbinical participants in a public dialogue, and compose an oral response to some New Testament theme.

There are other considerations besides formal dialogue in teaching Rabbinical students about Christianity. As Dr. Cook writes in the appended address, "Why Teach Christians and Christianity?" these include

1. A knowledge of Christianity and its literature will enhance the Rabbi's contact with Christian clergy, as well as his or her ability to teach Judaism to Christian audiences;

2. Sensativity to Christian teachings aids the Rabbis in counseling potential converts to Judaism, and persons contemplating mixed marriage;

3. The Rabbi must often make public comments about subjects which involve Christianity and Christian holidays; and

4. In general, knowledge about Christianity and Jewish-Christian relations will help the Rabbi to work comfortably with Christians, and to transmit that confidence to other Jews.

> In other words, we teach Christianity at the College for much the same reasons that we teach Christians--ultimately, it promotes mutual understanding, and where there is understanding there is dignity, respect and the potential for greater peace in our world. *

*Cook, "Why Teach Christians and Christianity", p. 7.

Rabbi Michael J. Cook

Hellenistic Literature 1: THE GOSPELS AND BOOK OF ACTS AS SOURCES FOR UNDERSTANDING FIRST CENTURY JUDAISM AND CHRISTIANITY

The social, political, institutional realities underlying writings by Matthew, Mark, Luke and John, and their portrayal of Judaism's leaders and institutions, Jesus' birth, ministry and teachings, his relations with Jews and Gentiles, his trial and execution, and the subsequent development of early Christianity. Interrelation of Jewish, Christian and Roman history of first century Palestine and Asia Minor.

TEXTS FROM WHICH ASSIGNED READINGS ARE SELECTED:

[PRIMARY] The Holy Bible (RSV; suggested: the Oxford Annotated Bible with the Apocrypha).

Gospel Parallels: a Synopsis of the First Three Gospels, edited by Burton H. Throckmorton, Jr., 3d. ed. rev. (Camden, N.J.: Thomas Nelson & Sons, 1967).

Excerpts from Suetonius, Tacitus, Pliny the Younger (xeroxed).

Eusebius, The History of the Church from Christ to Constantine, translated with an introduction by G. A. Williamson (Minneapolis, Minn.: Augsburg, 1975).

Dungan, D. L., & Cartlidge, D.R., Sourcebook of Texts for the Comparative Study of the Gospels: Literature of the Hellenistic and Roman Period Illuminating the Milieu and Character of the Gospels (Missoula, Montana: Society of Biblical Literature, 1973).

[SECONDARY] Achtemeier, P. J., Mark (Philadelphia: Fortress, 1975).

Bruce, F. F., Jesus and Christian Origins Outside the New Testament (Grand Rapids: Eerdmans, 1974).

(Extensively used texts) Conzelmann, H., Jesus, trans. J. R. Lord, (Philadelphia: Fortress, 1973).

_____, A History of Primitive Christianity, trans. J. E. Steely (Nashville: Abingdon, 1973).

Cook, M. J., Mark's Treatment of the Jewish Leaders (Leiden: Brill, 1978).

Hengel, M., Crucifixion in the Ancient World and the Folly of the Message of the Cross, trans. J. Bowden (Philadelphia: Fortress, 1977).

Knox, John, Chapters in a Life of Paul (Nashville: Abingdon, 1950).

Perrin, N., The Resurrection according to Matthew, Mark, and Luke (Philadelphia: Fortress, 1977).

Sandmel, S., A Jewish Understanding of the New Testament, augm. ed. (New York: KTAV, 1974).

Soulen, R. N., Handbook of Biblical Criticism (Atlanta: John Knox Press, 1976).

Tyson, J., A Study of Early Christianity (New York: Macmillan, 1973).

(Other texts)

Bauer, W., Orthodoxy and Heresy in Earliest Christianity, trans. under editorship of R. A. Kraft and G. Krodel (Philadelphia: Fortress, 1971).

Brandon, S.G.F., The Fall of Jerusalem and the Christian Church (London: S.P.C.K., 1951).

Brown, R., The Birth of the Messiah (Garden City: Doubleday, 1977).

Enslin, M.S., The Literature of the Christian Movement (=parts II & III of Christian Beginnings), repr. (New York: Harper Torchbooks, 1956).

Marxsen, Willi, The Resurrection of Jesus of Nazareth, trans. by M. Kohl (Philadelphia: Fortress, 1970).

Nock, A.D., Conversion (London: Oxford, 1933).

Perrin, N., The New Testament: an Introduction (New York: Harcourt Brace Jovanovich, Inc., 1974).

Robinson, J.M., and Koester, H., Trajectories through Early Christianity (Philadelphia: Fortress, 1971).

Sandmel, S., The Genius of Paul (New York: Schocken, 1970).

Spivey, R. A., and Smith, Jr., D. Moody, Anatomy of the New Testament, 2nd ed. (New York: Macmillan, 1974).

Wilson, R. McL., Gnosis and the New Testament (Philadelphia: Fortress, 1968).

Wilson, W. R., The Execution of Jesus (New York: Scribner's, 1970). (selections xeroxed)

Zeitlin, S., Who Crucified Jesus?, 4th ed. (N.Y. Bloch, 1964).

(Articles & Essays)

Cook, M. J., "Jesus and the Pharisees: the Problem as It Stands Today," Journal of Ecumenical Studies 15 (Summer 1978).

_____, "Judaism, Hellenistic," Interpreter's Dictionary of the Bible Suppl. Vol. (Nashville: Abingdon, 1976): 505-509.

_____, "Judaism and Christianity: ... the Start of the Rift," Keeping Posted 19 (Dec. 1973): 3-7. (xeroxed)

Cross, F. M., "The Early History of the Qumran Community," in Freedman, D.M., & Greenfield, J.C., eds., New Directions in Biblical Archaeology (Garden City: Doubleday, 1969), 63-79.

Enslin, M. S., "A New Apocalyptic," Religion in Life (1975): 105-110. (xeroxed)

_____, "John and Jesus," Zeitschrift für die Neutestamentliche Wissenschaft 66 (1975): 1-18.

Farrer, A. M., "On Dispensing with Q," in Studies in the Gospels: Essays in Memory of R.H. Lightfoot, ed. by D. E. Nineham (Oxford: Basil Blackwell, 1955), 55ff. (xeroxed)

Filson, F.V., "The Dead Sea Scrolls and the New Testament," in Freedman, D. N., & Greenfield, J.C., eds., New Directions in Biblical Archaeology (Garden City: Doubleday, 1969), 127-138.

Gittelsohn, R.B., Review of Hugh J. Schonfield's The Jesus Party (N.Y.: Macmillan, 1974) in Reform Judaism 3/4 (1974):10. (xeroxed)

Gordis, R., ed., "The Trial of Jesus in the Light of History: a Symposium," Judaism 20 (1971):6-74
--- Haim Cohn: "Reflections on the Trial of Jesus"
--- Morton Enslin: "The Temple and the Cross"
--- Robert Grant: "The Trial of Jesus in the Light of History"
--- S.G.F. Brandon: "The Trial of Jesus"
--- Gerard Sloyan: "The Last Days of Jesus"
--- Samuel Sandmel: "The Trial of Jesus: Reservations"

Grant, R. M., "Gnosticism," Interpreter's Dictionary of the Bible, Vol. E-J.

Howard, W.F., Introduction to the Gospel According to John, Interpreter's Bible 8.

Lewis, T.N., "Reconstructing the Trial of Jesus" [a review of Haim Cohn's The Trial and Death of Jesus of Nazareth], in Reconstructionist (May 23, 1969): 18-21. (xeroxed)

Purdy, A.C., "Paul the Apostle," Interpreter's Dictionary of the Bible, Vol. K-Q.

Rivkin, E., Review of Haim Cohn's The Trial And Death of Jesus.... in Saturday Review (June 19, 1971): 22, 61-62. (xeroxed)

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Recommended supplementary readings--representing a variety of viewpoints -- are asterisked [*]; a double asterisk [**] indicates a work more technical in nature)

*Abrahams, I., Studies in Pharisaism and the Gospels, Series 1-2. 1917-1924. Repr. (2 Series in 1) (New York: KTAV, 1967).

*Bacon, B.W., The Beginnings of Gospel Story (New Haven: Yale University Press, 1909).

*Brandon, S.G.F., Jesus and the Zealots (Manchester: University Press, 1967).

*Brown, R.E., "The Dead Sea Scrolls and the New Testament," in Charlesworth, J.H., ed., John and Qumran (London: Chapman, 1972), 1-8.

**Bultmann, R., The History of the Synoptic Tradition, tr. J. Marsh (Oxford: Basil Blackwell, 1963).

*Burkill, T.A., New Light on the Earliest Gospel: Seven Markan Studies (Ithaca: Cornell University Press, 1972).

*_____, "Sanhedrin," Interpreter's Dictionary of the Bible, Vol. R-Z.

*Clark, K., "The Gentile Bias in Matthew," Journal of Biblical Literature 66 (1974): 165-172.

**Dibelius, M., From Tradition to Gospel, tr. B. L. Woolf (New York: Scribner's, 1935).

*Dodd, C. H., Parables of the Kingdom (London: Nisbet & Co., Ltd., 1935).

*Enslin, M.S., "Paul and Gamaliel," Journal of Religion 7 (1927): 360-375.

*_____, "Once Again, Luke and Paul," Zeitschrift fur die Neutestamentliche Wissenschaft 61 (1970): 253-271.

*Farmer, W.R., Maccabees, Zealots and Josephus: an Inquiry into Jewish Nationalism in the Greco-Roman Period (New York: Columbia University Press, 1957).

**Feine, P., Behm, J., and Kümmel, W. G., Introduction to the New Testament (Nashville: Abingdon, 1965).

*Finley, M. I., Introduction to The Great Historians: Josephus, ed. by Hugh R. Trevor-Roper (New York: Washington Square Press, Inc., 1965), vii-xxxiii.

**Gasque, W. Ward, A History of the Criticism of the Acts of the Apostles (Grand Rapids: Eerdmans, 1975).

*Grant, R. M., Gnosticism and Early Christianity, 2d ed. (New York: Harper & Row, 1966).

*Harrison, R. K., The Dead Sea Scrolls: an Introduction (New York: Harper Torchbooks, 1961).

*Hawkin, D. J., "The Incomprehension of the Disciples in the Marcan Redaction," Journal of Biblical Literature 91 (1972): 491-500.

*Hyatt, J. Philip, ed., The Bible in Modern Scholarship, Section 8: "Gnosticism and the New Testament," especially responses by R. McL. Wilson and H. Jonas, 272-293.

**Jeremias, J., The Parables of Jesus, 6th ed. (New York: Scribner's, 1962).

**Jonas, H., The Gnostic Religion, 2d ed. (Boston: Beacon, 1963).

**Kelly, J.N.D., Early Christian Doctrines, 2d. ed. (New York: Harper & Bros., 1960).

**Kümmel, W. G., The New Testament: the History of the Investigation of Its Problems, trans. by S. McLean Gilmour and Howard C. Kee (Nashville: Abingdon, 1970).

**Kysar, R., The Fourth Evangelist and His Gospel: an Examination of Contemporary Scholarship (Minneapolis: Augsburg, 1975).

**Lake, K., "Simon, Cephas, Peter," Harvard Theological Review 14 (1921):95-97.

*Linnemann, E., Parables of Jesus: Introduction and Exposition (London: S.P.C.K., 1966).

*Lohse, E., The New Testament Environment, trans. by J. E. Steely (Nashville, Abingdon, 1976).

*McCown, C. C., The Search for the Real Jesus (New York, 1940).

McKnight, E. V., What Is Form Criticism? (Philadelphia: Fortress, 1969).

*Nineham, D. E., "The Order of Events in St. Mark's Gospel -- an Examination of Dr. Dodd's Hypothesis," Studies in the Gospels: Essays in Memory of R.H. Lightfoot, ed. by D. E. Nineham (Oxford: Basil Blackwell, 1955), 223-239.

*Perrin, N., Rediscovering the Teaching of Jesus (New York: Harper & Row, 1967).

*_____. What Is Redaction Criticism? (Philadelphia: Fortress, 1969).

*Pfeiffer, R. H., A History of New Testament Times with an Introduction to the Apocrypha (New York: Harper & Bros., 1949).

**Pines, Sh., An Arabic Version of the Testimonium Flavianum and Its Implications (Jerusalem: Academic Press, 1971).

**Riddle, D. W., "The Cephas-Peter Problem, and a Possible Solution," Journal of Biblical Literature 59 (1940):169-180.

*_____, Jesus and the Pharisees (Chicago: University of Chicago Press, 1928).

*Rivkin, E., Prolegomenon to Judaism and Christianity, ed. by W.O.E. Oesterley, H. Loewe, and E.I.J. Rosenthal, 3 vols., 1937-1938. Repr. (3 vols. in 1) (New York: KTAV, 1969).

*_____, "Beth Din, Boule, Sanhedrin: A Tragedy of Errors," Hebrew Union College Annual (1975): 181-199.

*Salvatorelli, L., "From Locke to Reitzenstein: the Historical Investigation of the Origins of Christianity," Harvard Theological Review 22 (1929): 263-369.

*Sandmel, S., The First Christian Century in Judaism and Christianity (New York: Oxford, 1969).

*_____, Two Living Traditions: Essays on Religion and the Bible (Detroit: Wayne State University Press, 1972).

*_____, We Jews and Jesus (New York: Oxford, 1965).

* Schürer, E., A History of the Jewish People in the Time of Jesus (New York: Schocken, 1961) [N.B.,: New English version of Schurer, revised and edited by G. Vermes and Fergus Millar, The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135) (Edinburgh: Clark, 1973)].

**Sloyan, G., Jesus on Trial: the Development of the Passion Narratives and Their Historical and Ecumenical Applications (Philadelphia: Fortress, 1973).

*Smith, M.S., "A Comparison of Early Christian and Early Rabbinic Tradition," Journal of Biblical Literature 82 (1963): 169-176.

*_____, "Prolegomena to a Discussion of Aretalogies, Divine Men, the Gospels and Jesus," Journal of Biblical Literature 90 (1971): 174ff.

*_____, "Zealots and Sicarii, Their Origins and Relation," Harvard Theological Review 64 (1971): 1-19.

**Taylor, V., The Formation of the Gospel Tradition (London: Macmillan, 1949).

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*Thackeray, H. St. John, Josephus: the Man and the Historian, repr. (New York: KTAV, 1967).

*Tyson, J., "The Blindness of the Disciples in Mark," Journal of Biblical Literature 80 (1961):261-268.

**R. McL. Wilson, The Gnostic Problem (London, 1958).

**Wrede, W., The Messianic Secret, trans. by J.C.G. Greig (Cambridge, England: Clarke, 1971).

*Yamauchi, Edwin M., Pre-Christian Gnosticism: a Survey of the Proposed Evidences (Grand Rapids: Eerdmans, 1973).

*Zeitlin, S., "Josephus -- Patriot or Traitor?" The Jewish Chronicle (September 7, 1934):1-8.

[For additional related listings, see History 14 Syllabus, revised: The Evolving Jewish and Christian Perspectives on the Historical Jesus in Ancient, Medieval and Modern History.]

UNIT I -- THE ORIGINS AND DEVELOPMENT OF EARLY CHRISTIANITY: AN INTRODUCTORY OVERVIEW

Introductory Considerations

A. What Was the Nature of Palestinian Jewish-Christianity?

B. What Was the Fate of Palestinian Jewish-Christianity?

C. Why Did Christianity Spread So Rapidly in the Hellenistic World?

Preliminary Readings

Perrin, N., The New Testament: An Introduction, 40b-43b, 45.

Conzelmann, H., A History of Primitive Christianity, 109-112, 136-138.

Brandon, S.G.F., The Fall of Jerusalem and the Christian Church, 167-173m.

Cook, M.J., "Judaism and Christianity: ....," 3-7.

Tyson, J., A Study of Early Christianity,
Ch. 1, "The Historical Background," 33-66;
Ch. 2, "The Heritage from Hellenism," 67-86;
Ch. 3, "The Heritage from Judaism," 87-121.

Cook, M.J., "Judaism, Hellenistic," Interpreter's Dictionary of the Bible, Suppl. Vol.

Spivey, R.A., & Smith, Jr., D. Moody, Anatomy of the New Testament, 46-50.

Conzelmann, 70m-72m.

UNIT II -- METHODOLOGICAL PROBLEMS IN USING OUR SOURCES ON EARLY CHRISTIANITY

Class Sessions		Readings
A. Important Sources Mentioning Early Christianity		
1. ROMAN Sources	---	Excerpts from Suetonius, Tacitus, & Pliny the Younger, 1. Conzelmann, 127-133. Bruce, 13-31.
2. JOSEPHUS & "LUKE"		
a. The historical context as set by Josephus	---	Excerpts from Josephus, 2-8. Bruce, 32-46. (On Josephus:) *Finley, M.I., Introduction to The Great Histories: Josephus, vii-xxxiii. *Zeitlin, S., "Josephus--Patriot or Traitor?" *Thackeray, H. St. John, Josephus: the Man and the Historian. Ch. 1-5. (On the "Christ Passage":) **Pines, S., An Arabic Version of the Testimonium Flavianum and Its Implications, 5-72.
b. The historical context as set by Luke-Acts	---	Summary of Acts of the Apostles, in Sandmel, S., A Jewish Understanding of the New Testament, 257-262m.
c. The Josephus-Luke problem and its implications	---	Excerpts from Josephus and Luke-Acts, 8m-9.

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3. PAUL & "LUKE" --- Tyson, Ch. 4, "Letters," 125-129, 134, 138-139.

a. Paul and the growth of the Church-- according to Acts --- Sandmel, Ch. 5, "Background of Paulinism," 37-43;
Ch. 6, "Paul," 44-51;
Ch. 8, "The Church and the Law of Moses," 61-77;
Ch. 10, "Pauline Christianity and Greek Religion," 97-104.
Conzelmann, 31m-32.

b. The conflicting testimony of Acts & the genuine Pauline Epistles --- Sandmel, The Genius of Paul, Ch. 6, "Paul and the Acts of the Apostles," 120-162.

Purdy, A.C., "Paul the Apostle," Interpreter's Dictionary of the Bible, #A2a-c, 683-684.

Spivey and Smith 288-289n2.

Knox, John, Chapters in a Life of Paul, 13-88.

Conzelmann, 78-95.

*Enslin, M.S., "Paul and Gamaliel," Journal of Religion 7 (1927): 360-375.

*_____, "Once Again, Luke and Paul," Zeitschrift für die Neutestamentliche Wissenschaft 61 (1970): 253-271.

AMERICAN JEWISH ARCHIVES

4. EUSEBIUS & HIS SOURCES

a. Eusebius and the nature of his History --- Williamson, G.A., Introduction to Eusebius' History of the Church.

Additional background in Conzelmann, 24-29, 112-119.

Eusebius, History, Map; I:1; II:1-9, 13-16, 23, 25-26; III:1-5,26-28,36; IV:6-18; V:14-16,23-25.

b. "Orthodoxy" and "heresy" in developing Christianity --- Spivey & Smith, 65.

Tyson, 27-30.

Conzelmann, 15-20, 122-126.

Bauer, W., Orthodoxy and Heresy in Earliest Christianity, xxi-xxv,130-146,172m-174t, 190b-194,229-233.

c. The modern legacy

**Robinson, J.M., & Koester, H., Trajectories through Early Christianity, 114-157.

5. The GOSPELS -- a preview of the problems.

B. Sources on Early Christianity's Context

1. The debate over the DEAD SEA SCROLLS --- Cross, F.M., "The Early History of the Qumran Community," 63-79.

Bruce, 66-76.

Filson, F.V., "The Dead Sea Scrolls and the New Testament," 127-138.

*Harrison, R.K., The Dead Sea Scrolls, Ch. 6.
*Brown, R.E., "The Dead Sea Scrolls and the New Testament," 1-8.

2. Other writings (GNOSTIC, HERMETIC MANDAEAN, ETC.) --- Perrin, 315-317.

Grant, "Gnosticism," IDB, Vol. E-J.

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Wilson, R.M., Gnosis and the New Testament, 1-30.

Howard, W.F., IB 8:452-456.

Spivey & Smith, 39-45.

Bruce, 110-156.

Nock, Conversion, 138-149.

Robinson & Koester, Trajectories through Early Christianity, 260-266.

*Hyatt, J. Philip, ed., The Bible in Modern Scholarship, Section 8, "Gnosticism and the New Testament," especially responses by Wilson and Jonas.

*Yamauchi, Edwin M., Pre-Christian Gnosticism: a Survey of the Proposed Evidences.

**Wilson, R. McL., The Gnostic Problem.

**Jonas, H., The Gnostic Religion.

*Grant, R.M., Gnosticism and Early Christianity

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UNIT III: THE SCIENTIFIC STUDY OF THE FOUR GOSPELS AND ACTS

Class Sessions		Readings
A. The Origins of Gospels		
1. Why didn't Gospels arise earlier?		
2. What needs were Gospels intended to satisfy?		Achtemeier, Mark, "Some Preliminary Reflections," 1-10.
3. How did Gospels arise?	---	Sandmel, A Jewish Understanding, Ch. 11, "The Gospel Process," 107-114.
		Tyson, Ch. 5, "Oral Traditions," 163-181.
		*Bacon, The Beginnings of Gospel Story
		**Bultmann, the History of the Synoptic Tradition
		**Dibelius, From Tradition to Gospel
		**Taylor, The Formation of the Gospel Tradition
4. To whom were Gospels attributed?	---	Perrin, 6-8m.
		Conzelmann, Jesus, 33-35.
		Conzelmann, History, 148-162.
		Achtemeier, 111-117.
		Eusebius, History, II:15-16,22; III:1,4,23-25,31,39; V:8-10; VI:14,25.
B. The Distinctions between the Synoptic Gospels & the Gospel According to John	---	"Gospels," Encyclopedia Brittanica X:593-394 (Synoptic Problem); 594-595 (Fourth Gospel).
		"Gospels," Collier's Encyclopedia 11:241 ('The scientific study...')-end.
		Perrin, 226-229.
		Tyson, Ch. 6, "The Synoptic Gospels," 183-190.

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C. The Synoptic Problem & the History of Attempts to Resolve It --- Perrin, 6-15.

1. Early theories culminating in the discovery of the priority of MARK

**Kümmel, The New Testament: the History of the Investigation of Its Problems.

2. The appearance of the 2- and 4-source theories --- *McCown, C.C., The Search for the Real Jesus.
*Salvatorelli, L., "From Locke to Reitzenstein...."
*Sandmel, S., We Jews and Jesus, Ch. 4.

3. Form Criticism --- *McKnight, E.V., What Is Form Criticism?

Achtemeier, 11-32 (top).

4. Redaction Criticism --- *Perrin, N., What Is Redaction Criticism?

5. The theory of Q -- some dissenting views --- Enslin, M.S., The Literature of the Christian Movement, Ch. 43, "The Synoptic Problem," 426-436.

Sandmel, A Jewish Understanding, 136-137.

Farrer, A.M., "On Dispensing with Q," in Nineham, ed., Studies...in Memory of... Lightfoot, 55-66.

(Cf. Robinson, 238-240.)

D. The Gospel According to MARK

Spivey & Smith, 79-84.
Perrin, 146-149.
Read MARK in RSV, followed by Spivey & Smith, 84-112.
Sandmel, A Jewish Understanding, 115-135; 136-143.
Enslin, "A New Apocalyptic."

*Enslin, Literature, Ch. 39.
**Burkill, T.A., New Light....

E. The Gospel According to MATTHEW

Spivey & Smith, 115-117.
--- Read MATTHEW in RSV, followed by Enslin, Literature, Ch. 40.
Sandmel, 144-168.

*Spivey & Smith, 117-129.

F. The Gospel According to LUKE; --- Spivey & Smith, 150-152.
Read LUKE in RSV, and Spivey & Smith, 152-173, along with it.
Sandmel, 169-192.

the Book of the Acts of the Apostles --- Spivey & Smith, 253-255.
Read ACTS in RSV, and Spivey & Smith, 255-286, with it.
Sandmel, 253-256, 262m-265.

*Enslin, Ch.41-42.
**Gasque, W.W., ...Criticism of...Acts....

G. The Gospel According to JOHN --- Spivey & Smith, 425-431.
Read JOHN in RSV, and Spivey & Smith, 431-439m, 460, with it.
Perrin, 239-240, 244-251.
Sandmel, 266-286.

*Enslin, Ch.44.
**Kysar, R., ...Contemporary Scholarship.

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UNIT IV: SELECTED PROBLEMS IN THE GOSPELS

Class Sessions		Readings
A. Introductory Considerations	---	Conzelmann, Jesus, "The World of the Day," 17-19; "Chronology," 20-25; "The Locale of the Ministry," 29-30.
B. Jesus' Birth and Ancestry	---	Conzelmann, Jesus, "Birth and Descent," 26-28. Tyson, "The Birth of Jesus," 353-357. Conzelmann, History, 29-30. Brown, The Birth of the Messiah, 7-9, 25-41, 113, 143-150 (mid.), 155-158(mid.), 170-173(mid.), 188-190(mid.), 195(bot.)-196, 248-249, 270-271, 282-285, 294-295, 297-309, 412-424, 497-499, 513-516, 517-542, 547-548. Dungan & Cartlidge, Sourcebook, "Miraculous Birth," as listed.
C. Jesus and John the Baptist	---	Conzelmann, Jesus, "Beginnings," 31-32. Enslin, "Jesus and John," ZNW (1975): 1-18.
D. References to Jesus as the "Son of Man"	---	Tyson, 110-111, 277-278, 361-362. Spivey & Smith, 214-222. Conzelmann, Jesus, "Jesus' Self-Consciousness," 43-46(mid.). Achtemeier, 45(mid.)-47(mid.). (And especially) Perrin, 76-77. *Perrin, Rediscovering the Teaching of Jesus, 164-199.

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E. The Pre-Markan Passion Tradition

--- Introduction: Conzelmann, Jesus "The Passion," 82-86.

Perrin, 145, 159-161, 229n18.

Achtemeier, 82-91.

Cook, Mark's Treatment of the Jewish Leaders, 52-55, including especially nn.7-9.

**Sloyan, Jesus on Trial;
**Donahue, Are You the Christ?

F. The Trial & Execution of Jesus

Hengel, Crucifixion, 1-90.

Conzelmann, 30b-31m.

--- Tyson, "The Trial and Death of Jesus," 373-380.

Spivey & Smith, 227-236.

#Zeitlin, Who Crucified Jesus?, Ch. 10, pp. 144-158, only.

##Judaism Symposium: "The Trial of Jesus in the Light of History."

Zeitlin, 68-83, 165m-169b, 171-172b, 174, 179.

Lewis' review of Haim Cohn; cf. Rivkin's review of Haim Cohn.

Gittelsohn's review of Hugh Schonfield.

#The reader is alerted that Zeitlin's treatment of New Testament passages is not always reliable.

##The Symposium may be profitably abridged as follows:
Foreword, 6-9.
H. Cohn: 18-20 (thru n.61), 21 (1st new para.)-22m, 23 (IV).
M. Enslin: 24(opening para.), 25m-28(end 1st para.), 29 (2nd new para. only).
R. Grant: 37-38(end Section I), 39(begin. Section III, skip middle para. p. 40) -end 2nd new para. p. 41, 42(last 2 para.).
S.G.F. Brandon: 43-46b, 48(last para.).
G. Sloyan: 56-60(end top para.), 63(1st new para. thru mid-page reference to Winter), 67(2nd new para.)-68(end 3rd new para.).
S. Sandmel: 69-74.

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(And especially) Wilson, The Execution of Jesus, 75-84, 118-128, 167-173, 215-226.

*Burkill, "Sanhedrin," IDB

**Catchpole, The Trial of Jesus.

**Sloyan, Jesus on Trial.

*Winter, On the Trial of Jesus.

*Rivkin, "Beth Din, Boule, Sanhedrin: A Tragedy of Errors."

G. The Resurrection

--- Tyson, "The Resurrection of Jesus," 380-384.

Spivey & Smith, 237-245.

Conzelmann, 41-42.

Perrin, The Resurrection, ix-x, 1-85.

Marxsen, The Resurrection, 55-78.

Dungan & Cartlidge, "Resurrection or Accension to Heaven: Reappearance," pages as listed.

Cf. Leon Festinger, When Prophecy Fails: A Social and Psychological Study of a Modern Group That Predicted the Destruction of the World (New York: Harper and Row, 19).

H. The Portrayal of the Jewish Leaders in the Gospels

--- Cook, Mark's Treatment of the Jewish Leaders, 1-40, 52-97 (including especially the following footnotes:
Chapter I -- 1-3, 12, 14, 21, 23;
Chapter II -- 1-2, 12, 20, 33-34, 52;
Chapter III -- 1-9, 13-14, 20, 24;
Chapter IV -- 7-14, 20, 33, 37, 45;
Chapter V -- 6, 17-24, 27, 30-32, 36, 38, 42-44).

Cook, "Jesus and the Pharisees: the Problem as It Stands Today," Journal of Ecumenical Studies 15 (Summer 1978).

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UNIT V: INTEGRATING THE FUNDAMENTALS

In Soulen, Handbook of Biblical Criticism read the entries under the following rubrics:

1. Agrapha
2. Allegory
3. Amanuensis
4. Apocalypse, The; Little Apocalypse
5. Apocalyptic, Apoc. Lit., Apocalypticism
6. Apocrypha, The
7. Apocryphal NT.
8. Apology
9. Apophthegm
10. Apostolic Fathers
11. Aretalogy
12. B.C.E; C.E.
13. Beatitudes
14. Benedictus
15. Biblical Criticism
16. Biblicism
17. Bibliolatry
18. Bultmann, Rudolf
19. Catholic Epistles
20. Christ
21. Christophany
22. Codex
23. Commentary
24. Consistent Eschatology
25. Criteria of Authenticity
26. Critical Apparatus
27. Cryptogram
28. Dead Sea Scrolls
29. Delay of the Parousia
30. Demythologization
31. Deuterocanon
32. Deutero-Pauline
33. Diatessaron
34. Didache; The Didache
35. Discourse
36. Dominical Saying
37. Doublet
38. Double Tradition
39. DSS
40. Ecclesia
41. Eisegesis
42. Epiphany
43. Epistle
44. Eschatologize, Eschatologizing Tendency
45. Eschatology
46. Eucharist
47. Evangelist
48. Exegesis, Exegetical Method, Exegetical Tools
49. Form Criticism
50. Formgeschichte
51. Four Document ... Hypothesis
52. Glossolalia
53. Gnosis, Gnostic, Gnosticism
54. Gospel
55. Gospel Parallel
56. Griesbach Hypothesis, The
57. Hapaxlegomenon
58. Harmony (of the Gospels)
59. Hermetic Literature
60. IB
61. IDB
62. Interpolation
63. Ipsissima verba; ipsissima vox
64. Kaddish
65. Kerygma
66. KJV
67. Koiné Greek
68. Kyrios
69. "L"
70. Late Judaism
71. Latinism
72. Leben Jesu Forschung
73. Lectionary
74. Letter
75. Literal Inspiration

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76. Literary Criticism
77. Locus classicus
78. Logion
79. LXX

80. "M"
81. Magnificat
82. Marcion
83. Messiah
84. Messianic Prophecies
85. Messianic Secret
86. MS (MSS)
87. Myth, Mythology

88. Nag Hammadi Codices
89. Nunc Dimittis

90. Oral Tradition
91. Oxyrhynchus Papyri

92. Par. (s)
93. Parable; Parabolic Sayings
94. Paradosis
95. Parallel, A.
96. Parousia
97. Pastoral Epistles
98. Pericope
99. Pericope de adultera
100. Pre-Pauline
101. Prolepsis
102. Prophecy
103. Prophets, The
104. Protoevangelium
105. Pseudonymity
106. Psychological Reconstruction

107. Q
108. Quest of the Historical Jesus (The); Leben-Jesu Forschung; Liberal Lives of Jesus; The New Quest

109. Radical Criticism
110. Reading
111. Realized Eschatology
112. Redaction Criticism
113. Redactor
114. Redaktionsgeschichte
115. RSV

116. Sayings Source
117. Schweitzer, Albert
118. Semitism
119. Septuagint
120. Septuagintism
121. Setting in life
122. Signs Source
123. Sitz-im-Leben
124. Strack-Billerbeck
125. Streeter, B. H.
126. Synopsis
127. Synoptic Parallel
128. Synoptic Problem (The)

129. Tatian
130. Teaching of the Twelve Apostles
131. Tendenz Criticism
132. Terminus ad quem
133. Terminus a quo
134. Textual Criticism
135. Theios Aner
136. Theophany
137. Tradition Criticism
138. Traditionsgeschichte
139. Transliteration
140. Triple Tradition
141. "Tu es Petrus" pericope
142. Two Source Hypothesis (The)
143. Typology

144. Urevangelium
145. Urmarkus

146. Variant Reading
147. Vaticinium ex eventu
148. Vellum
149. Verbal Inspiration
150. Version
151. Vulgate

152. We-sections
153. Wrede, William

COURSE REQUIREMENTS:

1. Regular attendance and familiarity with material in lectures and discussions.

2. Completion of assigned readings.

   [Countless books have been written on the subjects listed in this syllabus. Since for most students this course represents a first exposure to the New Testament, it would be quite an accomplishment to master even the contents of this syllabus.

   Mastery is not expected. The major goals are to understand the readings and class sessions and to integrate the proper fundamentals of method required for sober Gospel study.]

3. Examination. The examination in this course must be a realistic response to the situation just described. Additional factors play a role also:
   a. This subject matter -- Christian origins and their Jewish background -- is, and will most likely continue to be, of great interest to a variety of audiences. Very likely, the student will some day have opportunity to speak on these subjects publicly.
   b. At the same time, this subject matter is of more than mere academic interest to many of the persons whom you might be addressing -- for it touches on the theological sensitivities which govern the religious orientation of millions of people.
   c. A public speaker troubled by misunderstanding or misinformation on this subject may find that a little knowledge can prove harmful, and indiscretion worse.

   This examination, accordingly, is concerned with guaranteeing -- in so far as this is possible -- accuracy of comprehension, and with developing sensitivity to personal sentiments toward this material. The exam is an outgrowth of procedures followed in previous years, and results primarily from the input of former students themselves.

   It falls into three parts --

PART I -- To be completed in class: This section will contain questions which have been distributed (and answered) ahead of time. These questions will largely concentrate on the type of material on which you would have to draw in extemporaneous question periods following public speaking on the subjects of Judaism and Christianity in the first two centuries. In addition, there will be questions emphasizing familiarity with the contents of our primary texts, i.e., the four Gospels and Acts, the basic focus of this course; you may use your New Testament on the exam, so if you've read the material carefully answers will come readily.*

PART II-- To be completed at home: This section will contain a series of statements which are either true or false. The student is to review class notes and readings, and determine which statements are false and correct them. Full access to books and notes is permitted, but each student's work must be his/her own. The purpose of these questions is to enable the instructor to learn what the student doesn't understand and thereby resolve problems at this early stage.

PART III-- To be completed at home: The instructor will distribute a lecture written by an academician or clergyman on a subject contained in this syllabus. The student is to imagine that he/she has been asked to attend this lecture and to participate in the program by offering a 5-10 minute oral response to it in public. The student is to prepare this hypothetical response in writing and submit it along with PARTS I & II of the exam. The purpose of this exercise is to sensitize the student to the problems of speaking on New Testament subjects before a diversified audience, so that the student may both anticipate and resolve at least some of these difficulties in advance should actual opportunities for public speaking (including teaching) on this material arise.

With regular attendance and completion of readings, and familiarity with primary texts, the student will find the exam unpressured and yet a reinforcement of learning.

*Marginal comments and judicious markings in NT texts may be helpful reminders in the future. The instructor will suggest these where appropriate.

History 29 Fall 1980 Michael A. Meyer

ANTISEMITISM

Manifestations, Reactions, Explanations, Prospects

I. Introduction: Definitions, Scope, Overview

II. Manifestations

A. Pagan Animosity
Reading: Exodus 1; Esther 3
Josephus, Against Apion, II, 1-15
Leon Poliakov, The History of Anti-Semitism, Vol. I, chapter 1

B. The Christian Tradition
Reading: Gospel of John; Romans 9-11
Poliakov, chapters 2-12
F. E. Talmage, Disputation and Dialogue, Sections 4, 5, 23

C. The Muslim Tradition
Reading: Koran, Index, s.v. "Jews"

D. The Jew in Modern Christian Thought
Reading: Talmage, Sections 6, 27, 35, 36

E. Antisemitism in the Enlightenment?
Reading: A. Hertzberg, The French Enlightenment and the Jews, 280-308

F. Antisemitism of the Political Right
Reading: Adolf Hitler, Mein Kampf, I, chapter 2 (last two major sections) and chapter 11

G. Antisemitism of the Political Left
Reading: Karl Kautsky, Are the Jews a Race?, 240-47

H. Literary Antisemitism

III. Reactions

A. Communal Response
Reading: M. A. Meyer, "Great Debate on Antisemitism"
Ismar Schorsch, Jewish Reactions to German Anti-Semitism, 1870-1914 or
M. R. Marrus, The Politics of Assimilation

B. Individual Response
Reading: Kurt Lewin, "Self-Hatred among Jews," Resolving Social Conflicts, 186-200
Otto Weininger, Sex and Character, Chapter on Judaism
Talmage, Section 31

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IV. Explanations

A. Economic and Political
Reading: Ellis Rivkin, "A Decisive Pattern in American Jewish History"

B. Psychological
Reading: Jean-Paul Sartre, Anti-Semite and Jew
Norman Cohn, Warrant for Genocide, especially last chapter

V. Prospects

A. Antisemitism American Style
Reading: Leonard Dinnerstein, Antisemitism in the United States

B. Antisemitism and Anti-Zionism

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An Address to the Cincinnati
Board of Overseers (Fall 1975)

WHY TEACH CHRISTIANS AND CHRISTIANITY?

Dr. Michael J. Cook

Ladies and Gentlemen: the question to which I have been asked to address myself is one which is frequently asked out of puzzlement -- "WHY TEACH CHRISTIANS AND CHRISTIANITY" at the Hebrew Union College? Let's divide this problem into its two components: (1) Why teach CHRISTIANS at the College? and (2) Why teach CHRISTIANITY at the College? and let's begin by briefly clarifying what's involved in each question:

Now about 27]

In what sense do we teach CHRISTIANS at the College? For twenty (20) years now our graduate program has encouraged applications not only from Jews but also from Christian graduates wishing to pursue Masters and Doctoral degrees. Some of these Christian applicants have already received ordination as ministers or priests through earlier seminary training; an increasing number of candidates have been women. The majority come here to specialize in Bible and languages of the ancient Near East; others concentrate on Hellenistic or Rabbinic literature.

As for our second question, in what sense do we teach CHRISTIANITY at the College?, the answer is that our curriculum offers a wide spectrum of elective courses in the area of Christianity, its origins, literature, and doctrines, especially courses relating developing Christianity to the Judaism of intertestamental and early Rabbinic times. Currently, the number of such courses, taught in a cycle, is seven or eight. Their nature can perhaps be best conveyed by considering some of the titles.

The Gospels and the Book of Acts as Sources for Understanding First Century Judaism and Christianity

An Introduction to the New Testament with Special Emphasis on the Epistles of Paul

The Evolving Jewish and Christian Perspectives on the Historical Jesus

An Introduction to Christianity

and so forth

Those enrolling in these and the other courses are mostly students in the Rabbinic school and Jewish students in the graduate program.

#

These, then, are the facts -- conveying the "what?" and the "how?" But what about the "why?" -- why do we teach Christians and Christianity at the College? The answers can be rendered briefly and also in more extended form:

Briefly stated, we teach CHRISTIANS at the College because many Christians are interested in our offerings and because our program for them is also of benefit to the Jewish people. As for the second question, we teach CHRISTIANITY at the College because Christianity arose from Judaism and its literature is thus of interest for Jewish historians; moreover, many of our candidates for the Rabbinate correctly anticipate the importance and usefulness of knowing this material in discharging certain of their communal responsibilities; finally, the training of Jews in the area of Christianity and its literature can, in limited yet significant ways, redound to the ultimate benefit of the Jewish people.

These, then, are the brief answers to why we teach CHRISTIANS, and why we teach CHRISTIANITY. They require a more extended explanation.

#

We teach CHRISTIANS at the College because many Christians are interested in our offerings. But why are they so interested? Christian seminaries and departments of religious studies at universities have come to realize the importance of studying Judaism in any quest to understand the origins of Christianity. Christians find their own literature and tradition replete with imagery, motifs, and intellectual currents, historical references and terminology which only a thorough grounding in Judaism can render sufficiently intelligible.

Yet most universities -- and certainly most Christian seminaries -- are in no sense endowed with sufficient faculty strength in Judaica to enable interested Christians to gain any expertise in this area. The Hebrew Union College, however, offers just such a faculty with considerable strength in the history and literature of intertestamental and early Rabbinic times -- that is to say, the very centuries when Christianity began to develop, expand, and consolidate. Here at the College Christians can study works of the Midrash and Talmud and Jewish liturgy; also the books of the Apocrypha and Pseudepigrapha, including intertestamental works of an apocalyptic character; here they can learn about the Dead Sea Scrolls and also study works by Philo of Alexandria and the historian Josephus, as well as other Hellenistic literature.

Christians are, of course, also particularly interested in the Hebrew Scriptures. In fact, usually the majority come with the intent of specializing in the study of the Old Testament and related ancient Near Eastern languages. While some of these students have already had extensive training in Bible, few have ever been exposed to Jewish perspectives on our Bible, the product of our people's genius.

Very evidently, therefore, the Hebrew Union College poses quite an attraction to Christian students not only because it offers the unparalleled convenience of having so many competent Judaic scholars concentrated in one institution, but also because the College makes its Christian students feel welcome here.

For in the best tradition of Reform Judaism, the Hebrew Union College is committed to a liberal spirit of free inquiry into Judaism and its history and literature. Quite obviously, the stress on intellectual honesty and freedom of opinion and conclusion prevailing among our Faculty and Jewish student body also serves to make Christian students feel comfortable in this environment, despite the fact that their courses are taught by Jewish scholars.

At the same time, while the Christian student is free to assimilate what he learns in whatever fashion he wishes, we feel it is a valuable experience for Christians to appreciate how Jews teach Bible as an end in itself, how the Hebrew Scriptures are interpreted by Jews without reference to any presumed subsequent fulfillment in the New Testament.

And as for those Christians whose main motivation in coming is a quest to improve their understanding of Judaism's relation to Christian origins, in many cases such students find themselves drawn into a wider interest in Judaism per se, thus receiving a far greater benefit than they initially anticipated.

*

While unquestionably we offer a program here which is very attractive to Christian students, we should not avoid noting the potential good this program does for the Jewish people. Christians studying in our graduate school cannot help gaining the reinforced impression that Judaism is indeed and will always remain a vibrant religion; no Christian student on this campus can long believe Judaism to be the outmoded and allegedly arid and sterile religion as it was so presented in much of late nineteenth and early twentieth century Christian scholarship.

Moreover, we on the Faculty remember full well that Christian scholars of Judaism earlier this century -- preeminently, GEORGE FOOT MOORE, R. TRAVERS HERFORD, and HERBERT DANBY -- Christian scholars on Judaism, were the driving forces in softening if not reversing the prevailingly disparaging Christian attitudes toward the Judaism contemporary with Jesus; a similar exposure of Christian students here to Judaism at the College can only reinforce this trend of conveying to the Christian world a more accurate assessment and inpression of Judaism's continued viability and vitality.

This is far from wishfull thinking, incidentally. For our Christian graduate students usually either return to the ministry or assume teaching positions at universities or seminaries in America or abroad. They thus become vocal spokes~~men~~ persons

and may have great public exposure. Any positive impressions that may gain while here at the College can have a potentially salutary effect on Jewish-Christian relations wherever these persons go.

An apt illustration has, I'm sure, come to the attention of many of us recently. In the article on the Hebrew Union College in September's issue of Cincinnati Magazine, a Christian graduate student at the College was interviewed, and offered in part the following reflections: (1975)

> I'm a non-Jewish student. As such, I've become aware of the somewhat arrogant insensitivity of the general population of the country to Jewish sensibilities. And when I speak to pastors of my own denomination or to others, I frequently point this out, that we are generally ignorant of Judaism as a living faith.
>
> If we have any knowledge of Judaism at all, it tends to be a rather vague picture based roughly on the negative presentation of Judaism from the New Testament.....
>
> There's a lot of plain, blundering thoughtlessness in our churches which, if not actually anti-Semitic, I think helps prepare the ground for anti-Semitism. ... I ... see the need for getting together interdenominationally. This is what the school does as one element: provide an opportunity for greater contact between Jewish and non-Jewish segments of our society.

We are, of course, also not unmindful of Vatican Council II's declaration on the Jews, issued ten years ago, which set the tone for a more positive Roman Catholic understanding of the Church's relationship to the Jews, followed more recently by the issuance of Guidelines and Suggestions for implementation of that 1965 declaration.

While perhaps such declarations are not pressing concerns for all Jews, anything the College can do to encourage further statements and actions of similar tenor are certainly not to be discouraged. Let us not forget, moreover, that what is indeed pressing for us as Jews is the survival and continued sovereignty of the State of Israel. In practical effect, our graduate program here is one of the finest ways of enabling Christians to comprehend the Jews' visceral attachment to the State of Israel. The inability of the Christian world to fully understand and support our loyalty to Israel is perhaps the key obstacle to any further strides in dialogue between Jews and Christians. Clearly, we need Christian support in motivating the American people to approve foreign policy measures if not also active U.S. involvement in behalf of Israel's survival.

Surely, our graduate program concerns itself primarily with scholarship and academic research. These other benefits I've just enumerated specifically with regard to our Christian graduate students are thus not necessarily our

central concerns--but over the years their cumulative effect may be significant. I look forward to the Overseers, or a committee thereof, becoming more familiar with our graduate program in general--its needs and matters of policy.

So much, then, for our first question -- why teach CHRISTIANS at the Hebrew Union College?

#

The second question -- why teach CHRISTIANITY at the Hebrew Union College? -- Brings us to an area where I myself am more centrally involved, and I know full well that many persons would find this question more puzzling than the first. For when we teach CHRISTIANS, it is really Judaism that we are teaching them; but why should we spend time teaching CHRISTIANITY, and why do we teach this to Jews? Surely teaching Jews about Christianity seems without precedent in our tradition.

It is indeed true that throughout Jewish history in the Common Era, Jews have known little if anything about Jesus, the New Testament, and Christian doctrine, and that a virtual policy of isolationism vis-à-vis Christianity has often been deemed appropriate. Our traditional literature, the Midrash and Talmud, is not totally silent on Jesus but it surely conveys relatively little about him. Perhaps this is due to disinterest or to a discinclination to discuss him; or perhaps it is due to censorship of our original texts -- either by Christians insisting on it or by Jews seeking to avoid arousing Christian displeasure.

It is especially puzzling to note, however, that much of even what little our ancient Rabbis do record about Jesus is so inaccurate. It is unclear whether they all agree even on the century in which he was born, and their image of him as a person and of his teachings is certainly far removed from the impression of him given by the Gospels. Such errors or at least discrepancies could have been easily avoided or corrected by even a cursory reading of the Gospels. Perhaps the Rabbis deliberately distorted what the Gospels report or perhaps -- since we know that the Rabbis themselves disapproved of the Gospels -- they themselves, in many cases at least, refrained from reading them first-hand, were ignorant of their contents, and were content to embellish hearsay based thereon. Modern scholars often cite R. Akiba's admonition: readers of the "outside books" will be denied a place in the World to Come (Mishnah Sanhedrin 10:1). While Akiba's allusion may well have been to works other than the Gospels, several other Rabbinic passages clearly single out the Gospels for special avoidance by Jews (e.g., T. Shabbath 13:5; Sabbath 116a; cf. T. Yadayim 2:13). Clearly, then, early Rabbinic literature offers us little basis for teaching CHRISTIANITY to Jews at the Hebrew Union College.

Nor necessarily does subsequent medieval Jewish history. As the centuries progressed, it is true, a Jewish folklore about Jesus did develop, including versions of the Gospel account commonly titled Toledoth Yeshu ("Life

of Jesus") -- essentially a polemical rebuttal of Gospel claims, focusing especially on the Gospel account of Jesus' virgin birth, performance of miracles, and resurrection. Toledoth Yeshu, by advancing a Jewish alternative to the Gospels, may have been supportive of Jewish resistance to Christian proselytism -- though it is difficult reconstructing precisely how it was used or the extent of the role it may have played in Jewish life. But one imagines that, to some extent at least, it impeded our people from attaining any first-hand acquaintance with the New Testament. Here again, therefore, we certainly find no precedent for teaching the New Testament at the Hebrew Union College.

Only in the course of modern times has traditional Jewish avoidance of the New Testament been broken -- at least among the ranks of scholarship. With the opening of the ghetto walls, Jews were forced into direct confrontation with the outside world. Nineteenth century Jewish scholars such as Isaac Markus Jost, Abraham Geiger, and Heinrich Graetz, set a precedent for later Jewish historians by including sections on Jesus and early Christianity in their writings. Such efforts were not welcomed in all quarters. Joseph Klausner's landmark biography of Jesus earlier this century certainly caused a stir -- if not a tremor -- among many Jews. Gradually, however, the number of Jewish scholars entering the field has grown.

The curriculum at the Hebrew Union College continues this modern Jewish trend of including elective courses in the areas of Christian origins, literature and doctrines. Clearly, the impact of Christianity and the New Testament on world history in general and its effects on the Jewish people in particular are sufficient to justify inclusion of this material in our elective curriculum.

There are also, however, a number of practical considerations: (1) Our Rabbis will have frequent contact with Christian clergy -- for the ease of our Rabbis, it is desirable that they know a great deal about Christianity and its literature, not only for their relations with Christian clergy but also for any occasions when they teach Christians about Judaism. It has been my experience that on every occasion when I have lectured on Judaism to groups of Christian clergymen or laymen, most of their questions about Judaism really required an understanding of Christianity to be answered adequately.

(2) Moreover, in counseling potential converts to Judaism, or in counseling persons contemplating mixed marriage, it is often important for our Rabbis to be adequately sensitive to teachings of Christianity.

(3) In addition, frequently the subjects of Christianity and Christian holidays will figure centrally in public comments Rabbis will be called upon to make -- be they in sermons or lectures or simply question/answer sessions.

We teach CHRISTIANITY at the College because we need Rabbis who will have become equipped to feel comfortable with Christians, to welcome working with them; Rabbis who will also be able to help our parents and religious school teachers assist our children in understanding what it means to be Jewish -- to respect our Christian neighbors and yet also to feel secure as Jews. We do not want to see our men and women, on the very verge of ordination, unable to come to terms with the problems of Jewish-Christian relations; clearly, what we do want is to enable our men and women to understand how Christian literature developed, why it advances the claims that it does, and how traditions of controversy between Christians and Jews in this literature should be assessed. In other words, we teach CHRISTIANITY at the College for much the same reason that we teach CHRISTIANS -- ultimately, it promotes mutual understanding, and where there is understanding there is dignity, respect, and the potential for greater peace in our world.

October 12, 1975

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MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

date October 18, 1982

to Rabbi Marc H. Tanenbaum
Ms. Judith Banki

from Sam Weintraub

subject Revised Report on Interreligious Programs at HUC-Cincinnati

Attached please find a revised version of my report, "Interreligious Programs at the Hebrew Union College Rabbinical School - Cincinnati". Essentially, it reflects new information about the graduate "Christian Fellows Program", as well as some additional syllabi and College literature. This new material--with the syllabi and (Michael Cook) article which I gave you the other week--constitutes my entire HUC-Cincinnati report.

My research at HUC-Cincinnati--as well as at the other Rabbinical Schools--is now complete. I would like now to re-write my summary report, "The Teaching of Christianity and Jewish-Christian Relations at Major American Rabbinical Schools". However, I believe we're agreed that we three should meet before that paper's revision. Rita has the schedule of my available hours for this semester; can we arrange a meeting at our mutual convenience? I will continue to be in touch about this and related matters.

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INTERRELIGIOUS PROGRAMS

AT THE

HEBREW UNION COLLEGE

RABBINICAL SCHOOL

CINCINNATI

HEBREW UNION COLLEGE

CINCINNATI

Curriculum

The Rabbinical School of the Hebrew Union College-Cincinnati Campus offers a five year program of graduate study leading to the Masters of Arts degree and Ordination. Generally, students spend the first year in Israel, and then follow with a four year curriculum of "core" and elective courses in Cincinnati. The twenty two core courses include:

Bible	3	Hebrew Literature	1
History	2	Homiletics	1
Midrash	2	Human Relations	1
Philosophy	2	Liturgy	1
Talmud	2	Theology	1
Aramaic	1	Speech (three semesters)	1
Codes	1	Practical Rabbinics (2 semesters)	2
Commentaries	1		
Education	1		

The School furthur requires at least twelve elective courses, of which at least four must emphasize Hebrew and Aramaic texts. Students also complete three Rabbinic Skills Practica in the areas of human relations, community organization and homiletics. These Practica are supplemented by mandatory, supervised field work, including at least one year as a student-(Pulpit)Rabbi. Finally, candidates for ordination submit a thesis on a faculty-approved subject.

Before discussing specific courses, we should note the following facts about HUC-Cincinnati:

1. Most courses are open to both Rabbinical students, and Jewish and Christian students of the HUC Graduate School. In evaluating

enrollment figures for Rabbinical students, we should bear in mind that the Rabbinical School numbers about ninety men and women. In addition, some elective courses are restricted to upper-class Rabbinical students who have completed the core courses. Thus, an elective enrolling more than ten Rabbinical students may be considered successful.

2. Whatever syllabi or outlines were available are appended to this report. However, many HUC courses, particularly among the electives, do not involve a formal syllabus.

The great majority of courses with interreligious content are elective offerings within two HUC Departments: Apocryphal and Hellenistic Literature, and History.

Apocryphal and Hellenistic Literature

All of the courses within this Department which bear on Christianity are taught by Dr. Michael J. Cook. Two of these courses are offered regularly: 1)"The Gospels and Book of Acts as Sources for Understanding First Century Judaism and Christianity", and 2)"The Citation of Jewish Scripture in Christian Apologetics and Missionizing".

"The Gospels and Book of Acts...", as the appended syllabus indicates, analyzes first century Judaism and Christianity, and their inter-relation, through several emphases. An introductory unit considers the nature of Palestinian Jewish-Christianity, as well as the rapid rise of Christianity in the Hellenistic world. Units II and III examine methodological problems in our sources on early Christianity (Roman texts, Josephus, Dead Sea Scrolls, etc.) and the scientific study of the four Gospels and Acts.

In Unit IV, students employ some of the leading Christian and Jewish scholarship on the Gospels (Conzelmann, Perrin, Spivey, Smith, Enslin, Cook, et al.) to investigate various problems: Jesus's birth and ancestry, the pre-Markan Passion tradition, the trial and execution of Jesus, the Resurrection, the portrayal of Jewish leaders in the Gospels, etc.

"The Citation of Jewish Scripture in Christian Apologetics and Missionizing" explores historically Christian interpretations of the Jewish Bible. Course lectures and readings begin with the activities of the Church Fathers, and continue with the study of medieval disputations and modern Christian missionary groups. The course also considers major Jewish reactions to Christian Biblical exegesis and conversionary activity. (See appended syllabus.)

Both of these courses are popular. "Gospels..." is taught every fall, and enrollment is exceptionally high; approximately three of every four Rabbinical students complete the course before graduation. "...Christian Apologetics and Missionizing", offered every other Spring semester, is particularly attractive in light of the current student concern with missionary groups. The average class of fifteen to twenty comprises mainly Rabbinical students.

More occasionally Dr. Cook offers, through this Department, other electives with interreligious content. These have included a course on the Apocrypha and Pseudepigrapha, as well as a course about whether the New Testament should be regarded as anti-Semitic.

Department of History

The Department of History offers four courses with significant interreligious content. These include three electives: History 3-4, "Reconstructing the Intertestamental Period", History 5, "The Evolving Jewish and Christian perspectives on the historical Jesus in ancient, medieval and modern history", and History 16, "Anti-Semitism: Its history, contemporary attempts at explanation and Jewish responses". In addition, History VI, "Jewish History Survey", contains some inter-group emphases and is required of all Rabbinical students.

"Reconstructing the Intertestamental Period" is a four-semester (two-year) course, offered regularly by Dr. Ellis Rivkin. Because there are few contemporaneous historical accounts, students attempt to reconstruct the intertestamental period by studying primary sources.

The first year develops the Jewish background to early Christianity. Specifically, it discusses Palestinian Jewish literature, the canonization of the Pentateuch, the Aronides and the rise of priestly hegemony, and apocryphal and pseudepigraphical texts.

In the second year, students utilize their knowledge of first century Palestinian Jewry to comprehend Hellenistic and Christian texts. Paul and the Synoptics, as well as the origins of Christian Centers, are understood against their Jewish and Pharasaic settings.

"The Evolving Jewish and Christian perspectives on the historical Jesus in ancient, medieval and modern history" is offered every other Spring by Dr. Cook. The course is divided equally between Jewish and Christian views of Jesus and early Christianity, and surveys nineteen centuries of these perspectives. Early Jewish attitudes are discerned from Rabbinic passages in the Tosefta and Talmud, as well as from a careful reading of the Jewish voices in such Christian texts as the Gospels and Dialogue with Trypho. The course also probes the arguments of medieval Jewish polemicists, and the outlook on Christianity in modern Jewish scholarship. (See appended syllabus.)

Christian perspectives are also followed historically. Students first peruse the New Testament, and continue with selected texts from the Church Fathers and medieval clerics and polemicists. Particular attention is given to Christian viewpoints of the last four centuries.

"Anti-Semitism..." is taught by Dr. Michael Meyer. The course has a heavy, although not exclusive emphasis on self-consciously religious, Christian anti-Semitism. Specifically, it surveys anti-Semitic expressions in the New Testament, Church Fathers, medieval disputations, and Protestant Reformation. Christian influences on modern anti-Semitism are also evaluated.

Thematically, "Anti-Semitism..." considers the doctrinal confrontation of Judaism and Christianity, and the psychological and social reasons for Christian anti-Semitism. Students also explore literary stereotyping, such as the mythology of Jew as Devil and anti-Jewish

Morality plays like the Oberammergau. Lectures and readings also discuss contemporary Christian attitudes, including liberal theologians (Eckardt and Reuther), and those such as Karl Barth with more conservative or antagonistic positions. Finally, the course treats historic Jewish reactions to anti-Semitism, and contemporary attempts at its theoretical explanation.

"Jewish History Survey" is a one-year course. Generally Dr. Rivkin teaches the ancient component, and Dr. Michael Meyer with the medieval and modern period. In the ancient component, the origin of Christianity is evaluated, largely as a mutational development of Judaism. Christian prooftexts are investigated in weighing the early Christian claim to be a part of Judaism. Later anti-Semitism in the Church is also analyzed, and traced to social and political crises.

The medieval and modern units of this course consider Jewish experiences under Christendom and Islam. Primary emphasis is on the external, sociological influence of Christianity or Islam on Jewish communities. Students study both the positive impact of Christianity or Islam on Jewish communal development, and the experiences of cultural oppression and physical persecution. Relatively little attention is given to Christianity or Islam per se, or to doctrinal comparisons of these faiths with Judaism.

"Reconstructing the Intertestamental Period" enrolls about eight students, among whom usually half are Rabbinical students and half are Christian students of the HUC Graduate School (see page 6). Dr. Meyer estimates that one in four Rabbinical students take either "Anti-Semitism..." or his course in the Holocaust. The Jewish History Survey is required of all Rabbinical students. No enrollment figures were available for "Evolving Jewish and Christian Perspectives...".

Department of Philosophy

The Department of Philosophy offers two courses with significant interreligious content. These are Philosophy 4, "Contemporary ethical theories and their relation to a philosophy of Reform Judaism" and

Philosophy 6, "The Islamic background of medieval Jewish philosophy".

"Contemporary ethical theories..." is taught every other year by Dr. Alvin J. Reines. In addition to studying nonreligious ethical systems (empirical, atheistic, Aristotelian, etc.), students also consider various theories with religious, although nonJewish, orientations. These include expressedly religious systems, such as the natural law ethics of Roman Catholicism, or authoritarian religious ethics like those of Sunni Islam. Also discussed are ethical systems which are identified with self-consciously Christian thinkers, such as the situation ethics of Fletcher or the existential ethics of Kierkegaard.

"The Islamic background of medieval Jewish philosophy", according to its 1981 HUC Catalogue description, involves "a survey of the main themes of Islamic philosophy and theology from the origins of the Kalam to Averroes and their impact upon medieval Jewish thinkers such as Saadia, Bachya ibn Pakuda, Halevi, Maimonides, Narboni and Albo".*

Graduate Programs for Christians

The interreligious dimensions of HUC-Cincinnati cannot be fairly evaluated without discussion of the "Christian Fellows Program". This graduate Program in Judaica for Christian students was initiated in 1947 by then-College President Nelson Glueck. As the appended Hebrew Union College-Jewish Institute of Religion statement recalls,

> The program was designed for promising young Christian scholars who wished to prepare themselves for teaching and preaching careers in seminaries, colleges and churches of their own denominations in order to acquaint them with Judaism and its historical and textual resources.

The Program began with several Christian scholars spending one year at HUC. There, they studied Jewish interpretations of the Bible,

*Furthur information about the "Islamic background..." course is not currently available, as instructor Dr. Barry S. Kogan is at this writing on sabbatical in Jerusalem. Enrollment figures were not available for either Philosophy course.

post-Biblical texts, and other Jewish scholarly fields. Within a few years--at least partially at the request of the Christian students--the Program was extended to include Master's and Doctoral degrees. Thus, over the past 35 years, HUC has awarded some 230 graduate Fellowships to Christians.

Currently, about 30 of the College's 60 graduate students are Christians. They are mostly ordained priests and ministers, but also include nuns and lay people. They represent several Protestant denominations and Catholic Churches, and, professionally, hold such positions as Christian seminary professors, parish clergy, or teachers at state and private universities. Recent students, for example, have included a Dominican lay brother from Rhode Island, a Catholic priest from Dublin, Ireland, and a Jesuit priest from the Papal Biblical Institute in Rome who completed a PhD. on the Tosefta.

About one half of these Christian graduate students concentrate in Bible and Ancient Near Eastern history, languages and literature. A smaller number study Hellenistic literature and Intertestamental Studies, while still fewer choose Rabbinics. In all Departments these Christians enjoy contact with HUC Rabbinical students; as noted above, Dr. Rivkin's two year History course in the Intertestamental Period is evenly split between Christian and Rabbinical students.

The presence of these Christian students markedly affects the interreligious knowledge and sensativities of Christians and Jews at HUC. Its impact on Rabbinical students is discussed in the next section, "Interreligious Affairs and the Rabbinical Student" (p. 9). For now, we should note that the influence of HUC on the Christians themselves is also to Jewish communal benefit. As Dr. Cook explained in a 1975 address, "Why Teach Christians and Christianity" (see appendix), the Christian graduate program has several salutary effects:

1. Many of these students are for the first time exposed to Jewish perspectives on the Bible. In a friendly environment, they hear the Tanach interpreted with no presumed, subsequent fulfillment in the New Testament.

2. While these Christians often enroll at HUC to discover their own origins, many are inspired by the HUC experience to a wider interest in Judaism per se.

3. Matriculating at HUC also helps negate any ingrained anti-Jewish prejudice in these Christians. The academic and spiritual life at the College impresses upon these students Judaism's continued vitality, and contradicts any "outmoded" stereotypes to which they may have previously been exposed. This appreciation of living Judaism is important for Jewish-Christian relations, as many Christian HUC graduates assume ecclesiastical or academic positions with great public exposure.

4. Finally, "in practical effect, our graduate program...is one of the finest ways of enabling Christians to comprehend the Jews' visceral attachment to the State of Israel".

The Christian Fellows Program has thus grown from a one year plan of special studies to formal degree curricula involving up to six years. To date, over 50 Christians have attained the PhD. degree at HUC-Cincinnati. Indeed, the School of Graduate Studies is now witnessing a "second generation" of Christian scholars, as students of former students enroll.

As a specific example of the continued success of this Program, we might mention one course, "Introduction to Rabbinic Judaism", taught by Dr. Cook. The course is only open to Christian graduate students, and utilizes English translations of Rabbinic texts. Essentially, its students survey the history, literature and thought of Rabbinic Judaism, as well as its relationship to Christianity. The course has attracted both ministers and seminarians from the Cincinnati area, as well as from Columbus, Ohio and Lexington and Louisville in Kentucky. Over the past five years, 34 Doctoral students from Southern Baptist Theological Seminary in Louisville have traveled about 100 miles every Monday morning for this extensive "double-session" course. For some of these Christians, "Introduction to Rabbinic Judaism" provides their first genuine appreciation of Judaism after the Old Testament. (See appended syllabus.)

Interreligious Affairs and the Rabbinical Student

The interreligious courses at HUC, and the presence of Christian students on campus, offer unique opportunities for Rabbinical students to develop intellectual and attitudinal appreciations of Christians and Christianity. We will discuss those opportunities in concluding this report.

Firstly, the courses described herein convey sophisticated information about the origins, history, literature and doctrines of Christianity. They teach as well the social, literary and theological encounter of Christianity and Judaism. Indeed, it is probably true that the HUC student who successfully completes "The Gospels and Book of Acts..." gains through one course more intensive knowledge about Christian history and beliefs than other Rabbinical students through their entire Seminary careers. The popularity of this and other interreligious courses suggests that many HUC-Cincinnati students are ordained with at least some essential knowledge for intelligent participation in our multireligious society.

The interreligious courses, and communication with Graduate School Christians, also develop the Rabbinical student's sensativities to Christians and Christianity. We described above the success of HUC in increasing its Christian students' respect for Judaism. A reciprocal process seems also to occur, as Rabbinical students learn about Christian theological tenets, ethical assumptions, denominational histories, etc.

Indeed, advancing the Rabbinical student's dialogical skills is an explicit intention of certain interreligious courses. Students are encouraged to consider the sensativities of Jews and Christians toward their respective traditions and historical encounter. Thus, for example, the final examination of "The Gospels and Book of Acts..." requires students to imagine themselves as Rabbinical participants in a public dialogue, and compose an oral response to some New Testament theme.

There are other considerations besides formal dialogue in teaching Rabbinical students about Christianity. As Dr. Cook writes in the appended address, "Why Teach Christians and Christianity?" these include

1. A knowledge of Christianity and its literature will enhance the Rabbi's contact with Christian clergy, as well as his or her ability to teach Judaism to Christian audiences;

2. Sensativity to Christian teachings aids the Rabbi in counseling potential converts to Judaism, and persons contemplating mixed marriage;

3. The Rabbi must often make public comments about subjects which involve Christianity and Christian holidays; and

4. In general, knowledge about Christianity and Jewish-Christian relations will help the Rabbi to work comfortably with Christians, and to transmit that confidence to other Jews.

> In other words, we teach Christianity at the College for much the same reasons that we teach Christians--ultimately, it promotes mutual understanding, and where there is understanding there is dignity, respect and the potential for greater peace in our world. *

*Cook, "Why Teach Christians and Christianity?", p. 7.

May 1979

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

3101 Clifton Avenue

Cincinnati, Ohio

THE CHRISTIAN FELLOWS PROGRAM

In 1947, President Nelson Glueck initiated the Christian Fellows Program at the Hebrew Union College-Jewish Institute of Religion in Cincinnati. The program was designed for promising young Christian scholars who wished to prepare themselves for teaching and preaching careers in seminaries, colleges, and churches of their own denominations in order to acquaint them with Judaism and its historical and textual resources. It was felt that a year spent on the campus at HUC in contact with Jewish specialists in a variety of scholarly fields would give the Fellows new insights and perspectives. The aim of this unique interfaith effort can best be summarized in Dr. Glueck's own words:

> When these ministers have completed their studies at the College and have gone out into their practical ministry or into the academic world of their own divinity schools, our hope is that they will teach the Christians of America that which the rabbinical students must teach the Jews of America and what we must all teach one another -- namely, that the human heart is big enough to embrace all men and that the divine spirit is within all of us.

Since the Program's inception in 1947, more than 200 fellowships have been awarded. Those who benefitted from these grants came from every part of the United States and Canada and from a wide variety of denominations.

(see page 2)

Some years later, the Graduate Program in Judaic Studies began to be developed at HUC-JIR and the Christian Fellows Program gradually merged into a degree curriculum. Thus, a number of the Christian Fellows came here to work towards graduate degrees and therefore spent more than one or two years on our campus. As of this writing, 48 Christian fellows have attained the PhD degree at Hebrew Union College.

AMERICAN JEWISH ARCHIVES

The American Jewish Committee

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October 18, 1982

Dr. Herbert H. Paper
Dean
School of Graduate
Studies
Hebrew Union College
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Dr. Paper,

As you requested, I am sending along my report about the Christian Fellows Program at HUC. It is excerpted from a report which I am sharing internally with the Interreligious Affairs Department staff, although I would like to use this information in a more formal paper about interreligious education at American Jewish seminaries. If you have any comments, would you please address them to my home: 515 W. 110th St., #8D, New York, New York 10025 (212-662-4578). I can also receive messages at the Jewish Theological Seminary (212-678-8000). and at the American Jewish Committee (212-PL 1-4000, ask for Ms. Judith Banki's office).

On behalf of the staff of the Interreligious Affairs Department, I would like to thank you for your helpful consideration of our Seminary Education Project. I close for now with best wishes.

Sincerely,

Samuel Weintraub

Samuel Weintraub
Rabbinic Intern
Interreligious Affairs

cc: Rabbi Marc H. Tanenbaum
Ms. Judith Banki

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October 18, 1982

Dr. Michael J. Cook
Hebrew Union College
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Dr. Cook,

Please find enclosed my summary of our discussion about interreligious education at HUC-Cincinnati. It is excerpted from an internal report which I am preparing for the AJC Interreligious Affairs staff. I would also like to use this information in a more formal paper about interreligious education at American Jewish seminaries. Therefore, as you requested, I am sending you these copies for your verification. Please address any comments to my home: 515 W. 110th St., #8D, New York, New York 10025 (212-662-4578). I can also receive messages at the American Jewish Committee (212-751-4000, ask for Judith Banki's Office).

On behalf of the Interreligious Affairs Department staff, I would like to thank you for your support of our seminary education project. In particular, your remarks during our recent phone conversation provided very helpful information and insights. Your second package of syllabi—which I received today—is also a valuable and welcome addition to our interreligious educational materials.

We will be in touch as this project develops. I close for now with very best wishes.

Sincerely,

Sam Weintraub

Sam Weintraub
Rabbinic Intern
Interreligious Affairs

enc.

cc: Rabbi Marc H. Tanenbaum
Ms. Judith Banki

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