1980

Beginnings: the Master's Program in Judaeo-Christian Studies, 1975-1980

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with the collaboration of
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All of us can recall particular moments when we witnessed or shared the beginning of a new and significant venture. Those of us present at the proclamation of the Second Vatican Council’s declaration on Non-Christian Religions sensed this. That was on October 28, 1965. The core of this document was the statement of the Church’s relationship to the Jewish people. It was addressed to Catholics and thus laid the groundwork for a new theological vision within the Church, as it proclaimed her bond with those of Abraham’s stock.

"Since Christians and Jews have such a common spiritual heritage, this sacred Council wishes to encourage and further mutual understanding and appreciation. This can be obtained, especially, by way of biblical and theological inquiry and through friendly discussions."

Less than ten years later, in September 1975, five lecturers and thirteen students initiated the first Master’s program in Judaean-Christian Studies. This was planned for some time before the December 1974 promulgation of the Vatican Guidelines on Religious Relations with the Jews, which reads in part:

"Research into problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in collaboration if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged."

The new program developed within the context of the Institute of Judaean-Christian Studies, whose founder and director, Msgr. John M. Oesterreicher, was prominent in the preparation of the Council declaration on the Jewish People. Pope John XXIII’s decision to convene an ecumenical council provided the moment of grace whereby the work of Msgr. Oesterreicher and a small number of other pioneers in several countries could be brought to the attention of the universal Church. Just as this work alerted the Church to reflect more deeply on "the spiritual ties which link the people of the New Covenant to the stock of Abraham," so Msgr. Oesterreicher anticipated and went beyond the Guidelines. A new generation of scholars, teachers and ecumenists should be introduced to an integral vision of both the realities of Judaism and Christianity in their inter-relationship and the history of the two faith communities. In this way, the challenges of the present can be appreciated from the perspectives of careful study of past contacts and conflicts, and especially from scholarly assessment.
of the centuries which gave rise to Christianity and rabbinic Judaism. This study will in turn provide a solid basis for ecumenical exchanges among the confessions of Christian faith.

This booklet offers an outline of each course of the Master's program, a sample of work by teachers in the wider context of scholarly exchange, and a list of bibliographical tools for personal research in any of the varied areas of Jewish-Christian relations. May all its readers find that study leads to deeds, each sharing peace, love and fellowship with his or her neighbor (Pereq Shalom 18).

Father Lawrence Frizzell
Chairman, Department of Judaeo-Christian Studies

The Silver Jubilee of the Institute of Judaeo-Christian Studies
(October 29, 1978)

Greetings from Archbishop Peter L. Gerety

In September, 1938, Pius XI was moved to tears as he addressed a group of Catholic pilgrims: "Through Christ and in Christ we are of the spiritual lineage of Abraham. Spiritually, we are Semites." He said these words at a time when the Nazi persecution of Jews had not yet shown its true face. He spoke two months before the burning of synagogues, destruction of Jewish property, and the arrest of numberless Jewish men at the infamous Kristallnacht.

Pius XI referred to the spiritual kinship of Christians with Jews long before the horrors of the Holocaust had entered our consciousness, long before it became known that Hitler had had six million Jews - not to forget the other European nationals exterminated. A supernatural instinct must have told him that the misdeeds which had darkened his days would become the terrors of a seemingly endless night.

The valiant Pope warned Christians not to be entrapped by the racial heresy. He solemnly warned his contemporaries, as well as us, against "anti-Semitism," by implying that contempt for Jews was not merely a violation of justice and charity, but a sin against faith.

When a quarter of a century ago the Institute of Judaeo-Christian Studies was founded at Seton Hall University, it took up Pius XI's teaching: the roots of the Church, the beginnings of the Christian faith, life and worship, are in the Israel of old; a bond of kinship ties Christians and Jews to each other; both Christians and Jews, but Christians first of all, must rid themselves of misconceptions, and stereotypes, or suspicions that have for centuries, kept them apart; they must acquire a new spirit, the spirit of solidarity; they must learn to walk together as children of the one and the same God, toward the day when He will reign over a humanity united in righteousness and love.

At the time of the foundation of the Institute there seems to have been no like undertaking on the Catholic scene in these United States. It was the first, and for a long time, the only attempt at an intellectual ministry of reconciliation.

I salute its founders for having read so well the signs of the times. I thank the bold Seton Hall President of yesteryear, Monsignor John L. McNulty, and my predecessor, Archbishop Thomas A. Boland, for their keen perception in allowing the Institute to pitch its tent in our midst. I greet the Institute's director,
About the Institute of Judaeo-Christian Studies

In the words of John Cardinal Newman, a university is a "place of teaching universal knowledge." Medieval schools of higher learning saw themselves as "communities of teachers and learners." Seton Hall has endeavored to bring both definitions to life. The Institute of Judaeo-Christian Studies as an integral part of this University has striven to serve these ends.

Twenty-five years ago, President Monsignor John L. McNulty welcomed the fledgling Institute into the body of this University. Friends - Abbot Leo Rudloff, O.S.B., Bishop John J. Dougherty, Miss Suzanne Jobert, and above all Archbishop Thomas A. Boland - were its sponsors.

Having begun as a tiny seed, the Institute has grown into a tree whose branches have reached out into other parts of these United States, even across the world. One of its first fruits was the publication of a Yearbook of Judaeo-Christian Studies, The Bridge. The first volume made its way even into Soviet Russia, where articles like "The Enigma of Simone Weil" and "The Protocols of the Elders of Zion" became a part of Samizdat, the underground literature that is passed from hand to hand. So the translator revealed to me in Jerusalem.

The hyphen in Judaeo-Christian is a sign of union. It points to the two traditions, the Jewish and the Christian, their kinship, their new encounter, and their developing solidarity. Alas, it is also a sign of separation. It recalls the conflicts as much as the links that have marked their common history. That this separation often turned into hostility on their part, Christians must not forget.

Our knowledge of this past and of our mutual concerns today is scant. Stereotypes and distorted images - in short, prejudice - has tainted the co-existence of Christians and Jews. Good will alone will not end the rule of clichés. Only knowledge - knowledge that illumines the dark recesses of the human heart, and the many difficult problems besetting us - can break this rule.

In his Idea of a University, Newman speaks of knowledge as its own end. The members of the Institute, too, acknowledge that learning is a value in itself. Still, they trust that the knowledge they gain and share with others is a healing one. Seeking to contribute to a deeper, mutual understanding and greater love, they exercise a ministry of reconciliation through the intellect.

These are not empty words. In the person of its director, the Institute has been instrumental in bringing about the Second Vatican Council's Statement on "The Church's Bond to the Jewish
People. With the declaration that God's call is not revoked, that the Jews are forever God's beloved, a new age in the relationship of Christians and Jews began. Dialogues are being held. Discriminatory language is being abolished. Teaching is being freed of anti-Jewish animosity. And Christians and Jews, jealous of their own heritage, are learning from one another.

Under the leadership of President Robert T. Conley, the Institute entered a new phase of its growth. Its graduate program, begun under the presidency of Monsignor Thomas G. Fahy, was incorporated into the College of Arts and Sciences. Dedicated scholars—Rabbi Asher Finkel, Father Lawrence Frizzell, Dean Robert Markoff, Professor Joseph Sievers, and Rabbi Herbert Weiner—are the strength of its program, while the students are its joy.

John M. Oesterreicher
Students of other disciplines who want to take special courses

Anyone seeking wider intellectual and spiritual horizons

ADMISSION

In addition to the general University requirements, students working for a degree must have an elementary knowledge of Hebrew. All those who are deficient in Hebrew will be helped to participate in the outstanding correspondence program of the University of Wisconsin, under the directorship of Prof. Menahem Mansoor, or guided to courses offered locally.

An interview, or at least extensive correspondence, with the Chairman of the Department is required for prospective degree candidates.

Graduate and advanced undergraduate students in religious studies, history, or the social sciences may take individual courses without fulfilling the above requirements. Participating auditors will be accepted for most courses.

DEGREE REQUIREMENTS

The degree candidate in this program is required to complete satisfactorily courses for 33 credits in the various fields of Judaean-Christian studies. These courses will be chosen in consultation with an adviser. A thesis representing a definite, however modest, contribution to continuing research in some aspect of Judaean-Christian studies is also required. All courses listed are for 3 credits unless indicated otherwise.

COURSE DESCRIPTIONS

JC 301. THE NEW ENCOUNTER BETWEEN CHRISTIANS AND JEWS

This course was inaugurated by Msgr. John M. Oesterreicher and taught over the two semesters annually from 1975-80. Its purpose is to introduce students into the area of Judaean-Christian studies, both historically and thematically. In the future, this introduction will be offered by Father Lawrence Frizzell and will be limited to one semester. A number of the topics will be covered in the context of other courses. Because of the comprehensive study given by Msgr. Oesterreicher, his outline is presented here as a guide to the students of the next decade.

I. Preparation for Vatican II
2. Modern biblical perspectives: the ancient world differed from our own; life and speech patterns of ancient Hebrews.
3. Hebrew as the medium of revelation. The role of biblical criticism in the deepening of Christian-Jewish relations.
5. Modern historiography and some findings relative to our concerns.
7. The "new thinking": the three great philosophers of dialogue - Martin Buber, Ferdinand Ebner and Franz Rosenzweig.
8. The Holocaust: historical, theological and ethical questions.
9. The State of Israel: does it have theological significance? Some of the problems its existence poses.
10. Catalytic forces: Seeiisberg Conference, Jules Isaac, Jesus and Israel (1954); Memorandum of the Appeldorn meeting of Catholic ecumenists (1960); several acts of Pope John XXIII (1959-60).
11. Vatican Council II's Statement on the Church and the Jewish People: history and exegesis.
12. Response to the Statement, development and implementation.

II. Implementation of Vatican II
1. Spelling out the message of Vatican II, Catholic documents after the Council; Protestant documents analogous to, or inspired by, Vatican II.
2. Two contrasting views of Judaism by present-day Christians (Jean Daniélou and J.M. Oesterreicher).
3. Two contrasting views of Christianity by present-day Jews (Trude Weiss-Rosmarin and Hershel Matt).
4. Views of individual Jews and Christians on the dialogue. Survey of a variety of writings during the past fifteen years.


6. The great stumbling-block: Jew-baiting.


8. Jesus as seen by Christians and Jews today.


10. The Covenant: Old, New and one.


12. Faith, concern and responsibility toward "the other."

JC 310. BIBLICAL THOUGHT I: The Hebrew Scriptures (Fall) A. Finkel

A Tripartite Study:
1) The significance and nature of the biblical religion in its historical setting. The emergence of biblical teachings in the ancient Near Eastern world of myth and ritual as they come to negate the prevailing views of mythopoetic person and thereby emancipate him in his attitude toward God, man and the universe.

2) The distinctive nature of the Israelite religious and prophetic experience. An examination of prophetic consciousness, speech, mission and views of History.

3) The dynamics of biblical faith as reflected in the distinct application and meaning of biblical language and as expressed in the early and later interpretations of the Rabbis and the Christians.

1) Biblical Thought in Formation:
   a. Mythopoetic Thought and the Biblical Tradition
   b. History and the Biblical Recitation
   c. Legislation and the Biblical Codes
   d. Celebration and the Biblical Festival

2) Prophetic Consciousness:
   a. The Call and Nature of Prophecy
   b. The Prophetic Speech: Drama, Parables, Admonition and Promise
   c. The Prophetic example: Prayer and Action
   d. The prophetic view of History and Eschatology

3) Biblical Interpretation:
   a. The Hebrew Expression
   b. Biblical Models in Liturgy, Rituals and Ethics
   c. The Bible Interpreted and Experienced
   d. Church and Synagogue on Biblical Meanings
9. The experienced time: Sabbath and Sabbatical
10. Yavneh and early Christianity
11. The parables of Jesus and their commentary in the Gospel
12. The agrapha attributed to Jesus
13. The Passion Narrative

Texts:
1. Synopsis Quattuor Evangeliorum, ed. Kurt Aland
   (Stuttgart)

JC 313. JEWISH AND EARLY CHRISTIAN PRAYER (Fall) A. Finkel

A Tripartite Approach:
1) The formal, functional, and structural development of Jewish liturgy.
2) The content and meaning of Jewish prayer as related to theology, ethics, and eschatology.
3) A comparative study of the prayers of Jesus and the early church, the Eucharistic words and Hallel (including the exultet) affecting kerygma.

Lectures:
1. Temple and tempus, synagogue, and prayer
2. A study of Nehemiah 8-10, Mishnah Taanith 2:1-5, 4:1-4; Sotah 7, and Tamid 5:1
3. Pentateuchal and Prophetic readings for festivals and Sabbath cycles
4. Confessions, private recitations, litany and psalms
5. Structure of Amidah
6. Structure of Sabbath and festival prayers
7. Prayer and the principles of faith
8. Prayer and ethics
10. Prayer and hope (eschatological petitions)
11. Two forms of Jesus' prayer
12. Eucharist and Passover, Ḥaburah meal and messianic banquet

JC 314. RABBINIC THOUGHT (Fall) A. Finkel

This course offers a historical review of the Tannaitic and Amoraic periods with a focus on the critical approach to rabbinic literature (the halakhic and aggadic forms), their redactional development and textual history. The dynamics of midrash and their reflection in the socio-religious settings of Jewish life are explored in connection with the particular principles which govern the rabbinic system organically.

1. A historical review of the Tannaitic and Amoraic times
2. A chronological review of the rabbinic literature
3. The critical approaches and methodology (rabbinic and modern)
4. The textual history of the Talmud (Mishnah and Gemara)
5. The Academy and the Synagogue: the study and readings of Scriptures
6. The homiletic and expository Aggadah and the Targum
7. The courts and the Halakhah: Seyyag (Gezerah and Taqqanah)
8. The composition Mishnah and its redactional history
9. The study of Mishnah in the Academies of Palestine and Babylonia
10. The Talmudic Composition
11. The structure of rabbinic thought: the Aggadah
12. The structure of rabbinic law: the Halakhah
13. The ethics of the Rabbis
14. The historiography of the Rabbis

JC 316. THE TEACHINGS OF JESUS (Spring) A. Finkel

The course reviews the critical understanding of the teachings of the historical Jesus with an application of criteria of judgment for the authentic transmission of his words. It studies the relationship of Jesus to the variegated forms of Judaism in his time, with a focus on the experiential setting for his teaching. Messianic type and redemptive time, God's presence and absence in history, Temple and synagogue, pilgrimage and Ḥaburah, prayer and parables, the four human relationships and conflict situations, Passover and Passion are examined.

1. Introduction to the teachings of Jesus (criteria of judgment)
3. Jesus and John the Baptist
4. Call to the disciples and the nature of discipleship
5. Debate stories (Sabbath, diet and divorce)
6. Discourse on love and the parable of the Good Samaritan
7. The prayer of Jesus
8. The parables of the Kingdom
9. The "Son of Man" sayings
10. The Temple and God's presence
11. Passover and the Last Supper
12. The second ministry of Jesus
13. The agrapha
14. The speech of Jesus

JG 320. JEWISH HISTORY: BIBLE TO TALMUD (Fall) J. Sievers

1. The uniqueness of Jewish history. Our sources for early Jewish history.
2. The destruction of Jerusalem. The Exile and its impact on Jewish history and religion.
4. The reforms of Ezra and Nehemiah.
5. Judaism in a Hellenistic environment. Palestine under Ptolemaic and Seleucid rule.
7. The Dead Sea community: its literature, ideas and relation to outside events.
8. The Jewish community in the first century A.D. - Pharisees, Sadducees, Zealots and others.
10. The Jews under the Roman Empire.
11. The rise of Rabbinic Judaism from John the Baptist to Judah ha-Nasi.
13. The Jews and the early Church.
14. The Jews under Muslim rule.


JG 321. JEWISH HISTORY: TALMUD TO MODERN TIMES (Spring) J. Sievers

1. Introduction. Geographic distribution of the Jews during the Middle Ages.
2. Economic life in the Middle Ages.
4. The internal life of the medieval Jewish community.
5. The legal status of the Jews in the Middle Ages.
6. The Jews and the Church in the Middle Ages.
7. Jewish mysticism and messianic movements.
8. The Hasidic movement in Eastern Europe.
9. The question of assimilation and emancipation in the 18th and 19th centuries.

11. Jewish immigration to America - its influence on world Jewry and America.
12. The development of modern antisemitism.
13. The Holocaust - causes and effects.
14. From the Palestinian Mandate to the birth of Israel.
15. Israel - land of conflicts and of hope.

Texts:
3. R. Chazan & M.L. Raphael, MODERN JEWISH HISTORY: A SOURCE READER (Schocken)

JG 322. JUDAISM IN THE SECOND TEMPLE PERIOD (Fall) L. Frizzell

Spiritual and social developments within Judaism between the third century B.C. and the second century A.D. are studied through representative works. Interest in the course centers on the heritage of the Hebrew Bible in a variety of religious expressions. The roots of both Rabbinic Judaism and Christianity can be appreciated only within this context.

1. The history of persecution and revolt - I and II Maccabees.
2. Covenant, Torah and Temple in I and II Maccabees.
3. The victory of the Martyrs in II, III and IV Maccabees.
4. The development of the Synagogue: Jewish prayer and study.
5. Translation of the Hebrew Bible into Greek (Septuagint) and Aramaic.
7. Stories of deliverance: Tobit (and Ahiqar), Esther (also in Septuagint) and Judith.
8. The Book of Daniel (also in Septuagint) and apocalyptic literature.
9. The Wisdom of Jesus ben Sirah (Ecclesiasticus) and wisdom traditions.
12. The Qumran (Dead Sea) Scrolls.

To some extent, we touch on the Enoch literature, III Esdras (the story of the three guardmen), IV Esdras (II Ezra), Syriac Apocalypse of Baruch, the Testaments of the Twelve Patriarchs, the Testament of Abraham, the Testament of Job, and the Jeremiah traditions (Baruch, Letter of Jeremiah and Paraleipomena Jeremiac)
JC 323. THE FALL OF JERUSALEM: JEWISH AND CHRISTIAN INTERPRETATIONS  
(Fall) A. Finkel & L Frizzell  
The Fall of Jerusalem was a catastrophic event which dramatically affected the theological responses of various biblically oriented communities, both after 587 B.C.E. and 70 and 135 C.E. These communities went through a severe religious crisis, which they experienced in the form of removal of God's presence from their midst. This offered an opportunity for serious reflection on the remembered past, which was preserved in later writings, a biblical history speaking of God's presence and his absence and pointing to the future with eschatological hope. The course reviews the early traditions of Judaism and Christianity in their variegated forms and examines the individual responses with their theological tensions.  
(See also JC 342).

1. Historical introduction to catastrophic events and the response in religious literature  
2. The Admonition Tradition and its rabbinic interpretation  
3. The Admonition Tradition in Qumran and Christianity  
4. Scriptural fulfillment and history  
5. Qumran and Christian pesher  
6. The response to God's Presence and His Removal  
7. The Temple and Qumran  
8. Jesus and the Temple  
9. The Rabbinic response to the destruction of the Temple  
10. The Apocalyptic response in Judaism  
11. The Apocalyptic response in Christianity  
12. The sins of the generation  
13. Jewish Liturgy and the commemoration of events  
14. Christian Tradition and the destruction of the Temple

JC 324. MEDIEVAL JEWISH THINKERS (Spring) A. Finkel

1. Introduction  
3. Purpose and Meaning of mi'qwa (Torah-praxis). Refer to I. Epstein, Judaism; Faith of Judaism; Encyclopedia Judaica (Commandments) and L. Jacobs, Theology. See the Hebrew Works of I. Heinemann (Ta'ame Hamiqwa) and J. Guttmann (Behinath).  

JC 326. MODERN JEWISH LITERATURE (Spring) Staff

1. The Background  
   a) Hasidism and Yiddish Literature  
      Reading: Selected sections of Martin Buber's Hasidic Masters and Rabbi Nachman of Bratslav's Tales Several stories by Sholom Aleichem  
   b) Jewish writers in the German world  
      Selections from Franz Kafka  
2. Migration and the American Way of Life  
   Readings from Irving Howe, The World of our Fathers; Abraham Cahan, The Rise of David Levinsky; Henry Roth, Some Call It Sleep.  
3. The Vision of Recent Decades  
   The works of Saul Bellow, I.B. Singer, Bernard Malamud, Lionel Trilling, Philip Roth and others  
4. The Holocaust and Modern Israel  
   Nellie Sachs, Elie Wiesel, S.Y. Agnon and others

JC 327. THE MIDDLE EAST IN THE 20th CENTURY (Fall) R. Markoff

1. The Middle East and World War I  
2. The Middle East and the Paris Peace Conference  
3. The Turkish Republic under Ataturk  
4. The Mandate system in Lebanon, Syria and Iraq  
5. Zionism and the Mandate in Palestine and Transjordan  
6. Egypt and the Sudan in the inter-war years  
7. The Middle East and World War II  
8. Turkey and Greece after World War II
9. Oil and Arab lands
10. Syria, Lebanon, Iraq and the Arab League after World War II
11. The post-War Palestinian problem and the establishment of the State of Israel
12. The Egyptian revolution and the continuing Arab-Israeli confrontation

Required texts:
2. N. Safran, From War to War

Recommended texts:
1. J.C. Hurewitz (ed), Soviet-American Rivalry in the Middle East
2. F. Khouri, The Arab-Israeli Dilemma
3. W. Laqueur, The Road to War
4. W. Laqueur, The Arab-Israeli Reader
5. E. Monroe, Britain's Moment in the Middle East and North Africa
6. A. Williams, Britain and France in the Middle East and North Africa

JC 328. MODERN JEWISH THINKERS (Fall) H. Weiner

The various strands of Jewish intellectual and spiritual history will be investigated through representative writings. The students will be guided to other figures for personal research in relation to their special interest.

1. Moses Mendelssohn and the Gentile world of his time
2. The Enlightenment Period and Jewish emancipation
3. Jewish scholarship in the 19th century: Leopold Zunz, Abraham Geiger, Heinrich Graetz, Zechariah Frankel, and others
4. Zionist thinkers: Moses Hess, Theodor Herzl, Ahad Ha Am, A.D. Gordon and others
5. Jewish philosophers: Nachman Krochmal, Hermann Cohen, Franz Rosenzweig and Martin Buber
7. Jewish mystical movements
8. Torah and ethics in modern Jewish thought: H.M. Luzzatto, the Musar Movement, etc.
9. The challenge of the Holocaust: Elie Wiesel, Andrä Neher, Eliezer Berkovits, Emil Fackenheim and others

JC 329. THE HOLOCAUST: HISTORY AND THEOLOGY (Spring) L. Frizzell

The short but tragic period (1933-1945) of Nazi rule in Germany brought the destruction of millions of human lives and virtually annihilated the Jewish communities of central and eastern Europe. This history is reviewed briefly from numerous angles; students are provided with bibliography and guidance for research leading to a (required) term paper.

It has been common (perhaps as a "prophetic" gesture) to lay the guilt for the Holocaust at the door of the Christian Churches. A detailed analysis of the origins of Nazi ideology against the backdrop of nineteenth century philosophical, scientific, and political trends and two millennia of anti-Semitism may assist the student to place this charge in perspective.

Nazi legislation and oppression involved numerous anti-Jewish measures, but the plight of Catholic and Protestant communities in Germany, Austria and the occupied countries is reviewed also. The resistance (physical and spiritual) of Jewish and Christian communities to Nazism is examined to remove the basis for generalizations that have gained credence in some circles.

Ethical questions and issues in Jewish-Christian relations arise for discussion at various points in the historical presentation. Discussion among Jewish and Christian thinkers on the problem of evil and other theological questions is considered as are Jewish liturgical commemorations of the Holocaust. While theology is linked to prayer, many who explicitly enter into neither context should be challenged by the lessons of the Holocaust. One purpose of the course is to prepare educators, so various art forms and pedagogical approaches are considered.

Introductory lecture: Hashoah, Holocaust as descriptive terms. The six million - recent discussion; approaches to historiography.

I. History
1. A sketch of events leading to Nazi political supremacy
2. Methods of the Nazis to provoke discrimination against the Jewish people
3. The situation of the Jewish communities
4. The Nazis and the Churches
5. Historical background to the tragedy: pagan and Christian anti-Semitism, the scientific mentality after Darwin, racism and myth incorporated into the Nazi ideology
II. Theological Issues
1. Jewish-Christian relations
2. The Holocaust and moral responsibility
3. Jewish and Christian theological reflections
4. Biblical paradigms for a theology of catastrophe
5. The Holocaust in modern literature, film and theater

JC 330-331. BIBLICAL READINGS IN HEBREW BIBLE I & II
Complementing JC 310, selections from different parts of the Hebrew Scriptures are studied grammatically, with an emphasis on their literary, historical and theological content. Examination of the Hebrew world of thought as a vehicle for faith.

Finkel, Frizzell 2 cr. each

JC 332. READINGS IN POST-BIBLICAL HEBREW
This course centers on the Hebrew documents peculiar to the Qumran community. Comparisons with the grammar, orthography and vocabulary of the Biblical and Mishnaic periods help the student to appreciate developments in the Hebrew language. Implications of these works discovered in the Qumran caves (and the Cairo Damascus Document published by Solomon Schechter) for contemporary Jewish history and spirituality are considered at length in the reading of each text.

Photographic text: Frank M. Cross and others, Scrolls from Qumran Cave 1, 1974 (for Albright Institute of Archaeological Research)

Frizzell 2 credits

JC 333. RABBINIC READINGS IN HEBREW
The readings are coordinated with JC 312 and JC 314. Examples of Mishnah and Midrashim.

Finkel 2 credits

JC 340. LAW IN COMMUNITY: JEWISH AND CHRISTIAN ETHICS
(Fall) L. Frizzell
This is an advanced course, requiring background in biblical studies to profit from the survey which forms the basis for examining the responses of Jewish and Christian faith-communities.

The Torah and its commandments are placed within the Covenant relationship between God and Israel. The people had expressed their moral aspirations in legal and sapiential forms from early times, but the genius of the Sinai Covenant involved a unification of the three dimensions of human life (man and woman with God, neighbor and nature).

Whatever the scholarly views of various legal codes, prophetic and wisdom teachings, the three parts of the Bible constituted a common source centered on the Pentateuch for all groups of Jews living in the second Temple period. The Torah was their living source of wisdom and holiness because it revealed the person and will of God to them. Out of this milieu sprang the expressions of Christian thought and practice found in the New Testament and post-apostolic writings, with their shift to imitation of God through Jesus' example and teaching.

A theology of structures in Covenanted community takes several forms in Judaism and Christianity during the next two millennia. Some of these are studied (in relation to biblical background upon which they are modelled) and others may be explored by the students in personal research and term papers.

A number of ethical issues are examined in the light of the biblical heritage and with reference to the challenges experienced in modern society. Each of the areas listed in sections 10-12 below contains elements around which Jews and Christians should continue to develop appreciation of each other's responses.

1. The legal codes of Ancient Near Eastern civilizations
2. The Covenant and Torah of Israel
3. Law and Ethics in Israel's Prophetic and Wisdom Traditions
4. Torah and commandments in the Second Temple Period (apocrypha and pseudepigrapha)
5. The Pharisees on written and oral Torah; the Sadducees; Essenes and the Dead Sea Scroll community
6. Covenant, law and ethics in the New Testament and in Rabbinic Judaism
7. Christian tradition until the sixteenth century; great legal codes of medieval Jews
8. Law versus grace (Gospel) in Luther's thought; John Calvin's reverence for law
9. Legal and ethical theories in Judaism and Christianity in the modern period. Torah and halakhah in the three major branches of Jewish praxis
10. Ethics concerning the sanctity of life in Jewish and Christian thought: martyrdom, homicide, suicide, abortion
11. Structures in society versus nihilism, terrorism
12. Jewish and Christian models for society and the family, with reflections on education, mutual responsibility, and aging

JC 341. JEWISH MYSTICISM (Fall) H. Weiner
Each session will be divided into a lecture (describing the historic development of Jewish Mysticism) and a workshop (seeking the personal relevance for our day of classical mystical texts).

The course will encompass the mysticism of the Bible, the Rabbinic approach to the esoteric "orchard." The meaning for later generations of the "Tree of the Sfirot" and other Kabbalistic images, Hasidism and the thought-world of the most important Jewish mystical personality of our time, the first Chief Rabbi of Palestine, Abraham Isaac Kuk; knowledge of the Hebrew alphabet will be helpful but all texts will be translated. While attempting to offer an authentic historic version of the Kabbalah, the constant underlying question of the course will ask what life insights this ancient "hidden" wisdom can offer individuals in our time.

1. General definition of Mysticism; specific definition of areas covered by Jewish mysticism
2. Mysticism in the Bible; readings from Genesis, Exodus, Psalms, Isaiah, Ezekiel
3. Mysticism in the early Rabbinic period; readings from the tractate Hagigah, "Yordei Ha-Merkavah"
4. Beginnings of the Kabbalah; the Sefer Yitzhrah, the Bahir
5. The Spanish Kabbalah; the Doctrine of the Sfirot
6. The spiritual and psychological meaning of the "Tree of the Sfirot"; readings from Kabbalistic "maps"
7. Readings from the Zohar; study of the Kabbalistic text - "The Petach Eliyahu"
8. Another Kabbalistic text from the Zohar - "Mystery of the Sabbath"; feminine and masculine interplay in the Kabbalah
9. From the Safed Circle of Kabbalists; study of the "L'cha Dodi" - 17th century hymn used in Sabbath Services

10. Isaac Luria and his school; the doctrines of "Zimzum," "Hitpashtut," the "Breaking of the Vessels"
11. "The Mystical Table" of the Holy Ari; Safed style of Mysticalized Life; three Sabbath hymns composed by the Ari
12. Transition from Kabbalah to Hasidism; early origins of the Hasidic movement; early reports - Solomon Maimun, Graetz
13. The Baal Shem Tov; the legend and its historic core; readings from "In Praise of the Baal Shem Tov"
14. The Hasidic Schools; Rabbi Levi Yitzchak (Kdushat Levi); Beltz ("Nine Gates to the Hasidic Mysteries")
15. The School of Yabed Mysticism (Iubavitch); the mystical teachings of Abraham Isaac Kuk, first Chief Rabbi of Israel (d. 1935)
16. Correspondence with other Mystical Traditions; relevance to our day

JC 342. JEWISH AND CHRISTIAN ESCHATOLOGY (Spring) A. Finkel and L. Frizzell

Most theological and philosophical traditions struggle with the problem of evil in its various forms. Jewish and Christian approaches to crisis and catastrophe are discussed in the course "The Fall of Jerusalem" (JC 324). The symbols of Jerusalem (City of Peace) and the Temple also figure prominently in the expression of eschatological hope in the liturgies and theology of both Jews and Christians. Such themes are placed within the wider eschatological context of biblical and later literature of both communities, with special reference to ethical implications of their basic teachings about the future.

1. Introduction: Prophetic and Apocalyptic consciousness
2. Time, history, and the eschaton (two sessions)
3. Myth, creation, and the new creation (two sessions)
4. Heavenly Temple and the Kingdom of God (two sessions)
5. God, evil, angels, and demons (two sessions)
6. Life and death for the individual (two sessions)
   a) Liturgy and mourning, the ethical will, reverence for the body
   b) The question of retribution
7. Eschatological models for moral and community life (three sessions)
   a) The utopian vision of Ezekiel (40-48)
   b) Theocracy, Yaburah, Qumran, the early Church
8. Modern theology of hope among Jewish and Christian thinkers
1. Introduction: past and present approaches to interpretation
2. The experiential meaning of Biblical interpretation
3. Scriptures for a worshiping community: the canonical interpretation
4. The human response to God's Presence: three perspectives
5. Three responses to the removal of God's Presence
6. The Liturgical Expression: Prayer and Scriptures
7. Mark's Experiential Experiences: Prophecy, Apocalypse and Vigil
8. Biblical types and models
9. The "Groom" and the "Covenant": The experience of Redemption
10. Four human relationships: Jesus and the Rabbis
11. Creation, Revelation & Redemption: Biblical sources in comparison
12. The teachings of Jesus interpreted in the Gospels
13. The Person of Jesus interpreted in the Early Church
14. Lament and the Passion Narrative

Reading Requirement:
1. The Interpreter's Dictionary of the Bible, Supplementary Volume: "Apocalypticism" (Hanson), "Biblical Criticism" (Cazelles), "Biblical Theology" (Barr), "Ethos" (Schutz), "Exegesis" (Keck and Tucker), "Hermeneutics" (Sanders), "Interpretation" (Vermes), "Midrash" (Miller), "Presence of God" (Brueggemann), "Theophany" (Jeremias).

1. The Word of God forms the Hebrew People
   a) The background of Ancient Near Eastern civilizations and their wisdom literature
   b) Education within the family; the scribal school and prophetic guild; the priests and Levites as teachers
2. The Torah in the Exile and after the return to Israel
   a) Development of wisdom literature and demise of prophecy
   b) The Synagogue and beth-midrash, the liturgy as a context for adult education
3. Education of children in the home and at the bethmidrash
   a) The responsibility of parents, the family meal and home liturgy
   b) Simeon ben Shetah and teaching of children
   c) Discipleship and preparation for an adult vocation; the rabbinate and academies
4. The Jewish communities in Diaspora (dispersion)
   a) The experience in Babylon
   b) The tenth to thirteenth centuries in Spain, France, and the Rhineland
   c) The great philosophers of the Middle Ages and their approaches to education (Rashi, Bahya ibn Paquda, Maimonides...)
   d) The Yeshivah and its educational methods.
5. The Emancipation of Jews in Europe and its aftermath
   a) Jews face the challenges of the Enlightenment
   b) Responses to modern life and assimilation: Yiddish and Hebrew
   c) Jewish education in the United States
6. Education in the twentieth century
   a) A form of spiritual resistance during the Holocaust years
   b) Theory and practices in modern Israel
   c) Thinkers such as Franz Rosenzweig, Abraham Isaac Kuk and Abraham Joshua Heschel, Martin Buber
Summer Programs

In collaboration with the departments of Asian Studies and Religious Studies, the Department of Judaeo-Christian Studies offers an intensive summer course (3 credits with term paper). Each student may take one such course for credit.

1. From June 24-July 3, 1979 the theme was "God and the Many Ways of Worship." The Jewish component of this course followed the outline of "Jewish and Early Christian Prayer" (JC 313). The Christian lectures reviewed the contemporary ecumenical scene; Hindu, Buddhist and Christian traditions from India introduced students to another area of inter-religious dialogue.

2. From June 22-July 3, 1980 the topic was "Theological Perspectives on Peace." This explored the views on and contributions of several of the great world religions to peace, justice, and human community. Discussions centered on the Abrahamic faiths - Christianity, Islam, and Judaism - and the religions of India.

The course was undertaken with the understanding that the religions of the world have the resources and opportunities to make significant contributions to peace, justice, and human community in a world threatened by nuclear destruction. The last few decades have seen unprecedented efforts of cooperation among the major religions concerning the creation of a world community and dealing with the issues of human survival. The continuing threat to peace in today's world contributes to the urgency of the topic.

BIBLICAL AND JEWISH PERSPECTIVES

Biblical Vocabulary of Peace
The God of Peace
Life in the Covenant Community: the Socio-political Reality
Jerusalem, City of Peace
King and Messiah, Prince of Peace
The Way of Peace in Practice and Prayer
The Vision of Peace: Individual with God and Neighbor
Israel and the Nations in the New Age
Perek HaShalom (Rabbinic Commentary on Peace)

CHRISTIAN PERSPECTIVES ON PEACE

Christian Theologies of War and Peace
A Messianic Ethic: "The Peace which Surpasses Understanding" (Phil. 4:7)
Development and Varieties of the Just War Theory
Peace and Violence in the Era of Vatican II
The Legacy of Thomas Merton: Contemplation and Non-Violence
Christian Conscience in a Nuclear Age
The Ecumenical Thrust: Unity of Church, Unity of Humankind

ASIAN RELIGION IN ECUMENICAL DIALOGUE

I: Islamic Perspectives on Peace

Islam and Salam: Concept of Peace in Islam
Islamic Concern for Peace in the Life of Individual and Society
Relations with Non-Muslims: Universalism and Humanism in Islam
Peace and Justice: Economic and Political Teachings of Islam
Peace and Struggle: Concept and Practice of Jihad
International Law, Diplomacy and Covenant in Islam
Ethical and Spiritual Teachings of Islam: Peace as Ultimate Goal

II. Indian Theologies of Peace

Om Shanti! An Ancient Indian Theme
"Non-Violence" (Ahimsa), A Virtue Central to the Hindu Scriptures
A Buddhist Notion
Jain Reverence for Life
"Truthfulness" (Satyagraha) of Mahatma Gandhi
The Spirit of Rabindranath Tagore
A Historian's Assessment of India's Spiritual Approach to Peace

Besides attending all the lectures, students must participate in one of the four seminar series. The topics discussed in the Judaeo-Christian seminar were as follows:

1. War in Hebrew and Jewish tradition: the Bible, Qumran War Scroll and Mishnah
2. Power and violence, order and justice in Jewish tradition
3. Great Jewish thinkers: Maimonides, Abraham Isaac Kuk, Abraham J. Heschel, Mordecai M. Kaplan
4. Nationalism and universalism; Zionism and Jewish utopian thinkers (especially Martin Buber).

In the future, this course will be expanded and offered by A. Finkel and L. Frizzell during the academic year.
As teachers of a graduate program, the members of this faculty are committed to seek the highest academic ideals. They are convinced that, in addition to the personal effort of each participant, the success of the program depends largely on the fruitful interaction between teachers and students. Thus, the faculty members are available outside of the classroom for personal consultations about course work or any special interests students may have.

1. The graduate level demands much more personal reading and reflection in the preparation for class than is expected of undergraduates. The adjustment may prove difficult in some cases, but as the tools for personal research are acquired students will find the work rewarding. Without such preparation, they will not be able to follow the lectures to the full or contribute constructively to discussions.

2. The rules of the University state explicitly that students are expected to attend all classes, unless illness, etc., excuses them. On the graduate level, especially, absence is usually reflected in the quality of the work produced by the student.

3. Knowledge of Hebrew is a great asset in all areas of study, but it is not absolutely necessary for every course. Students without knowledge of Hebrew should discuss the possibilities of acquiring it with an adviser chosen from among the faculty members.

4. A term paper of 15 to 20 pages is part of the requirement for each course. The topic must be approached in a disciplined and scholarly manner. This work of research involves use of the tools of the particular academic field and prepares for the thesis with which the student is expected to finish his or her course work. As a prerequisite for the thesis we give personal guidance in "research methods." In collaboration with the teacher the topic for the term paper should be selected within the first few weeks of the semester. It is advisable that the student discuss his or her outline as well as a draft before writing the final text.

5. Each faculty member would like to meet with the students of his or her course apart from the class lecture, once a month if possible. This would permit additional guidance and mutual assessment of progress in the areas being studied.

6. An oral or written examination is required at the end of each course. A grade of "Incomplete" must be rectified within six weeks. The student must take the initiative in this regard.

7. The teachers often provide supplementary notes and bibliography for the use of students. Both these and the ideas presented in lectures are for the student's appreciation of the field. If any of this material is introduced into the student's term papers or other work, proper credit should be given. Permission of the teacher should be obtained before this is used in any publication. Material taped in class should be restricted to personal use.

The program is designed to contribute to the student's fund of knowledge in the various fields and aspects of Judaeo-Christian Studies. To profit from it to the fullest, the student's continuing cooperation is needed. Ideally, he or she will develop the needed capacity to use the knowledge, and the perspectives it brings, creatively.

We would like to offer assistance for placement of our graduates. However, there is no substitute for creativity and initiative on the part of each individual. We are eager to offer encouragement and guidance to those who wish to pursue doctoral studies.

Norms for Assessing Work Done Apart From the Institute of Judaeo-Christian Studies

1. If one wishes to have previous studies on a graduate level assessed, he must produce a transcript giving his mark, an outline of the contents of the course, and, if possible, an evaluation by the professor.

2. We encourage trips to Israel, under any auspices, as an aid to understanding the work of the Institute's Graduate Program. This experience, however, cannot be accredited toward the degree except under the following conditions:
   a) The student has made a previous arrangement with a member of the faculty for supervision.
   b) The student presents an outline of the proposed study in relation to the trip for approval of the faculty.
   c) The student presents a paper of reasonable length on the particular topic for final evaluation.

A maximum of three credits may be obtained by one student for such work.
Student's Guide for Academic Research

AREAS:

1. History
   a) Socio-Economic
   b) Political
   c) Literary
   d) Cultural
   e) Religious

Distinction between comparative history (period studies in relation to outside historical developments) and inner history (as viewed by the people themselves).

Problems: For comparative study - synchronization and evaluation of archaeological data, influences and syncretism.
For inner history - the interpreted events, schematic presentation and principles of retrojection and projection.

Sub Areas:
   a) Second Temple Period (Persian, Greek, and Roman periods) related to period of return (from Zerubabel to Nehemiah/Ezra), Hellenistic Period (from Alexander, Ptolemaic and Seleucid rulers to Daniel and Hasideans, to the Hasmonaean times), Roman Period (the Herodians, Procurators and time of Jesus and Apostles, the period of Shammites and Hillelites): Sects within Judaism and emergent Churches.
   b) Tannaitic (Palestinian) and Amoraic (Palestinian and Babylonian) times related to Roman and Sassanian times. Gnosticism, Zoroasterianism, Christianity and Rabbinic Judaism.
   c) Early, high and late Middle Ages: Saboraic times, Gaonic times (Babylonian, compare Palestinian leaders), early and middle Rabbinic times (Spain, Provence, Rhein, Italy and Palestine), Islam, Crusades, Holy Roman Empire, Tosaphists, codifiers, philosophers and commentators.
   d) From the Renaissance to modern times: Late and neo-rabbinic times (Enlightenment, Wissenschaft des Judentums, revival of Hebrew, movements within Judaism, Zionism and the State of Israel, Anti-Semitism, Holocaust, Vatican II).

A study can be selected within a sub-area with reference to event, person, institution or work.


2. Languages
   a) To study primary sources in terms of grammar and syntax
   b) The psychology of language as related to conceptual and effective thought (evolution of ideas through words, imagery and symbols)

Comparative linguistic study and study of inner historical development.

Problems: Loan words and foreign linguistic influences. Semantics (meaning and changes), distinction between different psychological frameworks or backdrops to linguistic expressions.
Translations (paraphrasing, approximating meaning and interpretations based on given liturgical and theological principles).
Poetic and prosaic structures.
Research into the psychology of language in form of a word study.


3. Thought
   a) Biblical vs. mythopoetic
   b) Prophetic and apocalyptic
   c) Gnostic and mystical
   d) Theological and philosophical
   e) Legal and interpretative

Comparative study of models of thought, inner evolutionary study, researching particular area in a given time or as related to a given thinker or in the interrelated forms.

For basic studies, consult bibliography.

4. Comparative Religion
   a) The nature of religion, its language and symbols
   b) Anthropological study
   c) Evolution, syncretism, variety of expressions, relationships
   d) Hermeneutical study

Selecting either c) or d) for study in connection with Judaism and Christianity.

Discuss work and related bibliography with faculty.
DISCIPLINES:

1.1 Methodology

Re: History (archaeological date and historiography)

a) A knowledge of political structure, institutions, economic systems, social forms, geography, commerce, arts, calendar, utensils, agriculture and urban life.
b) A knowledge of testing, classifying and dating in archaeology, tendencies and types of ancient histories, the available documents and material, script and manuscripts.
c) To know the given criteria for critical judgment and corroboration.

Re: Literature (the criticism)

a) Literary
   1) Lower (textual): study of manuscripts, scribalism, translations and correct reading or transmitted reading of texts. Use critical editions.
   2) Higher: study of prior sources, authorship (name, date and place) and style (manner and purpose). Refer to basic reliable introductions.
b) Form
   1) Study of literary types (Gattungen).
   2) Study of sitz im leben.
c) Redaction
   1) Horizontal approach (comparing one with other related works of the same period: similarities and differences.
   2) Vertical approach (analysis of the total work in terms of arrangement, juxtaposition of material, use of particular terms and purpose).

1.2 Approaches

a) Anthropological
b) Sociological
c) Psychological
d) Hermeneutical
e) Traditio-Historical
f) Religio-Historical

1.3 Criteria for Judgment

For example, to ascertain what is primary in the teachings of Jesus.

a) Dissimilarity (Ipsissima Vox Jesu)
b) Coherence (motifs)
c) Tendencies to be eliminated
d) Linguistic and historical consideration
e) Multiple attestation of sources and of form

Note: Methods, approaches and criteria are either interrelated or separate. Nor can the same be applied to all studies. One must discern and be critical of them also.

Consult given guides:

W.A. Beardlee, Literary Criticism of New Testament
E.V. McKnight, What is Form Criticism?
N. Perrin, What is Redaction Criticism?
G.M. Tucker, Form Criticism of Old Testament
N. Habel, Literary Criticism of Old Testament
H.K. McArthur, "A Survey of Recent Gospel Research" (New Theology No. 2)
N. Perrin, Introduction to the New Testament (ch. 1) and Rediscovering the Teaching of Jesus (ch. 1).

2. Bibliography

a) Primary sources: texts, documents, archaeological data. Use critical editions and best collections.
b) Scholarly aids: dictionaries and lexica, encyclopedias and theological dictionaries, atlases and technical collections, introductions and compendia, good commentaries and reliable histories, concordances and bibliographical works.
c) Secondary sources:
   1) Books on different themes, offering different views on same or careful studies of particular; reviews of said books.
   2) Periodicals and journals, Festschriften and dissertations.

3. Knowledge of Thesis Writing

Refer to:

B. Metzger, A Guide to the Preparation of a Thesis
W.G. Campbell, Form and Style in Thesis Writing
F. Corasco & E.S.M. Gatner, Research and Report Writing (Barnes and Noble College Outline #78)

4. a) Knowledge of modern languages besides English; German, French, and possibly modern Hebrew are desired.
b) Knowledge of how to cite sources, to use common abbreviations, to write proper sentences and paragraphs.
c) Knowledge of ancient languages (Hebrew, Aramaic and Greek) as far as they relate to thesis. Use of the accepted transliterations.
Bibliographic Services in Judaeo-Christian Studies
Lawrence Frizzell

John A. Bollier has compiled an excellent tool for the study of Sacred Scripture and Christianity. The Literature of Theology: a Guide for Students and Pastors (Philadelphia: Westminster Press, 1979, pp. 208, $5.95) has a brief section on Judaism, but topics of interest to Judaeo-Christian studies are beyond its scope. The following represents research tools with which all students should be familiar and many not in Bollier's work.

1. THE BIBLICAL PERIOD
a) Elenchus Bibliographicus, published annually by the Pontifical Biblical Institute in Rome. Until 1966 it was a supplement to the periodical Biblica. Besides a detailed coverage of the Biblical and Apocryphal texts, including reviews of books, there are sections on translations, philology, ancient religion and law, post-Tannaitic Judaism until the contemporary period, geography, archaeology, etc.
c) Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete (Düsseldorf) provides a service similar to the Elenchus.
d) Zeitschrift für die alttestamentliche Wissenschaft (ZAW) and Zeitschrift für die neutestamentliche Wissenschaft (ZNW) provide a list of articles in other specialized periodicals of the same year.
e) Orientalia (Pontifical Oriental Institute, Rome) provides a Bibliography of ancient Near East studies.
f) Journal for the Study of Judaism reviews books and periodicals with material on the intertestamental period.
g) E. Schürer, The History of the Jewish People in the Age of Jesus (revised edition by G. Vermes and F. Millar/Edinburgh: Clark, 1973, 1979). There is a selected bibliography for all areas.
h) Relation of Biblical to Classical Studies is reviewed in Gnomon and L'Année Philologique.

2. DEAD SEA SCROLLS
c) W.S. La Sor, Bibliography of the Dead Sea Scrolls (1948-1957), Fuller Theol. Seminary, 1958.
f) Each Issue of Revue de Qumran (Paris) gives recent bibliography.

3. TARGUMS AND LITURGY

4. JEWISH STUDIES IN GENERAL
c) "Index of Articles on Jewish Studies," edited by Issachar Joel may be obtained from the Jewish National and University Library, P.O. Box 503, Jerusalem. ($8.00 an issue, there are eight issues until 1973).
e) "Index to Jewish Periodicals," edited by Miriam Leikind is semi-annual (Cost $40.00). Cleveland College of Jewish Studies, 2030 Taylor Road, Cleveland, Ohio 44118.
j) Menahem H. Schmelzer (ed), Bibliographical Studies and Notes Describing Rare Books and Manuscripts in the Library of the Jewish Theological Seminary of America, NY: Ktav.
k) Judaica in the Houghton Library, Cambridge, Harvard University Library.
Joshua Bloch and others, Hebrew Printing and Bibliography (edited by Charles Berlin), NY: Ktav.


g) Kiriath Sepher (Hebrew) lists and reviews works printed in Israel and elsewhere.


5. LAW


6. ART


A. Yaari, Bibliography of the Passover Haggadah, 1960.


7. MIDDLE AGES

a) Lawrence Berman and others, Bibliographical Essays in Medieval Jewish Studies, NY: Ktav for A.D.L of B'nal B'rith, 1976. Both Christian Europe and Islamic countries are studied; medieval Jewish philosophy, and medieval Jewish mysticism are reviewed and there is a very useful list of "minor Midrashim."

b) Israel Davidson, Thesaurus of Medieval Hebrew Poetry ("WMR HSHYR WHPYWT"), NY: Ktav 1970 (four volumes).

8. THE HOLOCAUST


e) Diane Roskies, Teaching the Holocaust to Children: A Review and Bibliography, NY: Ktav, 1975, $5.00.


9. THE DIASPORA


10. EASTERN EUROPE


11. AMERICAN JEWISH HISTORY


12. ISRAEL

a) General Book Catalogue 1979 (in Hebrew), Adi Levi, 42 Rothschild, Tel Aviv.
c) Erik Cohen, Bibliography of the Kibbutz, Jerusalem: Hebrew University, Department of Sociology, 1964.

13. ARAB WORLD

d) Frank Clements: The Emergence of Arab Nationalism from the 19th Century to 1921, Wilmington, Del.: Scholarly Resources, 1975.
g) C.L. Geddes, Books in English on Islam, Muhammed and the Quran, 1976, pp. 68.

14. CHRISTIANITY

a) Besides the numerous sources given by John A. Bollier (The Literature of Theology), the most important bibliographical surveys are found in Revue d'Histoire Ecclesiastique, Byzantinische Zeitschrift, Bulletin de Théologie Ancienne et Medievale, Recherches de Sciences Religieuses, and the Catholic Historical Review.
b) The best annual Bibliography on various areas of theology and ethics is found in Ephemerides Theologicae Louvaniensis. Theological Studies reviews current moral discussions frequently and occasionally Patristics.
c) Surveys of Canon Law are given in Canon Law Abstracts (St. Andrew's Abbey, Melrose, Scotland), Apollinaris and the Bulletin of Medieval Canon Law, Berkeley, California.
d) Bibliographical surveys of liturgical studies are offered in Archiv für Liturgiawissenschaft, Ephemerides Liturgicae and Questions Liturgiques et Paroissiales. A filing service is published by Institut bibliographique de Liturgiques Abu Dhabi, 202 Mechiela Louvain, Belgium.
e) Popular journals in English relating to Christian beliefs and practices are reviewed by the Catholic Periodical Index, the Religious Periodical Index, Religious and Theologic Abstracts, the Christian Periodical Index and the Guide to Religious and Semi-Religious Periodicals.
J.N.B. van den Brink and others (ed), Bibliographie de la Reforme (1450-1648), Leiden: Brill, 1945-1960 (seven volumes).
Jacques Waardenburg, Classical Approaches to the Study of Religion (volume 2 bibliography), Paris: Mouton, 1974, reviews the work of scholars who have dealt with world religions.

15. JEWISH-CHRISTIAN RELATIONS

b) SIDIC (Rome) and Freiburger Rundbrief offer partial coverage of recent work and events, Social Compass, 1971.
16. ETHICAL QUESTIONS
a) Hastings Center, Institute of Society, Ethics and Life Sciences (360 Broadway, Hastings-on-Hudson, NY 10706) has an annual bibliography.
c) National Association for Retarded Citizens, Mental Retardation and Religion—a bibliography (Jewish and Christian), P.O. Box 6109, 2709 Avenue E. East, Arlington, TX 76011.

17. THE BIBLE IN LITERATURE

18. JEWS AND LITERATURE, PHILOSOPHY

19. LANGUAGES
b) A. Kutscher, Bibliography of Modern Hebrew Literature in Translation, compiled by Isaac Goldberg, is published by the Institute for the Translation of Hebrew Literature, 66 Shlomo Hamalech St., Tel Aviv, Israel. The first issue (Translations in English 1972-1976) was published in 1979 (cost $8.00 a year for two issues).
c) Ben-Zion Fischler (ed), Annotated Bibliographies on teaching Hebrew as a second language are published by the Council on the Teaching of Hebrew (P.O. Box 7413, Jerusalem, Israel).

Universities see as part of their task the building of bridges between the academic world and the community at large. Seton Hall University is no exception, and has offered many services to the varied parts of the wider community. Since 1953, it has provided a home for the Institute of Judaic-Christian Studies and the work of Msgr. John M. Oesterreicher in Christian-Jewish relations.

Specifically as a Catholic institution of higher learning, Seton Hall sets forth ideals for teaching and research in relation to the religious aspirations of the Church. The document "Seton Hall: a Catholic University" declares that commitment to moral education is a top priority. This implies "a Judaeo-Christian perspective on the long and continuing journey of mankind" (p. 4). At the present time, however, many students "are not literate about the Judaeo-Christian tradition in which we stand" (p. 9). On both the graduate and undergraduate levels, there is need of a clear presentation of the riches of the Jewish and Christian way of life.

The Vatican Council II declaration Nostra Aetate emphasizes the common spiritual heritage of Jewish and Christian communities, and encourages development of mutual understanding. It suggests that this can be best achieved on the most profound level "by way of biblical and theological enquiry and through friendly discussions" (44).

In December 1974, the Vatican Committee for Religious Relations with the Jews issued guidelines for implementing the conciliar declaration. Among its recommendations are the following:

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged.

An active collaborator in the preparation of the Council document, Msgr. Oesterreicher anticipated the basic elements of these recommendations by proposing a Masters program in Judaic-Christian Studies to the authorities of Seton Hall University. This program began in September 1975. It has developed and was integrated into the College of Arts and Sciences in 1978 and became a department in 1979.
The Department of Judaeo-Christian Studies offers a unique program, duplicated nowhere in North America, Europe or Israel. It brings together teachers and scholars from both Jewish and Catholic backgrounds, and provides a context for fruitful collaboration in both teaching and research. Team-teaching of advanced courses in areas seldom explored in either tradition, let alone in a context of exchange, has been an especially stimulating feature of the M.A. program. In addition to a student body of Jewish, Catholic and Protestant backgrounds from the United States, priests from the Philippines and England have joined us.

The recommendations of the Catholicity document (p. 8) concerning discussion of pertinent moral issues have been integrated into the program of Judaeo-Christian Studies. Besides the courses "Law and Ethics: Jewish and Christian Perspectives" and "The Holocaust: History and Theology," all of the courses on the Bible and other ancient texts investigate the moral thrust of our heritage. Just as a course has been designed with a focus on law and morality, so a new course "Jewish Philosophy of Education" will review the search for spiritual values that has molded much of what is central to our culture. In contacts with the Departments of Social Work, Political Science and the Honors Program, members of our Department are in contact with both colleagues and students in an interdisciplinary context.

From their experience team-teaching a course on the Fall of Jerusalem, the faculty members presented papers on "the theology of catastrophe" at three consecutive meetings of the American Academy of Religion, placing the name of Seton Hall University in the publication of an organization which reaches thousands of scholars annually. Contacts with other universities, seminars and research institutes is frequent. In the future, plans are being developed to bring reputed scholars (such as Professor Abraham Katsh, retired President of Dropsie University in Philadelphia) to give lectures and conduct seminars.

Dr. Asher Finkel and Father Lawrence Frizzell have written complementary articles on interpretation of the Book of Daniel in SIDIC, an international bulletin in Jewish-Christian Relations published in Rome (English and French versions). In the near future, their work will appear in the Journal of Dharma, published in Bangalore (India). They have given papers together at scholarly meetings in Philadelphia and in May they will address a section at the International Congress on Medieval Studies in Kalamazoo, Michigan. Both have given popular lectures in colleges, churches and Jewish centers in the metropolitan area and beyond. Thus they collaborate with the continuing work and interests of Msgr. Oesterreicher, and supported by the University and the Institute of Judaeo-Christian Studies, pursue ideals of service associated with the Institute over the decades.

In the summer of 1979, professors of the M.A. program collaborated with the Departments of Religious Studies and Asian Studies for a session "God and the Many Ways of Worship." In 1980 the theme will be "Theology of Peace: Christian, Hindu, Islamic and Jewish Perspectives." Such work is both in the spirit of sharing intellectual resources and expressing the Catholicity of Seton Hall.

Dedicated to serious exploration in the vanguard of Jewish and Christian studies, the faculty aims to educate a new generation in the complex and challenging fields of religious research and Jewish-Christian relations. Rooting all of the courses in the study of sources and perennial practices of both traditions, the lecturers offer a depth and perspective which will enable students to face new questions and to focus attention on the issues that transcend the problems and moods of the moment. As the renowned Protestant theologians, Karl Barth of Basel and Thomas F. Torrance of Edinburgh, have noted, the question of Israel is central to Christian ecumenism; so the research and teaching of the Department, especially on the origins of Christianity and rabbinic Judaism, will provide a basis for the search for greater understanding among Christians.

As various research projects mature and are published, we hope that the University and community will benefit from a scholarly commitment to the Jewish and Christian faith experience and appreciate its potential for the individual and society.

Lawrence Frizzell, Chairman
Asher Finkel
Joseph Sievers
Herbert Weiner
Msgr. John M. Oesterreicher, Distinguished University Professor Emeritus

Born in 1904 within the Austro-Hungarian Empire, John M. Oesterreicher was ordained to the priesthood in 1927. He holds the Licentiate in Sacred Theology from the University of Vienna (1927) and received the degree "Professor of Religion" in 1935. He founded the Institute of Judaic-Christian Studies in 1953 and participated in the work of preparing for the Vatican Council II Declaration on the Church's relationship to the Jewish People (Nostra Aetate, 1965). His literary and other scholarly work has been recognized in the granting of honorary degrees by Incarnate Word College in San Antonio, Canisius College in Buffalo, and Seton Hall University.


The bibliography of Msgr. Oesterreicher's works may be found in the Festschrift honoring him: Standing Before God (New York: Ktav, 1980) p. 393-399.

Forthcoming:
The Great Apostasy: Auschwitz, the Pope and the Fuehrer
God at Auschwitz? The Jewish Tradition on God Suffering with the Suffering Israel
The Unfinished Dialogue: Martin Buber and the Christian Way

Dr. Asher Finkel, Professor of Judaic-Christian Studies

Rabbi Asher Finkel holds a rabbinical degree from Yeshiva University and a doctorate in Philosophy from the University of Tübingen. His dissertation, The Pharisees and the Teacher of Nazareth was reprinted in 1974 (Leiden: E.J. Brill).

Recent publications:


Forthcoming:
The Passover Vigil: a Study in Markan Redaction

Recent Scholarly Papers:
In the summer of 1977 Rabbi Finkel lectured at Sogang University in Seoul, Korea and at the Maryknoll Center in Kyoto, Japan. During the summer of 1978 he gave lectures at four centers in Kenya and Tanzania. In August he took part in the semi-annual meeting for Talmudic Studies at Bnai-Brak, Israel.
"A tradition about Jesus and his teaching in early Rabbinic literature" was presented in the Jewish and Christian Studies section of the International Congress on Medieval Studies (Kalamazoo, Michigan) on May 2, 1980.

Dr. Lawrence Frizzell, Associate Professor of Judaic-Christian Studies

Father Lawrence Frizzell studied theology at the University of Ottawa (S.T.L.) and Sacred Scripture at the Pontifical Biblical Institute in Rome (S.S.L.). He did specialized work in Jewish studies of the Second Temple period at the University of Oxford (D.Phil.).

Recent publications:
Selected Book Reviews:


Recent Scholarly papers:


Dr. Herbert Weiner, Adjunct Associate Professor of Judaeo-Christian Studies


Recent publications:


Mr. Joseph Sievers, Adjunct Lecturer in Judaeo-Christian Studies

Mr. Joseph Sievers completed with excellence the requirements for the doctorate in Judaica at the University of Vienna. He then completed studies in history at Columbia University (M.A., M.Phil.) and is working on a doctoral thesis on the Maccabean period.

Recent publications:


Dr. Robert Markoff, Adjunct Professor of History

Dean Robert Markoff received his Bachelor's and Master's degrees from Temple University in Philadelphia and his Ph.D. from the University of Pennsylvania. He is the Dean of Union College and teaches "The Middle East in the Twentieth Century" for the students of our program.
Theology of Catastrophe
Consultation at Annual Meetings of the American Academy of Religion

One of the courses taught jointly by Rabbi Finkel and Father Frizzell studies the reaction to tragedy in the Jewish and Christian traditions. "The Fall of Jerusalem: Jewish and Christian Interpretations" became the basis for a consultation at the annual meetings of the American Academy of Religion from 1977-1979, under the chairmanship of Msgr. John M. Oesterreicher.

The first meeting was held on December 28, 1977 in San Francisco. The introductory abstract by Rabbi Finkel was published in the AAR Abstracts for 1977. Three of his essays related to the consultation will be published in 1980 by the Institute of Judaic-Christian Studies. The following are abstracts of the papers given at San Francisco.

An Introductory Abstract for "National Catastrophe: God's Absence in History"

The Biblical tradition evolves out of an awareness that God's presence affects human interaction with history. This is reflected in the prophetic, liturgical, narrational, didactic and legal material of the Old Testament. The theocratic, constitutive and unifying interpretation of history is an ongoing dynamic process from Biblical times on. It finds expression in the religious literature of post-Biblical Judaism, appearing in various forms as related to different settings and movements. The common ground is the Biblical writings but the ongoing dynamic process is Midrash. Midrash represents the response to salient history and to cultural changes. It reflects a Torah-consciousness in a dynamic, relevant and experiential sense. It seeks meaning, direction, application and fulfillment of God's words in history. Thus, national catastrophe assumes a particular challenge to biblically oriented people.

A critical historical review of the times, from the Fall of Samaria and the Destruction of the Temple to the Hadrianic religious persecutions following the Bar Kochba revolt (72CE-135CE), indicates two types of national catastrophe: physical and spiritual. This is but a descriptive classification; since both dimensions are affected by catastrophe. A delineation of the two types is needed in order to distinguish between the theological responses and the apocalyptic visions of the early Rabbinic and Christian period. The physical calamity depicts destruction of the Temple and the dispersion of the people, which relate to war (sword), famine, death and exile. The spiritual calamity depicts the pollution of the Temple and the religious persecution, which relate to idolatrous invasion of Temple and synagogue and suppression of Biblical life. They raise questions on theodicy and divine retribution, on the meaning of history in light of evil and the redemptive signs of the times. The impact of the events affects religious thought and institutions and gives rise to reformational and visionary forces. It produces dialectics with God's words represented by Scriptures and visions of the heavenly Kingdom or Temple and eschatological time. The events are also incorporated in the religious memory of the people, as expressed in prayer and in practice.

The intention of the Seminar is to explore all pertinent primary religious sources, to critically evaluate and to translate the texts and to delineate the theological responses in relation to Midrashic themes and approaches and in view of faith and practice. The results will indicate Biblical guidelines and antecedents to historical and contemporary discussion of catastrophe. A historical chart and bibliographical reviews of primary and selected secondary sources will be distributed to the participants.

One significant theme to be explored is the notion of God's absence in history. It is depicted in the Biblical and early Jewish sources as "Concealment of the Face" (hashatarot panim) and in Rabbinic and Targumic sources as "Removal or Ascension of the Shekhinah" (sittuq). It is also described in historical accounts of prophetic visions and revelatory nature-signs, which are regarded by Josephus, the early Christian and the Tannaim. The Bible, Targum and Midrash offer a historical framework for gradual manifestation of God's removal from the Temple and mankind. This relates to the Pentateuchal tradition of prosaic and poetic "Admonitions," in which God's absence is associated with the evil destruction. A need for national critical examination in light of "Admonition," which calls for the appearance of reprover-prophet or teacher, is felt throughout the period. The notion of "concealment" governs the liturgical and eschatological life of people, who seek a fellowship with God. The Essenes sought an eschatological existence in the desert as means to enjoy an angelic fellowship with God. The heirs to the Hillelitic Pharisees promoted covenantal relationship with God through the consolidation of the Torah in the academy, the centralization of the service in the synagogue and the pursuit of love actions in public life, in light of the destruction. The view of "concealment" also points to a religious commitment to persons, whose appearance was associated with God's presence. In the Gospels, for example, Jesus' removal from the disciples ending in his death and burial was experienced by the Apostles as סלע. Following Easter, the apostolic life was liturgically defined by experiences of the resurrected Jesus as a heavenly presence in their midst.

The primary sources should be examined along the lines of external and internal Comparative Study with the employment of textual, historical, literary and philological criticism. The
Midrashic motifs should be explored structurally and organically with a psycholinguistic understanding of the evolution of concepts and the emergence of new word combinations and substitutions. Finally, the notion of God’s absence should be studied phenomenologically as far as it relates to the religious experience of God’s presence. Basic results of this investigation will be presented at the conference.

Completed June 2, 1977

God at Auschwitz?
John M. Oesterreicher

Unique though the Holocaust is, it has certain features in common with other catastrophic events in the life of Israel. Attempts to arrive at a theology of the Holocaust will remain futile unless we consider the responses and reflections of the victims and survivors of earlier disasters.

They range all the way from an acknowledgment of God as "Judge of the world" and a confession of guilt, as in Tobit’s moving prayer (Tb 3:4), to the rabbinic vision of God as the Lord of compassion. On the basis of Isaiah 63:9 and Psalm 91:15, the rabbis taught that whenever Israel is in distress, God is in distress, and whenever an individual Israelite suffers pain, the Lord suffers, too.

In this Introduction to the Consultation, there will be time only for a few samples of this rich but rarely mentioned tradition of God’s self-effacement on behalf of Israel. R. Yohanan pointed out that whenever the Scriptures hail God’s greatness or might, they hasten to praise His self-abandonment, too (bMeg. 31a). A saying by R. Joshua of Sikha (4th century) sees God and His people as twins. What grieves one, also grieves the other. When Israel suffers, the Holy One, Blessed be He, suffers, too (Gnt.r. V, 2:2).

This vision of a "blood relationship" between God and Israel may allow Jewish and Christian theologians to attempt a common answer to the heart-rending question: Where was God when the gas ovens of Auschwitz worked full blast?

Jewish Reactions to the Persecution of Antiochus IV Epiphanes
Joseph Sievers

When, in 167 BC, Antiochus Epiphanes desecrated the Jerusalem Temple and made observance of the Torah a capital offense, Judaism found itself in one of the most severe crises of its history. Its existence was threatened from without as well as from within. Much has been written about the possible motivations for Antiochus’ action. However, very little attention has been devoted to the various reactions of the Jews.

A model of possible responses to persecution, developed by Professor Raul Hilberg in his study of the Holocaust and its antecedents, served as a starting point for my analysis of the reaction pattern in the quite different situation of the second century BC. Our sources (mainly 1 and 2 Maccabees, Josephus, Daniel, 1 Enoch) record a great variety of attitudes toward Antiochus’ policy. Whereas the extremes (active collaboration and armed resistance) are stressed most, we have indications of other reactions as well: voluntary compliance with Antiochus’ orders, compliance under compulsion, paralysis, evasion by flight, dissociation from Judaism, and passive resistance including martyrdom. This analysis brings into clearer focus the decisions individual Jews as well as different Jewish groups were faced with.

For some, theological interpretation was a way of reacting to the events. Daniel 7-12 and 1 Enoch 85-90 are prominent examples. The authors of both texts perceive the persecution as ushering in the end of times. Yet, they radically differ in their attitude toward the Hasmonean revolt and toward the Temple, and therefore are at variance about the character of the catastrophe. Whereas for Daniel the desecration of the Temple is crucial, 1 Enoch does not even mention it, probably because in the author’s eyes the Second Temple was defiled from the beginning. Daniel considers the Hasmoneans only "a little help," while 1 Enoch, written not much later, sees in them heroes and deliverers of the persecuted.

First and Second Maccabees respond to the persecution without recourse to apocalypticism, but attempt to answer the question why it happened. First Maccabees sees the persecution of "all Israel" as caused by groundless hostility, comparable to earlier trials of the righteous. Men’s (the Hasmoneans’) action brings deliverance, with God’s help. Second Maccabees, instead, shows the persecution as caused primarily by Israel’s sins, especially by the apostasy of many. In this view, deliverance comes by direct divine intervention, with man’s cooperation.

In conclusion, an attempt is made to correlate theological responses to the crisis with the course of action taken by identifiable Jewish groups.
Early Christian Writings on the Destruction of Jerusalem
Lawrence E. Frizzell

What were the attitudes of Christian communities toward Jerusalem and its Temple? The discussion in this paper is limited to the Roman destruction of the city (70 and 135 A.D.) and the attempt to rebuild the Temple under Emperor Julian (361-363 A.D.).

Outside of the New Testament, whose witness merits special treatment, the earliest evidence is found in prayers of the Didache. Dr. Finkel studied chapters 9 and 10 in the light of Jewish prayers after meals and noted that the "ingathering" motif (10:5-6) is no longer related to Jerusalem and the Temple, but directly to the Kingdom.

The Epistle of Barnabas 16:3-5 should be read metaphorically, referring to Gentile Christians (see J.J. Gunther in Journal for the Study of Judaism 7 (1976) p. 142-145).

Justin Martyr's Dialogue with Trypho bears witness to Jewish and Christian discussion after the Bar Kochba revolt had failed (135 A.D.). "Jews rejected all who professed faith in a dead Messiah, whereas Christians upheld their faith in Jesus, pointing to the fulfillment of his prophecy regarding the destruction of Jerusalem and the appearance of a false Messiah" (A. Finkel, "Yabneh's Liturgy and Early Christianity").

Visitors to the Holy Land in the second and third centuries had two main reasons for pilgrimage: to see the evidence of God's wrath in the derelict ruins of Jewish sacred places and to pray on the Mount of Olives, visiting the places frequented by Jesus (A.E. Harvey in Journal of Theological Studies 17 (1966) p. 401-404).

As time progressed, we witness a two-fold tragedy: 1. The New Testament texts come to be interpreted by generations of Gentile Christians who do not sense that they belong to the same Covenant structure as Israel. The "infighting" is interpreted as alienation. 2. Later Christians tend to identify themselves with the beleaguered "little flock" of the earliest writings, even when Constantine initiated a complete shift in relative positions between Christians and Jews, as well as between Christians and pagans.

Justin's bitter response to the cursing of Christians in the synagogue liturgy (Dialogue XVI) is taken up by Origen (Contra Celsum I:47; II:8; VI:23; VIII:42,69) and Eusebius (Historia Ecclesiastica II:5, etc.); misfortunes came upon the Jews not long after their deeds against Christ and on account of the same.

Professor Sebastian Brock published "a letter attributed to Cyril of Jerusalem on the rebuilding of the Temple" (Bulletin of the School of Oriental and African Studies 40 (1977) p. 267-286) which dates the effort to the 18th of Iyyar, the Jewish minor festival Lag Ba-Omer, of the year 363 A.D. Although this letter (preserved in Syriac) is probably not the work of Cyril, it represents an early Christian witness to the events described, showing the intense hostility between Jews and Christians when the latter were threatened by Julian. If the inscription discovered in the Temple area in 1969 belongs to this period, the quotation of Isaiah 66:14a would indicate a Jewish interpretation of Julian's permission to reconstruct the Temple. Both groups seemed to understand these events as a contest relating to the End-time.

The second meeting took place on November 19, 1978 in New Orleans. Papers included Dr. Shaye J.D. Cohen's "From Lamentations Rabba" and Father Frizzell's on a newly published Dead Sea Scroll: "The Temple Scroll and Qumran's attitude toward the Jerusalem Temple."

John M. Oesterreicher

Quite a few of today's Holocaust theologians seem to call for a new morality, for new answers to the problem of evil. Though they do not all go along with the one who sees the Holocaust as the disclosure of God's Satanic nature, they maintain that all present theologies must be changed; that traditional theodicy must be turned upside down; that the answers to the questions human existence poses, the answers to the problem of evil have to be rethought ab ovo, from scratch.

True, merely to parrot old formulae would be wasteful -- the sign of an unfeeling heart; the questions and answers have to be relived, to be experienced again. Still, tradition must be our guide. For the possible answers to the enigma of evil are limited. Unique though the Holocaust is, consummate evil that it is, there is no infinity of answers to the questions of God's presence or absence, His love or indifference.

Even if the experience of evil, of abandonment at the Holocaust should be incomparably more shattering, more soul piercing than any other, there would still be only these alternatives: either God has been faithful to His covenant or He has not. Because we believe in God's never-ending fidelity, we are open to the voice of the past.

This Consultation owes its existence to the conviction that tradition has something to tell us, and to the resolve to toil till the world of aggadah has yielded some of its treasures and allowed us to meet witnesses of faith who are strong and give us strength.

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A Christian exegete immersing himself in aggadic literature will see many a Gospel passage in a new light: Take, for instance, one closely related to our theme, "Theology of Catastrophe": Jesus' Lament for Jerusalem in Luke 19:44ff. Drawing near the City, He is said to have "wept over it." One exegete maintains that Luke likes "touching scenes that move devout hearts,"(1) while another holds: "Seldom does Luke reveal such anguished emotion in Jesus."(2)

Some exegetes like to dwell on the contrast between the Jerusalem Jesus' physical eye sees and the one His prophetic mind perceives -- the first "spread out in all its glory," the other "destroyed, razed to the ground," a picture of desolation. One goes on to quote Jeremiah:

My face is bathed in tears, day and night...
The virgin daughter of my people has been broken in pieces, struck with a cruel blow. (14:17) 3

Other exegetes paint a picture of contrast between the jubilant multitude, the unsuspecting disciples, and Jesus' clear mind that is not deceived by wishful thinking and a heavy heart that the pitiful sight of the devastated City brings about. (4) They see Jesus reiterating, as it were, the lamentation of old:

At this I weep,
my eyes run with tears:
Far from me are all who could console me
any who might revive me:
My sons were reduced to silence
when the evening prevailed. (Lam 1:16)

One exegete in particular, following his procedure throughout his commentary, assembles a number of texts from the Hebrew Scripture, parallel texts like this one:

Cry out to the Lord,
moan, 0 daughter of Sion!
Let your tears flow like a torrent
day and night;
Let there be no repose for you,
no repose for your eyes. (Lam 2:18) 5

What these texts show is that Israel is the "people of tears," as Leon Bloy called it or, as the exegete just referred to believes, that "Jesus was not spared the suffering so many prophets before Him had to endure."(6) But they tell us nothing about the true nature, the purpose of these tears. "It they shed because Jesus knows that Jerusalem faces an unalterable fate, that the blow it will receive is final, "incurable," as one translator reads? Do Jesus' tears and His lament, does the whole scene imply that God's long-suffering is exhausted, that Jerusalem, and with it all Israel, is rejected?

The question could have been more easily answered had our exegetes consulted the entire Jewish tradition, not just Scripture, had they looked, for instance, at the Lamentations Rabbah:

The Holy One, blessed be He, said to the ministering angels, "Come, let us go together and see what the enemy has done to My house." Forthwith the Holy One, blessed be He, and the ministering angels went, Jeremiah leading the way. When the Holy One, Blessed be He, saw the Temple, He said, "Certainly this is My house and this is My resting place into which enemies have come, and they have done with it whatever they wished." At that time the Holy One, blessed be He, wept and said, "Woe is Me for My house! My children, where are you? My priests, where are you? My lovers, where are you? What shall I do with you, seeing that I warned you but you did not repent?" The Holy One, blessed be He, said to Jeremiah, "I am now like a man who had an only son, for whom he prepared a marriage-clothing, but he died under it. Do you feel no anguish for Me and My children? Go, summon Abraham, Isaac and Jacob, and Moses from their sepulchres, for they know how to weep."...

(Lam, Proems, XXXIV)

Were I to discuss this midrashic insight at length, I would rob it of its vigor. The vision of justice and mercy it bespeaks is extraordinary. Even more striking is the request of God the Mourner for His creature to join Him in His lament. Some Christian theologians will find it strange that the sovereign Lord should need the patriarchs to help Him weep; that without the weight of their tears, His own would not be powerful enough to decry Israel's misery and restore her well-being. Yet, the thought that He needs, wills to need, His human partner is not entirely foreign to the patristic age. In any case, the passage from Lamentations Rabbah yields its depth only when read meditatively. Read this way, it will make Jesus' tears appear in what I think is the proper significance.

Let me add only one more rabbinic story that sheds new light on God's compassionate oneness with us:

Rabbi Isaac ben Samuel says in the name of Rab (a third century amora): "The night has three watches; at each watch the Holy One, blessed be He, sits and roars like a lion and says: 'Woe to the children, on account of whose sins I destroyed my house and burnt my temple and exiled them among the nations of the world.'"

(b Ber. 3a)
God compassionate and solidary with His people even in the hour of their punishment is, to my mind, theology at its best, at its deepest. R. Isaac must, I think, be heard by any Christian exegete who wants to understand his or her Master's mood as He saw Jerusalem. I am sure He remembered the assurance of the Second Isaiah:

Yes, the Lord will comfort Sion and have pity on all her ruins. (51:3)

and God's promise to Sion:

Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. See upon the palms of my hands I have written your name Your walls are ever before me. (49:15-16)


4. Staab, Ibid.


The Passion Narrative and the Disciples' Response to Silluq
Asher Finkel

The Passion Narrative is a Christian account reflecting a biblical orientation and a religious response to the last events in the life of Jesus. It opens with the last occasion for the disciples in the earthly presence of Jesus and it concludes with the episode of his absence from the tomb. It relates the removal of Jesus from the disciples, which culminated in his death and burial. On one hand, the biblically oriented Jewish disciples reflect on the meaning of the events in light of the Passover time of redemption, the sacrificial tradition of expiation and the scriptural material on the suffering and death of the righteous Servant. On the other hand, the Narrative offers a religious response to the removal and absence of Jesus.

The crisis that befell the disciples, manifested in their escape and rejection of their master before his death and in their disbelief and amazement following his death, must be viewed experientially for the followers of Jesus as a religious crisis in which God's presence has removed Himself from the Temple and His people (Silluq). The Synoptic tradition provides an apocalyptic backdrop on the signs of the Messianic period of trials ending in the final parousia. The Gospel of John, however, incorporates table-discourses on the removal of Jesus and the reception of the Holy Spirit. Both traditions view the Passion Narrative within the Christian tradition on God's absence and His presence. For the early Christian tradition links the events of Jesus' absence with the subsequent experiences of his presence in their midst. The examination evaluates the particular Christian religious response to catastrophe in light of the biblical notion of God's absence and his presence.


2. Lawrence Frizzell, The Presence of God in Biblical and Theological Studies: A general survey
3. Jacob B. Agus, The 'Yes' and 'No' of Revelation
4. Walter Brueggemann, Canon and Dialectic
6. Asher Finkel, The Theme of God's Presence and the Qumran Temple Scroll
Under the auspices of the Society of Biblical Literature, the Department will sponsor a consultation at the annual meetings beginning in 1981. The following proposal was submitted:

The Liturgy in Judaism and Early Christianity

The development of Judaism and Christianity in the first two or three centuries of their common existence is studied in several ways within the Society of Biblical Literature and the American Academy of Religion. However, there is no program which investigates prayer and worship within the life of these communities.

The faculty of the Department of Judaeo-Christian Studies at Seton Hall University wishes to petition for a section in which to explore a variety of questions relating to liturgy in Judaism and early Christianity. The point of focus would be their interdependence and differences, with implications for the following areas: cult and faith, worship and ethics, prayer and doctrine, the structure, form, and meaning of prayer.

This section should interest liturgists and theologians of both communities, and also historians and scholars studying the texts of the period.

Scholars from different institutions will be approached immediately so that several significant papers can be presented at the 1981 meeting.

Jewish and Early Christian Liturgy
Consultation at Annual Meetings of the Society of Biblical Literature

Topics suggested to provide unity to each year’s discussions:

1. The Jewish Liturgy of Jamnia (Jabneh) with special reference to Birkhat Ha-Minim (the “blessing” against the heretics).
   b. Discussion of texts in Matthew, John and Acts where scholars apply the Jamnian text.
   d. Prayer for humiliation of enemies in Jewish and early Christian liturgies and private prayers.
   e. Use of the “cursing psalms” in Judaism and early Christianity.

2. The Numinous in Liturgical Worship.
   a. Investigation of references to the provident and awesome presence of God in Jewish and early Christian prayers.
   b. Introduction of human worship into the divine sphere - with reference to apocalyptic experiences and magical practices.

3. The Relation of Liturgy to Theology.
   a. The Shema and other prayers of faith.
   c. Prayer as expression of faith and theology within various movements in Judaism and Christianity.

4. Confession of Sins.
   a. On the Day of Atonement and other occasions in the Jewish liturgical year.
   c. Vidui and preparation for death in rabbinic Judaism.

5. Prayer as Response to Crisis and Catastrophe.
   b. The place of prayer in apocalyptic works.
   c. Use of the lament psalms.


7. Liturgy and the Canon of Scriptures.

8. Worship and Ethics.

Prepared by L. Frizzell and A. Finkel
Servants of the Covenant:
Jewish-Christian Ethical Convergence


The topic of convergence among the religions of the world is one which is receiving increasing attention, now that the communications media have made it possible for millions to see and hear spokesmen from various cultures worldwide. It is no longer possible to insulate many from alternatives in what has become a "supermarket" of religious choice. Peter Berger has noted the modern transition from fate to choice in a pluralistic world, and Ninian Smart has drawn attention to the need to study "typologies of religious change." Indeed, the latter feels that this is "one of the leading tasks in the history of religions at the present time and in the future."

"Servants of the Covenant" is an attempt to consider the convergence, not of two religious traditions directly but of the religious ethical traditions which flow from them. After a brief survey of contemporary theories concerning religious convergence in general, the phenomenon of ethics is examined. Making use of a definition of ethics as public language about cooperative behavior, it is alleged that Jewish and Christian ethical language -- language about cooperative behavior -- could converge without bringing into question or threatening the uniqueness of each tradition and respective formulations of belief. Covenant is chosen as a symbol which is common to both. (This Covenant relationship is seen as having two forms of participation in it -- the Jewish and the Christian one. The Islamic case is not directly addressed, although it could be.) In the light of the covenant symbol, Jewish and Christian ethics are seen to be, first of all, relational. Neither ethical tradition is seen as having two forms of participation in it -- the Jewish and the Christian one. The Islamic case is otherwise. The Bible indicates the dimensions of the relationship.

The interface between Greek and Semitic civilizations, and forms of thinking which have emerged as a result of cultural contact between the two, provide much fertile ground for reflection about the history of ethics. The Greek search for timeless and eternal truth led to the desire to formulate principles of ethical behavior which would likewise express a timeless wisdom.

Abstract and rational ideas of the good would come to prevail. The Hebrew relational view of things was otherwise. The Bible doesn't even have a word for "ethics" in the sense of a code of principles to which one gives cognitional assent. The heritage of Greece was revived in the 18th century Age of Enlightenment when scholars attempted to bypass biblical religion and the conflicts it was said to engender. It was hoped that a religion of reason could be established and an ethic could be devised which would appeal to the rational thinker as self-evident. The paper discusses the vicissitudes of this attempt, and the discrediting of this view in the light of the discoveries of Darwin, Marx and Freud. The biblical view of 'revelation' was frequently caricatured as the handing over of a code of behavior by an alien divine legislator, and the assumption was made that modern mankind could not accept such a 'naive' view. Acceptance of a code from an "outsider" God was really the heart of the issue. An examination of the tradition is attempted here and the argument is made that the relational nature of biblical ethics, Jewish and Christian, is such that it can only be properly understood as the formation of relationships, and not as the application of abstract principles. The various levels of relationship: divine-human, inter-human, and even sub-human-human can be ever deepened so that there can be ever more intense and intimate forms of relationship. These relationships can only be seen in real life and in concrete circumstances -- they can never be reduced to any wooden formula. They can, however, be expressed in language which indicates the dimensions of the relationship.

Such a view of ethics brings into play the remembrance of the past. Relationships are begun and continued in faithfulness; they can become less and less trivial, more and more intimate. The relationships are personal. One is not speaking of some heteronomous "law." It is not imposed from without as if it were alien to human nature. Rather, biblical ethics consists in fidelity to the demands of a relationship and this relationship is understood in the light of its history. It is the remembrance of the past which enables the participants in this covenantal form of behavior to understand what it is that needs to be done in the future. This does not mean a simple return to the past. But what must be done now can only be understood by examining present events with the help of a tradition -- the tradition of a relationship.

The ethics of the Age of Reason in the 18th century had little time for ritual, which seemed to many to be little more than useless magic. Biblical ethics as described results in a different view. The ritual assists in the remembering. Instead of being a relic of childhood, ritual enables an individual and a community to keep in touch with the tradition -- and enables it to avoid both sterile conformity to the past as well as mindless acceptance of the latest fads of the present. The Jewish...
and Christian traditions in the area of the ethical are thus relational and ritually remembered; they cannot be reduced to abstract propositions separate from the life and history of humanity.

This common point of departure, shared by both communities, in the field of moral thinking provides an interesting corollary when it comes to a consideration of the relationship between the church and the synagogue. Jesus of Nazareth never departed from the view of ethics described above and expressed in one form or another by Torah, and Prophets, and taught by rabbinic tradition. If there be an ethical difference between Jew and Christian it resides in the fact that Jesus taught a certain way of imitating God, a certain form of "halakhah." Jews and Christians thus have much in common when it comes to ethical understanding. The respect for Torah, the search for justice and the imitation of God who brings harmony among all His creatures are all there. The lifestyle of Jesus, and the call to imitate his method of observing Torah, naturally will result in differences -- but these differences must be examined -- according to the tradition itself -- in the concrete fabric of daily living. With so much in common, a dialogue about differences could reopen a conversation which was, unfortunately, closed long ago because of many failures to practice the injunction to "imitate God."

The work goes on to examine the doctrine of imitation of God as originating in the call to be God's image on earth -- "let us make man to our image and likeness." Texts in the Hebrew Bible and the New Testament are considered for the light they shed upon the notion that human beings are called to be God's image. The continuity here, Jewish and Christian, seems to be beyond question. What is significant is that such a view encourages men and women to see themselves both individually and collectively as partners with God as "co-creators" with Him, as people responding to the historical situation in which they are living at the present moment. Imitating the creator is not a simple matter of practicing a blind conformity to any rigid norms, but rather doing what the Creator is doing -- bringing new life and new beauty to the world. To use an old rabbinic phrase, it would be "practicing God's profession." Thus, the God who cannot be seen is seen in the lives and actions of those who are His image. The spiritual reflections which arise from this insight for both Jews and Christians are enormous.

Finally, the consequences of such a view of the ethical and its advantage over rationalistic and objectivist views are surveyed in a concluding chapter. Applications in the fields of sexuality, politics and bioethics are made, sufficient to indicate the relevance of the contemporary situation. The ideas of relatedness and remembrance have immediate application in the areas of marriage and the family as well as in the political world of civil communities. The remembrance of history and an understanding of the creative potential of human beings precludes the danger of shortsighted utopianism on the part of political leaders or medical scientists who wish to redesign human communities or even man himself, with little thought of his past and what it has taught.

The overall conclusion from such a survey of material is that Jews and Christians can cooperate in facing contemporary issues, rooted in a tradition which can provide much insight as to why certain alternatives should be chosen rather than others. In the past the question of "what" and "how" predominated in a world of modern science. But now, more and more, with the expansion of mankind's technological power, the question of "why" is again coming to the forefront. And there is abroad a kind of "gnosticism" which has separated mind and body in a way that seems to say that it is all right to manipulate human relationships, those of political communities and even the very biological life of man himself according to the designs of those who are experts of one sort or another. Judaism and Christianity have always been opposed to this kind of utopianism. For it is forgetful of the harmony which should exist between individuals, communities and with nature itself. It tends to forget, as well, the concrete and particular nature of human beings and subject them to a kind of universal norm which takes no account of their uniqueness or particularity. Such is the bane of all rationalist or objectivist ethical systems. It may be that a relational form of ethic should be reconsidered since it does respect this uniqueness and particularity. That Judaism and Christianity have common ground in such an ethic is thus the main thesis of the work.
A YEMENITE PRAYER

O LORD, MY GOD,

'Adon Thou art the Master and I the servant.
Who should have mercy on the servant
if not the Master?

Bore' Thou art the Creator and I the mortal.
Who should have mercy on the mortal
if not the Creator?

Gibbor Thou art the Strong and I the weak.
Who should have mercy on the weak
if not the Strong?

Dayan Thou art the Judge and I the judged.
Who should have mercy on the judged
if not the Judge?

Ha'el Thou art the God and I man.
Who should have mercy on man
if not God?

Va'ed Thou art the Eternal and I the finite.
Who should have mercy on the finite
if not the Eternal?

Zakh Thou art the Innocent and I the guilty.
Who should have mercy on the guilty
if not the Innocent?

Hay Thou art the Living and I the dying.
Who should have mercy on the dying
if not the Living?

Tahor Thou art the Pure and I the impure.
Who should have mercy on the impure
if not the Pure?

Yoqer Thou art the Potter and I the clay.
Who should have mercy on the clay
if not the Potter?

Kabir Thou art the Mighty and I the nothing.
Who should have mercy on the nothing
if not the Mighty?

Lahabh Thou art the Flame and I the straw.
Who should have mercy on the straw
if not the Flame?

Melkgh Thou art the Ruler and I the ruled.
Who should have mercy on the ruled
if not the Ruler?

Ne'emim Thou art the Faithful and I the faithless.
Who should have mercy on the faithless
if not the Faithful?

Somekh Thou art the Sustainer and I the one who falls.
Who should have mercy on the fallen
if not the One who sustains?

Somekh Thou art the Rich and I the poor.
Who should have mercy on the poor
if not the Rich?

Poteah Thou art the Deliverer and I the bound.
Who should have mercy on the bound
if not the Deliverer?

Ṣaddiq Thou art the Just and I the wicked.*
Who should have mercy on the wicked
if not the Just?

Qadoṣ Thou art the Holy and I the profane.
Who should have mercy on the profane
if not the Holy?

Ro'eh Thou art the Shepherd and I the sheep.
Who should have mercy on the sheep
if not the Shepherd?

So'ma Thou art the Listener and I the one who pleads.
Who should have mercy on the pleading
if not the One who listens?

Teḥilah Thou art the Beginning and I the end.
Who should have mercy on the end
if not the Beginning?

*Text corrected by erasing the last letter, becoming Raḥ, "needy."

This prayer was discovered by Rabbi Herbert Weiner in a handwritten Yemenite prayerbook which he found in a Jerusalem bookshop. His translation was published in The Bridge Volume III (1958) p. 25-27.

The Editor, Msgr. Oesterreicher, commented as follows:

A little treasure of devotion, this litany is taken from a handwritten prayer book of Yemenite Jews, which in addition to the traditional Jewish services contains a number of personal prayers. Invoking God and pleading with Him in ever-new terms, the prayer bespeaks a spirituality of complete trust in His grace. For He, the Beginning and Fountain of all things, will not abandon man, the "end," the final fruit, of His creation and love. An inscription on the inside cover of the book, written most likely in the hand of its first owner, conveys the same frame of mind: "Cast me not off in the time of old age; when my strength faileth, forsake me not" (Ps 71:9).
Rabbi Weiner notes that the form of this prayer is reminiscent of one found in the standard High Holy Day liturgy (evening service of Yom Kippur):

"We are your people, and you are our God;
We are your children and you are our Father..."

The images, however, are different, and particularly unusual is the petitioner's use of the singular first person rather than the plural.

From the translation, Father Frizzell surmised that the prayer contains an acrostic of divine titles (one for each letter of the Hebrew alphabet). A study of the original, graciously provided by Rabbi Weiner, enabled Rabbi Finkel to point out Arabic influence in the line "Kabir" (Al-Kabir "the Great One" is one of the ninety-nine attributes of God in the Quran) and the erasure of the ayn from word Rasha*. Evidently someone considered this to be very negative, and not suited to this prayer for mercy.


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