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The foregoing articles must already have made it clear that the institution of the Eucharist did not mean a total break with the worship of the people to whom Jesus belonged. Is then this worship a past glory which can only be a help towards a better understanding of the New Testament celebration of God's presence or is this worship still a living reality for the Jews of our own age? To obtain some genuine information about this problem we have put a few questions to Jewish experts, and these questions with the replies given constitute the contents of this documentation (1). We are therefore not primarily concerned here with a historical description of Jewish feasts but principally with showing that Jewish worship is today still a living reality which cannot fail to be a cohesive element for the Jewish community. For the rest, Jewish worship has always had a certain appeal for Christians (2). They have always seen there the roots from which their own worship developed (3).

One difficulty in this documentation was the fact that Judaism today does not show such an absolute uniformity as some might think (4). Modern Judaism shows a <sup>high</sup> ~~large~~ degree of pluriformity in its worship. Moreover, this worship does not constitute for all Jews the same kind of bond that links them to the People of God. Modern Judaism has also begun to think historically and critically and <sup>puts</sup> ~~has~~ the ethical reality at the heart of its worship so that the ritual element only plays a marginal role in the Jewish consciousness. The historic centre of Jewish worship was lost with the destruction of the temple of Jerusalem (5), and it still has not been restored with the result that the structure of Jewish worship still has something provisional about it and this encourages pluriformity. It can hardly be denied that this has created a split in Judaism <sup>which</sup> ~~as was~~ <sup>more acutely than ever before</sup> ~~never felt so acutely in the past~~. The diaspora in which the Jews had to live in actual fact and which, far from being favourable to them, constituted a constant menace ~~to them~~, saw to it that Jews of the most divergent tendencies were nevertheless thrown together in one common destiny.

This was not a little encouraged by the fact that the Jews not only studied their history as an academic subject but celebrated it as salvation history in their worship (6).

In spite of all these difficulties the answers to the questions set out below will provide some insight in the vitality of Jewish worship and frequently help the Christian pastorally towards a better understanding of his own worship.

1. Which religious feasts are celebrated by Jews all over the world and which only occasionally or by specific groups?

Judaism is an attitude to life rather than a creed. In this context no Jew is totally indifferent towards any Jewish feast, and in this sense one may say that all Jews celebrate all Jewish feasts in one way or another. To bring some necessary <sup>clarity</sup> ~~distinction~~ <sup>into</sup> ~~in~~ this general assertion it is useful to distinguish between the various feasts as well as between the various ways in which the modern Jews practise their common faith. In so far as the feasts are concerned, there are the <sup>annual</sup> great/feasts of the old Israel: the feast of the unleavened bread, the feast of weeks and the feast of tabernacles - three feasts with a pilgrimage - and then the Passover which was eventually linked with the feast of unleavened bread. During the last centuries of the Old Testament several feasts were added among which three have continued to be celebrated to this day: the feast of atonement, the Chanukah (the dedication of the Temple) and the Purim. In recent days another one has been added, the Yom Ha'atsmuth (independence day), but this has a political rather than a religious meaning.

In the manner of celebrating one may distinguish three main tendencies among modern Jews: the orthodox Jews, the conservative Jews and the Reform movement or progressives. These are very loose categories which will be described differently in Jerusalem than, for instance, in the United States. To mark the differences in attitude towards the feasts <sup>these categories</sup> ~~they~~ can be used as explained by Ehrlich: the orthodox Jew will cling to the religious regulations of biblical times as they were con-



stantly explained anew by the Talmud and the medieval authorities. Although here, too, there has been some adaptation, some touching up and modernization, ~~but~~ these changes have not affected the content but only some external forms. They celebrate all the feasts with a scrupulous ritualism. In modern Israel they prevail themselves of ~~xxxxx~~ a kind of privilege of the first-born: the conservatives and the Reform movement <sup>ve</sup> has very little influence. The Reform movement started already in the nineteenth century. The liturgy was reformed and abridged, and the vernacular was introduced. They also paid attention to the aesthetic shaping of the liturgy. These measures were based on a fresh interest in Jewish history and therefore affected mainly those feasts that had a historical or cultural background. The Reform Jews are close to the orthodox from whom they have taken over a number of traditions without however sharing their ideological principles. Between the orthodox and the Reform movement there are the conservatives, - a misnomer. Between the 'conservatives' and the Reform Jews there is but a difference of degree. They began in America for the preservation in America of historical Judaism. In so far as the feasts are concerned, they celebrate the same ones as the orthodox. They form a large group of Jews who are religiously interested, <sup>but</sup> are not orthodox and do not agree with the Reformers, and this mainly from emotional motives because, according to them, the Reformers deviate too far from a tradition with which they feel themselves bound up, however loosely. Among them we may count great minds such as Buber, Rosenzweig and Levinas who have made a profound study of the problems of Judaism in this modern world. They were only moderately interested in the progressive movement. All three streams have in common that they all see the celebration of the Jewish feasts as a collective expression of the whole Jewish community; for none of them is it a matter of individual devotion, but always the actualization of the history of the whole people with an eye on the future and never a kind of nostalgic hankering back to the past.

2. Where do the modern Jews find support for their consciousness as a people?

Everybody will remember how the recovery of the whole of Jerusalem <sup>(in 1967)</sup> was felt by the Israelis as a religious event. The comparison with the struggle between David and Goliath filled the atmosphere. The point here however was rather the interpretation of ~~not only~~ <sup>a</sup> religious ~~but also a~~ <sup>and</sup> political event <sup>in the present time</sup> against the religious background of the Old Testament than a memorial celebration of the past. With the great feasts Jewish thought turns mainly to the past. On those occasions the Jew turns toward God and at the same time becomes aware of the history of his people; he lives this history in communion with other Jews and feels himself as a link in the chain of generations. The Jew is of course also aware of his ~~responsibility~~ responsibility for ~~his~~ his actions as an individual but in Judaism the community <sup>(comes)</sup> always first. The celebration of feasts is experienced as the expression of the heart of Judaism: God, Torah and Israel are one. The mutual aspect of the Covenant, too, plays a part in these celebrations. It is not only the Jew who, in communion with his whole people, commemorates and celebrates this past, but Yahweh himself remembers this past in order to pursue the guidance of his people in the same direction. For the Jew there is continuity in Yahweh's saving deeds, based on the enduring validity of the Covenant and the undiminished power of Yahweh's promises. Thus God's creative activity in election, deliverance, covenant, Torah and in all his deeds which make up the history of salvation, is fundamental for the present situation and directed towards a fulfilment in the future. The events which are in this way commemorated and celebrated, powerfully reinforce the unity of the People of God throughout the centuries and together constitute the starting-point, the centre, the climax and the source of the existence of the Jews as the People of God. Hence Israel's prayer and meditation constantly turns to these events in order to find there the necessary ~~nourishment~~ <sup>its</sup> nourishment on ~~the~~ ~~present~~ way to the future (7).

3. Are these feasts only commemorations of Yahweh's earlier deeds as



narrated in what the Christians call the Old Testament?

To commemorate and to remember is in the Jewish tradition never a mere memory but always implies a look towards the future, a promise and a making present again. Ignorance of this fact has led to the Christian prejudice about a post-biblical Judaism without history (Geschichtslosigkeit). The recapitulation of God's saving deeds continues to have a revolutionary effect in modern days and in traditional circles even up to the present moment. It stirs the conscious expectation that soon there will be more such deeds of Yahweh. Religious poetry which recalled the past in epic form had, at the end of antiquity and in the <sup>beginning</sup> of the Middle Ages, the effect of messianic-revolutionary pamphlets. In a secular way this aspect is still present in the State of Israel, particularly among the Zionists (8). The memorial celebration of the past, combined with an archeology which has become a national hobby, serves to inspire and strengthen the modern effort which is interwoven with the traditional messianic expectation. The pilgrimage ~~to the Wall of~~ of 300.000 pilgrims to the Walling-Wall on the feast of the Jewish Pentecost, 14 June, 1967, showed an expected revival of ~~the~~ religious consciousness. On such occasions it is obviously difficult to distinguish between religious and national consciousness, and still harder to decide how far religious feelings are channelled ~~into~~ the direction of rational politics. Nor is this really necessary since it is typical of the way in which the Jews celebrate their history that they commemorate a religious event not merely as a believing community but also as an ethnical group (9). This becomes clearer still when <sup>we</sup> take a closer look at the great Jewish feasts, particularly in the way they are celebrated today. For the sake of clarity we preserve the division mentioned above: the four ancient feasts of Unleavened Bread, of Weeks, of Tabernacles and of the Passover, and the three later ones, of Atonement, Chanukkah and Purim.

a. The feast of Unleavened Bread.

This feast probably goes back to the days when Israel still led a

semi-nomadic existence. It is a spring festival and was the signal for the 'exodus' towards new pastures. The sacrifice (without a priest and unrelated to an altar) plays an important part. In actual fact it was already blended with the feast of the Exodus, which celebrated the formation of the People as such. In today's celebration the emphasis falls indeed on this 'constitution' of the People, the deliverance from slavery, while the oldest elements of the spring festival where an animal was sacrificed in order to obtain the welfare of the herd have completely vanished. That is why we should <sup>link this with</sup> ~~really go on speaking about~~ the Pesach.

b. The Pesach (or Passover).

For a people that celebrates its history in its worship the moment of its birth is bound to exercise a powerful influence on this celebration. The rise of the State of Israel (10) has underlined the relevance of this feast. Less than ever before is it limited to <sup>the</sup> ~~a mere remembrance~~ of a distant past. It is much more the religious actualization of what is happening now and a pointer to the future.

Basically the feast is dominated by the religious conviction that God delivered Israel from the slavery of Egypt, not in order to make it <sup>just</sup> ~~a~~ great nation, but <sup>great</sup> ~~a~~ nation that serves him. It was also the festival of the community par excellence which was given an extensive celebration in the religious centre of the people, the temple of Jerusalem. Since the destruction of the temple in 70 A.D. it has become <sup>above all</sup> ~~a~~ family feast ~~xxxx~~ with a ritual adapted to domestic celebration. Jewish tradition (Mishna Pes. X,5) has underlined this domestic character: "From generation to generation everyone must consider himself as having personally gone out of Egypt." In the early Middle Ages there existed a small book which regulated the various customs in use at this feast in order to obey this instruction correctly. The Hebrew word for organization or regulation is seder, and hence the two evenings that precede this feast are called seder. The little book which provides the reading for these evenings is called the 'haggada narrative'. It contains explanations and interpretations, taken from the rich rabbinic literature, which explain the meaning



of the story of the exodus to those that take part. The domestic reading of this little book is put in the context of a prescribed festival meal.

Several factors have contributed to the rise of this haggada. When temple-worship ceased with the destruction of the temple in the year 70, it was felt necessary to bring some order and system~~xxxx~~ into the liturgy which developed quickly under the influence of the Midrash exegesis. The families needed a small and handy manual which contained the numerous regulations for the feast of the Passover. Moreover, at the time that this Pesach-haggada was put together the Jews had no longer a State of their own but were subject to the Roman empire. They had lost their autonomy and needed to be delivered once again from servitude. The Passover rites stressed this urge towards freedom: they were not allowed to celebrate this feast sitting straight but in the ~~xxxxxxxx~~ position which only the freeman was allowed to take in Rome: the recumbent position on a dining-couch. A similar text of the rabbinic tradition said: "Rabbi Levi said: While slaves are accustomed to ~~sit~~ sitting straight when they eat, the Jew must take the Passover meal in a recumbent position in order to show that man has been redeemed from slavery" (Jer. Pes. X, 37b). Even the poorest in Israel must not eat other<sup>w</sup>wise than in this recumbent position (b. Pes. X, 1).

At the Passover the Jews now celebrating the exodus from Egypt identify themselves with those that actually did leave Egypt: past and present coincide.

That is why every Jew can celebrate this feast of Pesach: it still remains the expression of his desire for freedom and <sup>of</sup> the identity of his people. At present the orthodox will be inclined to emphasize the national elements, while the Reformers and conservatives will put the emphasis rather on the religious content of this freedom and the non-political character of the Jewish community ("We are more than merely a people"). The aspect of actuality, however, is common to both sides. This is not only caused by the narrative of the Exodus but also by the fact that this feast is celebrated as a family feast. -Because it is



celebrated at home and not only in the synagogue it is not merely a male occasion but women and children also take an active part in it.

The Haggada says that the youngest member of the family must demand an explanation of the meaning of this rather formal meal. The reader of the Haggada is then given a chance to delve a little more deeply into all the aspects which <sup>still</sup> concern the Jewish people of today: the certainty about the Covenant between God and his People and the importance of the family without which there would be neither a Jewish life nor a Jewish people. This sedder evening exercises ~~an~~ <sup>what</sup> very powerful appeal which no Jew can escape, regardless of ~~the~~ group he belongs to. At the Passover the Jew experiences his unity with the people and Jewish pluralism has here less influence than is usually assumed. This pluralism springs from other sources than the one they have all in common and which is the foundation of their unity, differences in countries of origin (America, the East, Israel, Western Europe, Portugal, etc.) and differences of a philosophical nature. Judaism does not exactly suffer under the burden of its pluralism, it is rather a sign of vitality. The Jew ~~sees~~ <sup>ways of</sup> this pluralism simply as a matter of various possibilities in interpreting religion. Judaism has always been opposed to a dogmatization of its faith; it is rather an attitude to life which consciously <sup>accepts</sup> ~~embraces~~ the Jewish tradition. And no feast is perhaps more <sup>suitable</sup> ~~appropriate~~ to the expression of this than the Passover. It fits in with the Jew's feelings whether he celebrates it in an kibbutz in Israel or in a liberal Jewish household in West Berlin or ~~xxx~~ with Jews of the Reform movement in New York or Melbourne (11).

c. The feast of Weeks.

If the feast of the unleavened bread reminded the Jews of Israel's nomadic existence which was later linked with the feast of deliverance and the birth of the nation, the feast of Weeks reminds them of Israel's agricultural period. It is a rustic feast, a kind of harvest festival. Later on this feast, too, was ~~also~~ infused with the commemoration of <sup>an</sup> ~~the~~ event of salvation, the covenant. It is clear that the feast of

Weeks fits in with the Passover when we put the growth of the themes of these two feasts side by side: a feast of nomads - a feast of peasants; a spring festival - a harvest festival; exodus - covenant; freedom - Torah; autonomy - being bound to covenant and law. This feast shows how, for the Jew, God, Torah and Israel are one. In contrast to the Passover, the feast of Weeks has no special ceremonies. Conservatives and <sup>some</sup> Reform Jews have introduced the custom of inviting boys and girls then to give a public pledge of their loyalty to the Covenant. <sup>The</sup> Orthodox commemorate at this feast the medieval and modern pogroms which often took place at this time of the Jewish year.

d. The feast of Tabernacles.

From being a harvest festival ~~xxxxxxxxxx~~ with a joyful character <sup>a</sup> in olden days this feast became later a joyful commemoration of the fact that Israel has a Torah. In the synagogue the scrolls of the law are carried in procession round the pulpit. This originally agricultural feast of peasants thanking God for the harvest has also been connected with an event of salvation in the Jewish tradition: the Israelites had to live in b<sup>o</sup>wers in memory of the b<sup>o</sup>wers in which Yahweh <sup>had</sup> made their ancestors live <sup>v</sup> after the exodus from Egypt (cfr. Lev. 23,43). This connection between the ~~xxxxxxx~~ b<sup>o</sup>wers of the original harvest festival and the tents in which the Israelites lived in the desert may strike the critical reader as rather far-fetched. It is important, however, to see <sup>that</sup> this feast, too, does not only commemorate an event of the past but also the present, namely, the common destiny of the Jews on their way through history. Although the pilgrimage which was at the time of the temple combined with the celebration of this feast has disappeared, this does not diminish the relevance of the celebration. If this note of actuality is typical of the four older feasts, it is just as typical of the three younger feasts, the feast of Atonement, the Chanukkah and the Purim.

e. The Day of Atonement (Yom Kippur).

Although Yom Kippur is still today one of the great solemnities of Judaism, and is even called the 'day of days' in the Mishnah, this



feast of 10th Tishri (Sept.-Oct.) was unknown in the period before and immediately after the exile in the Old Testament.

If the Passover celebrates the deliverance of the Jewish people, the Day of Atonement celebrates the deliverance of the individual Jew, and while the Passover is a domestic feast, the Atonement is a feast of the synagogue. After a ritual leave-taking at home the whole family go to the synagogue where they spend practically the whole day. The Jew sees this feast as the main pause in the Jewish year, the day when he confesses his own failures and those of his people ~~and~~ in the certainty that a new beginning is both possible and necessary for the fulfilment of the People's mission among men. The old elaborate ritual that took place in the temple (cfr. Lev. 16) has been simplified to suit the synagogue. It is also the day when the Jew who has become alienated from his people returns and does penance. The feast is really an institutionalized expression of that attitude of conversion on which the prophets so constantly insisted (cfr. Jer. 18,8; Os. 14,1ff.). While the ritual given in Leviticus stresses the purification of the temple from all ritual impurity, the Mishnah explains this day already as a day of ethical purity and moral regeneration. This is also the day when the Jew remembers the dead. This is not merely a moment of piety devoted to the dead but also a remembrance of those human lives which history has claimed in the course of the centuries. The shadow of the Spanish Inquisition which compelled 150.000 Jews to become Christians in the fifteenth century, still hovers over the Kol Nidrei which the cantor recites in the synagogue. The Jew experiences this feast therefore not only as a deliverance from his own sinfulness but also from all coercion which oppressed the Jewish community. And this, too, is not merely a matter of the past.

f. The Chanukkah.

The historical background of this feast is the military revolt of Judas the Maccabee against Antiochus, the monarch of Syria, which aimed at securing freedom of conscience for the Jews against the infiltration

of Hellenism. One of Judas's first deeds after his victory was the re-dedication of the temple (chanukkah means inauguration or renewal) on 25th Kislew (Nov.-Dec., 165 B.C. - this has led some people wrongly to connect this feast with the Christian Christmas). This re-dedication of the temple was celebrated with elaborate solemnity and it was decided to make this an annual event (cfr. I Mac. 4, 36-59). Since the temple of Solomon<sup>(I Kings 8, 2 and 15)</sup> and the rebuilt altar of the second temple (Ezra 3,4) were dedicated on the feast of the Tabernacles, the Chanukkah was frequently linked with this feast. Apart from the processions in the temple the ritual prescribed the waving <sup>of</sup> ~~with~~ branches of ivy, palms and other greenery, accompanied <sup>by</sup> ~~with~~ the singing of hymns. In the Mishnah, as in today's celebration, the Chanukkah is above all a feast of light. This is probably connected with the fact that at the re-dedication of the temple the seven-branched candlestick which had not burned for three years was re-kindled. There is a legend which says that the Maccabees at the conquest found a small flask of holy oil in the temple of Jerusalem, sufficient to keep the menorah burning for one whole day. It burned, however, as if by miracle, for eight days. The first impression an outsider gets of this feast is that it is meant for children. They are given presents and for eight days they are given 'candle-money'. In spite of this custom this popular feast still means for the Jew an appeal to his conscience to protect his freedom in order to make it possible for him to live according to his convictions.

#### g. The Purim.

This feast, which ~~is~~ gives one the impression of a Jewish carnival, complete with masquerades and drinking bouts, originated in the Jewish communities of the Eastern diaspora. It probably preserves the memory of a pogrom from which the Jews escaped in a way which seemed to them nothing less than miraculous. This escape is related in Esther. Haman, vizir of the Persian king Ahasuerus (Xerxes), was determined to exterminate the Jews and had fixed by lot 14th Adar (Feb.-March) for the execution of his purpose. Esther, however, and her uncle Mordecai,



managed to turn the tables on Haman who himself was executed. This was *a* joyous relief for the Jews. This story, more a historical tale than true historical fact, is read in the synagogue at the feast of Purim. At this reading a great deal of noise must be made when the name of Haman, the arch-enemy of the Jews, is first mentioned as a sign of indignation and aversion.

It is a curious feast with little religious inspiration. The name of God is scrupulously avoided in the narrative. But it expresses only too well the fate which the Jews suffered in many a pogrom and persecution so that it fits in well with the feelings of the modern Jew. There are even several local celebrations of Purim (e.g. the Wintz Purim of Frankfurt) which commemorate the fact that the Jewish<sup>s</sup> could occasionally escape the evils designed against them. More than any other Jewish feast Purim is wrapped in folklore and local customs. It has ~~h~~ also been suggested by some that it is a New Year's celebration taken over by Israel from Babylon, this mainly because of the masquerades and the drinking bouts, but also because of the lack of religious atmosphere at this feast. The fact remains that Purim is the most popular Jewish feast and one can hardly say that it is lacking in relevancy.

One would have to take part in the feasts ~~xx~~ described above and share the~~xx~~ peculiar atmosphere of their prayers, hymns, ~~rites~~ and symbols to realize that these celebrations are not a mere remembrance but the ritual celebration of a salvation history which does not belong to the past.

#### 4. What part does the temple of Jerusalem play in these feasts?

The description given above shows already that most of these feasts were originally celebrated in the central sanctuary of Israel, the temple of Jerusalem. But since since this temple was the national sanctuary, situated in the national capital, <sup>was</sup> and ~~x~~ the religious centre for the people, its destiny was obviously closely tied up with the political and religious history of the kingdom. This continued till the temple was destroyed, almost four centuries after it had been built. After the Babylo-

nian exile a second temple was built of which Ezechiel had a vision during that exile (cfr. Ez. 40,1-44,9). This was looted by Antiochus Epiphanes in 169 B.C. but restored by Judas the Maccabee. This restoration is celebrated by the feast of Chanukkah, as mentioned above. About a century later Pompey entered the temple after his conquest of Jerusalem but showed respect and did not touch the treasure. In 20-19 B.C. Herod the Great undertook a total reconstruction of the temple which was finished in outline some ten years later although thousands of labourers were still working at it till 64 A.D. After the conquest and destruction of Jerusalem by the Romans, no new temple has been built (12).<sup>On</sup> The site of the earlier temple the Mohammedans built the mosque of Omar. Just as the great feasts commemorated the events connected with the exodus from Egypt and the ark reminded the Jews of the Covenant between God and his People, so the temple symbolized the election of Jerusalem and the dynasty of David, and the divine protection implied in this election(13). The destruction of the temple was therefore obviously a turning-point in the history of Jewish worship (14). The significance of this destruction and its being succeeded by the building of a pagan temple is nevertheless often exaggerated by both Jews and Christians as if it meant the approaching end of the world or a divine confirmation of Christianity (15). The only demonstrable result of the destruction has been a more sober ritual of the Jewish feasts which now had to be adapted to a celebration at home or in a usually small synagogue. But ~~xxx~~ Jewish awareness of their identity has continued undiminished in this simplified celebration, without the temple.

The function of the temple has however again become actual since, after the six-days' war of last year, the Israelis have once more gained possession of the whole piece of ground where the old temple stood (16). The orthodox Jews, who dominate the religious aspect of Jewry in Israel, have so far not made any suggestions for a rebuilding of the temple. This is hardly astonishing when we remember that Jewish worship has totally grown away from the sacrificial ritual of the temple. Even when



the temple still existed the sacrificial ritual began already to show ~~a tendency to spiritualise~~ <sup>more spiritual features</sup>. What could one do with a new temple? To re-introduce the sacrificial liturgy would be an anachronism which would put off even the most conservative orthodox Jew. How could they recruit a new priesthood on the basis of the Levitical regulations of Scripture and the Jewish tradition? When there is a demand for a rebuilding of the temple it comes usually from nationalist quarters and a mentality which a Jewish scholar of the calibre of Werblowski qualified as a "crude nationalistic perversion of religion" (17).

To this we must add a Jewish tradition recalled recently by Chief Rabbi Nissim, which says that the third temple will be built by God himself. Although it should not be understood as a kind of dogma, it is generally believed among the Jews that the temple will be restored at the end of time. ~~Therefore~~ To pray for a restoration of the temple in this sense is laid down as an obligation. But this third temple which will be built at the end of time will not be built by human hands but by God himself. Should this not be understood in an eschatological and spiritual sense? It is a fact <sup>that</sup> the Jews in general reject attempts such as those made by the Chief Rabbi of the Israeli army, J. Goren, to revive the memory of the old temple through the exploitation of national emotionalism. This Rabbi Goren conducted last year on 9th Av, the anniversary of the destruction of the temple, a public religious service on the ~~ground~~ <sup>site</sup> of the temple, which had been conquered in the six-days' war. For the religious self-awareness of Judaism it will be more important that there will remain Jews who go to pray at the Wailing-Wall to discover what their mission is in this modern age.

5. Are the Jewish celebrations mainly services of the word and is there room for improvisation?

As we have already pointed out, at most Jewish feasts passages are read from Scripture - sometimes very long ones - which are related to the that aspect of salvation history which is celebrated. Some of these feasts, such as that of the Passover, have a ritual that is very detailed and

very strict. This does not prevent most of these celebrations from leaving room for improvisation. At the Purim this element of improvisation occupies a large place but has a purely profane character. At the other feasts the widest margin for improvisation occurs in the domestic celebration but it exists also in the prayer sections at the celebration in the synagogue. This holds especially for the four days which we have not mentioned yet, the four historical fast days which are related to ~~the~~ the destruction of the temple. Tishoh Bo'Ov, the ninth day of Ov (July-Aug.), is the most important of these four. The three others are 10th Teves (Dec.-Jan.) when the Jews commemorate the beginning of the siege of Jerusalem; 17th Tammuz (June-July) when a breach was made in the wall of the Holy City; and 3rd Tishri (Sept.-Oct.) which recalls the murder of the Governor of Juda by Nebuchadnezzar, which was the beginning of the Babylonian exile. The first fast day commemorates the destruction of the first temple by the Babylonians in 568 B.C. But the same day ~~the~~ recalls the exile of the Jews from Spain in 1492 and the exile of all Jews from the Russian border provinces in 1915. Because these days are not mentioned in the Torah, the manner of celebration varies from one Jewish community to another. The Reform Jews do not even celebrate these days at all because in their opinion there is no room for mourning at the destruction of the temple. For them it is the beginning of a new phase in the existence of the Jews, no doubt a tragic beginning but <sup>one</sup> which ultimately ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ helped the Jews to be more conscious of their new mission: to be <sup>a</sup> light for all mankind (18).

6. Have the feasts of the present Jewish ~~xxxxx~~ liturgy been influenced in any way by the great feasts of the Christian liturgy?

The answer to this question is rather the reverse. This is clear from ~~the~~ such articles as that by Barrosse in this issue about the celebration of the Eucharist and that of the Passover. Some marginal influence ~~xxxxxxxxxxxx~~ of Christmas can <sup>be</sup> traced in the celebration of the feast of Chanukkah. Tanenbaum refers also to the feast of Pentecost which commemorates the gift of tongues on the first Christian Whitsun-



day and celebrates the universalism of Christianity. A later Midrash relates something similar about the feast of Weeks. The Torah was not given for the Jews only according to this source. The tables of the law were therefore handed to Moses in the desert, a kind of nomansland which belongs to nobody and is the property of all. The Midrash then relates that the voice of God spread ~~xxx~~ <sup>into</sup> out ~~xx~~ seventy tongues of fire because it was held that there were seventy languages in the world. In this way the Midrash tries to show the universalism of the Torah for all mankind.

The specifically ethnic element in the Jewish feasts ~~xxx~~ with the consequent concern for this earth, the here and now, is too pronounced than that one would expect Christian influences since the Christian feasts are far less tied up with any people and more universal in character, and more orientated towards the beyond. The timing of the feasts may well show some correspondence but this is probably due to older religious feasts. We have already pointed out that several Jewish feasts are not quite so original as may appear at first sight, and this holds even for the Passover, important though it is. Some elements of it were probably taken over by the Israelites from Egypt or still older cultures. ~~Moreover,~~ And, of course, all these feasts are not without problems even for the Jews. This is particularly true for the Reform Jews who like to take a broader view of the meaning of Judaism than the orthodox. Due to the rise of the State of Israel most feasts have, ~~however~~ however, gained in relevance although this brought with it the danger of them being exploited for national or political purposes. There is therefore no real problem of secularization as there is with the Catholic celebration of the events of salvation.

#### 7. Do women and children take any part in Jewish feasts?

Because the whole Jewish liturgy was strictly tied up with times and hours, temple-worship was of old a matter for the men and women were dispensed. Even in the modern synagggue a special place is usually reserved for the women although the communities of liberal Jews tend to do away with this segregation. But at the domestic celebration the women

obviously play an important part. Often the woman is the main person of the feast: Deborah and Jael were praised in songs as heroines in Israel (Judges 4,5); Athalia occupied the throne of Juda for several years (II Kings 11); the prophetess Hulda was consulted by the king's ministers (II Kings 22,14ff.) and the books of Judith and Esther relate how the people were saved through the intervention of a woman.

8. How representative of the Jewish religious celebrations is a figure like Martin Buber and his mystical approach?

What has been said so far shows clearly that the growth of the people's identity and the possession of the land are key aspects in salvation history. Both these elements must be understood in the concrete sense, but they are open to a more spiritual interpretation. To put it in concrete terms: must God's promise of a <sup>special</sup> ~~separate~~ country for Israel ~~be~~ necessarily <sup>be</sup> understood in the sense of a separate State? A prophetic figure like Martin Buber was far from convinced of this (19). But prophets often are solitary beings, and Buber is no exception. One cannot say that his views are shared by Jewry at large however important the part he played in giving new relevance to the Jewish message in our age. We do not want to enter upon a discussion of the Zionist movement or of that thorny problem whether the State of Israel should be identified with the fulfilment of God's promised land (20). Can the present State of Israel be taken as a sign of God pursuing once again his guidance of his chosen people? Here the outsider should beware of crude alternatives. It is a fact that what has happened in recent years in Israel has made salvation history relevant again for the Jews, whether in the positive or the negative sense. It is obvious that emotions are involved and that this emotionalism is so religiously coloured that it has to express itself in the celebration of the traditional feasts. Nevertheless, one can hardly ignore the fact that the 'promised land' has never been a static entity which might be restored today to its original shape and greatness. In spite of all this it is possible to believe that the ties which bind the Jew to his country is not a merely historical, psycholo-



gical or political matter but also a religious one. However mystical Buber may be and however close to the mystical school of the Ukraine, the Chassidim, he owes too much to Albert Schweitzer and Rudolf Bultmann for his attitude towards Christianity and is therefore too Western in mentality to be able to speak for the whole of Jewry. His socialist criticism of Zionism and his humanist and pacifist ideals do not endear him to the Jews of today, but there are also other reasons. In his reply to our question Professor J. Meyer, of the Martin Buber Institut für Judaistik at ~~the~~ Cologne University, said that Buber's attitude to the Torah prevented him <sup>from</sup> having a clear and <sup>consistent</sup> ~~positive~~ attitude towards the Jewish feasts. A truly Jewish mystical ~~xxxxxxx~~ approach to those ~~feasts~~ is more easily found in Abraham Isaak Kook or in the modern theology of Joshua Heschel.

In any case, modern Judaism is such a pluralistic phenomenon that one cannot be cautious enough with generalisations. Because the boundaries between the various schools of thought are so vague it is difficult to put a label ~~on~~ to any particular author. There simply is no dogmatic yardstick with which to measure Judaism; only the practice of the Torah determines whether one is a Jew. Their closest tie is that of the 'common fate'. And it is precisely this common fate which stands out most sharply in the liturgical celebrations and which gives them their relevance. The link between a practising Jew living in one nation or another, the a-religious Zionist who only accepts the ethnic bond, and the a-religious Israeli nationalist, exists only in the mind of those Jews who identify traditional religion with national consciousness. In any case, the Jew has perhaps too many scars to see in the celebration of his history merely a liturgical commemoration. It frightens him every time when he sees that the past is not dead.

Footnotes.

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2. A few striking illustrations of the appeal Jewish worship has had on Christians many be found in Kirche und Synagoge, Handbuch zur Geschichte von Christen und Juden, I (Stuttgart, 1968), pp. 495-8: G. Müller, "Die jüdische Gottesverehrung und ihre Anziehungskraft."
3. Not much has been written recently on this subject; we refer to the basic volume of H. N. Rowley, Worship in Ancient Israel. Its Forms and Meaning (London, 1967); H. Tanenbaum, The Jewish Holidays (New York, n.d.); F. Weinreb, The Old Biblical Year (pro ms, Geneva, 1968); D. Baumgardt, "Yom Kippur and the Jew of Today," in Commentary (Oct. 1959); E. L. Ehrlich, Kultsymbolik im Alten Testament und im nachbiblischen Judentum (Stuttgart, 1959); W. Gottschalk, Judentum. Schicksal, Wesen und Gegenwart (Wiesbaden, 1965); Th. H. Gaster, Passover (London-New York, 1958); E. D. Goldschmidt, Die Pesach-Haggada (Berlin, 1937); J. Henninger, "Ueber Frühlingsfeste bei den Semiten," in In Verbo Tuo (1963); K. Hruby, "Le Yom Ha-Kippurim ou Jour de l'Expiation," in L'Orient Syria 10, nn. 1, 2, 4 (1965); R. R. Geis, Vom unbekannten Judentum (Freiburg, 1961); G. G. Scholem, Major Trends in Jewish Mysticism (London, 1955, 3rd ed.); E. R. Goodenough, Jewish Symbols in the Graeco-Roman Period (New York, 1954); S. W. Baron, Social and Religious History of the Jews (Philadelphia, 1952); H. J. Kraus, Gottesdienst in Israel (Munich, 1962, 2nd ed.); H. Schauss, Guide to Jewish Holidays (New York, 1962); J. B. Segal, The Hebrew



- Passover (London, 1963); J. Soetendorp, Symbolik der jüdischen Religion (Gütersloh, 1963); S. Stein, "The influence of Symposia Literature on the Literary Form of the Pesach Haggada," in Journal of Jewish Studies 8 (1957), pp. 13f.; the contributions by M. H. Tanenbaum and E. L. Ehrlich which have been used in this documentation have been supplemented with data about the Jewish feasts from the Standard Jewish Encyclopedia of C. Roth (London, 1962) and J. F. Oppenheimer, E. Ben Gurion and E. G. Lowenthal, Lexikon des Judentums (London, etc., 1967) and from R. de Vaux, Les Institutions de l'Ancien Testament, 2 vols. (Paris, 1959).
4. E. L. Ehrlich, "Religieuze stromingen in het Jodendom," in Christus en Israel 11,2 (June 1968), pp. 9-15, previously published in Die christlich-jüdische Arbeitsgemeinschaft in der Schweiz (1968).
  5. C. Thoma and others, Auf den Trümmern des Tempels (Vienna, 1968).
  6. L. Koerhuis, "De Joodse geschiedenis, een blijvende presentie van God," in Christus en Israel 8,2 (April 1965), p. 31: "One of the stipulations of that law, the Torah, which helps the people to remain within the living God's Covenant, is the liturgical celebration of ~~the~~ great deeds of salvation in the history of the people."
  7. L. Koerhuis, art. cit., p. 32; B. van Iersel, "Some Biblical Roots of the Christian Sacrament," in Concilium 31 (1968), pp. 5-20 (Eng. ed., Jan. 1968, pp. 4-11).
  8. A. C. Ramselaar, "De <sup>1</sup> situatie van het Joodse godsdienstige leven in Israel," in Christus en Israel 11,2 (June 1968), esp. p. 20, gives some examples: "On the banners displayed on Independence Day one read, This is the day made by Tsahal (the Israeli army) instead of the Lord (Ps. 118); The declaration of independence of 1948 said, 'The State of ~~Israel~~ will be based on the foundations of freedom, justice and peace, according to the visions of Israel's prophets. Trusting in the Rock of Israel, the following have signed ... Shabbath 5th Iyar 5708 - 14th May, 1948.' After the enthusiasm of the first years the harsh reality began to be realized. Zionism was no longer a vision. It was clear that the miracles of technology did not only occur in Israel. Inevitably the question was asked:

What more has the State of Israel to offer us as Jews ~~beside~~ than independence and military power?"

9. J.B. Agus, The meaning of Jewish History (New York, 1964), vol.II.
10. B.Halphen, The idea of the Jewish State (Cambridge, Mass., 1961); A. Hertzberg, The Zionist Idea. A historical analysis and reader (New York, 1960); A.L.Sachar, A history of the Jews (New York, 1965, 5th ed.).
11. "Die geistige Gestalt des gegenwärtigen Judentums," in Herder Korrespondenz 22,5 (May 1968), pp.221-3.
12. H.Cazelles, Naissance de l'Eglise. Secte juive rejetée? (Paris, 1968).
13. For the various tendencies see the special number of Esprit (Sept. 1966) which provoked a number of different reactions.
14. W.Baier, "Werden die Christen in der jüdischen Liturgie verwünscht?" in Orientierung 32,5 <sup>15</sup> (March 1968), pp.57-8 and S.Lauer, "Christendiskriminierung im jüdischen Gebet?"; E.L.Ehrlich, "Im Haus des Judentums gibt es viele Zimmer," ~~xxxxxxxx~~ in Christus en Israel 32, 13 and 14 (15 and 31 July 1968), pp.162 and 163.
15. The Bar Kochba revolution of <sup>A.D. 132-5</sup> ~~132-5~~ <sup>f.e</sup> ~~xxx~~ was a much greater menace to Judaism than the destruction of the temple. That the destruction of the temple made a real break in the development of Judaism is accepted by M.Noeth, Geschichte Israels (Berlin, 1965, 3rd ed.), pp.13-5 and 389-400; C.Roth, A History of the Jews (New York, 1964, 3rd ed.), p.111, thinks that the destruction only meant something for a particular period; it is seen as extremely important for Christianity by S.G.F.Brandon, The Fall of Jerusalem and the Christian Church (London, 1957, 2nd ed.), pp.249-51, and in his Jesus and the Zealots (Manchester, 1967), pp.281-2.
16. "Der Streit um den jüdischen Gottesdienst auf dem Tempelberg," in Herder Korrespondenz 21 (1967), pp.473-4. Cfr. C.Thoma, "Die Zerstörung des Tempels von Jerusalem (A.D.70) als Wende," in Auf den Trümmern des Tempels (Vienna/Freiburg/Basle, 1968), p.59.
17. The Jerusalem Post Weekly, of 28 August 1967.
18. K.Thieme, Christen und Juden (Mainz, 1961), pp.32-7.



19. M.Buber, "Zwei Glaubensweisen," in Werke I (Munich, 1963), pp.651-82.
20. J.J.Stamm, Der Staat Israel und die Landverheissungen der Bibel (Zurich/  
Frankfurt, 2nd ed., 1961); G.von Rad, "Verheissenes Land und Jahwes Land,"  
in Gesammelte Studien zum Alten Testament (Munich, 1958).

