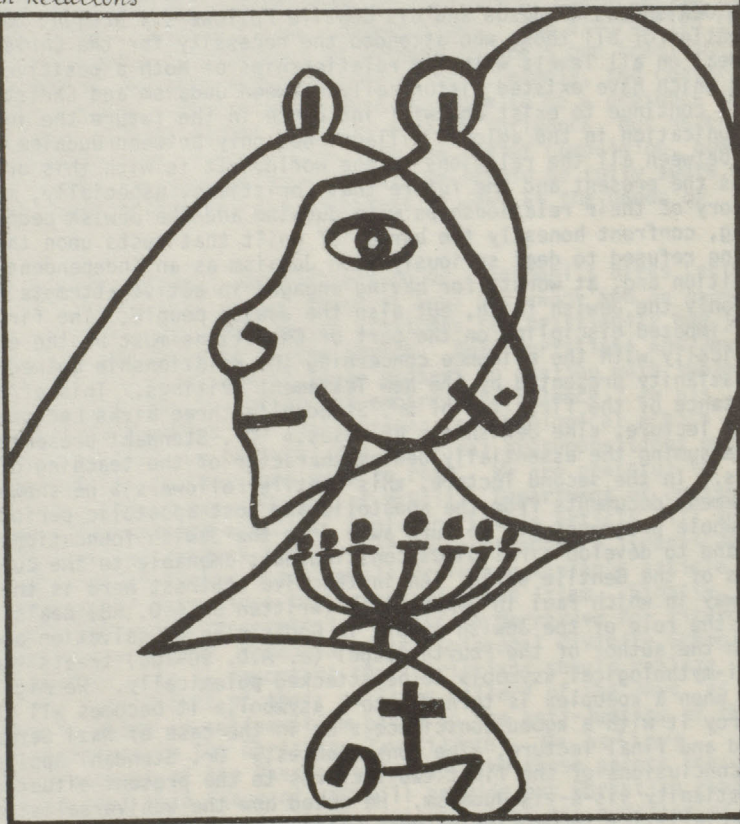


Religious Studies Library
William & Henry Birks Building
3520 University Street
Montreal, Quebec
H3A 2K4

Vol. VII/No. 1
Autumn
1979

arc

Jewish-Christian Relations



A publication of the theological community of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry.

INTRODUCING THIS ISSUE...

RELATIONS BETWEEN CHRISTIANS AND JEWS

RICHARD R. COOPER

The theme of this issue of *ARC*--«Relations between Christians and Jews»-- was established by the 1979 Birks Lectures, delivered on October 1st and 2nd by *Dr. Krister Stendahl* of the Harvard Divinity School. Dr. Stendahl's work as a New Testament scholar and as a leader in the ecumenical movement needs no introduction to our readers. The topic of Dr. Stendahl's Birks Lectures, «The Jewishness of Jesus and His Gentile Followers,» brought to the immediate attention of all those who attended the necessity for the Christian community to deal on all levels with the relationships of both a positive and a negative kind which have existed historically between Judaism and Christianity and which still continue to exist and will influence in the future the inevitability of communication in the «global village» not only between Judaism and Christianity, but between all the religions of the world. It is with this orientation towards the present and the future that Christians, especially, must review the history of their relationships with Judaism and the Jewish people, and, in so doing, confront honestly the burden of guilt that rests upon them for, at best, having refused to deal seriously with Judaism as an independent religious tradition and, at worst, for having engaged in active attempts to eradicate not only the Jewish faith, but also the Jewish people. The first step in this self-imposed discipline on the part of Christians must be the effort to deal critically with the evidence concerning the relationship between Judaism and Christianity presented by the New Testament writings. This effort formed the substance of the first two of Dr. Stendahl's three Birks Lectures. In the first lecture, «The Jewishness of Jesus,» Dr. Stendahl presented the evidence for assuming the essentially Jewish character of the teaching of the historical Jesus. In the second lecture, «His Gentile Followers,» he showed how the New Testament documents from the apostolic and post-apostolic periods tended on the whole progressively to turn away from the Jewish foundations of Christianity and to develop a religious consciousness amenable to the cultural conditions of the Gentile world. An instructive contrast here is the difference in the way in which Paul in Romans 9-11 (written c. A.D. 58) deals theologically with the role of the Jewish people in God's plan of salvation and the way in which the author of the Fourth Gospel (c. A.D. 90-100) treats the «Jews» as a quasi-mythological «symbol» to be attacked polemically. We might remark here that when a «people» is turned into a «symbol,» it becomes all the easier to destroy it with a «good conscience,» as in the case of Nazi Germany. In the third and final lecture, «The Consequences,» Dr. Stendahl applied the historical conclusions of the first two lectures to the present situation of Christianity vis-à-vis Judaism. He noted how the «universalistic» and «imperialistic» tendencies of post-Constantinian Christianity have resulted in

Richard R. Cooper, the Managing Editor of *ARC*, is a doctoral candidate in Philosophy of Religion at the Faculty of Religious Studies, McGill University.

shaping the Christian religion into a culture-religion which must, owing to this development, uphold its claim by either the conversion or the extirpation of other cultural and religious traditions. While one hopes that the decline of Western cultural imperialism is fast bringing the accompanying religious imperialism to an end, one must also face the possibility of a last-ditch effort on the part of certain Christian groups to reassert the triumphalistic stance of the past. This seems especially true of what Dr. Stendahl called «vulgar evangelization,» and, one might add, of the more subtle, and therefore more insidious, attempts to retain the sole-truth status of the Christian dogmas. This latter tendency, with which Bill Van Gelder deals in his article in this issue of *ARC*, is probably reflected on the popular level in the current trend in any number of Christian circles towards theological conservatism and in the exclusivism of cults and cult-like congregations. The alternative that Dr. Stendahl presented was a faithfulness of witness to one's own tradition without what has been in the past the corollary of this, namely, the conversion of others to that tradition. Christianity must continue to be a presence among the world's religions, to some extent possibly also an influence, but never a presence or an influence that is compulsive, for the end of compulsion, however well disguised it may be, is oppression. Of this we should be fully aware when we reflect upon the dark history of the treatment of Jews at the hands of Christians.

I have offered here some personal observations on Dr. Stendahl's Birks Lectures. Among the other articles in this issue, those of *Paul Nathanson* and an *anonymous contributor* deal, respectively, with Jewish attitudes to Christianity and the personal response of a Jew to being in the church. Both Christians and Jews should be grateful for the frankness of these writers in dealing with subjects that are too often passed over in polite but embarrassed silence. In his article, *Bill Van Gelder* examines the implications for theological ethics of an antisemitism arising from the cultural and doctrinal presuppositions upon which Christianity has for so long been made to rest. We are grateful to Professors *Shimon Levy* and *Lawrence Kaplan* of McGill's Department of Jewish Studies for two more specialized articles. Professor Levy's article will introduce to many North American readers the work of the contemporary Israeli Jewish-Christian poet and novelist *Pinhas Sadeh*, while Professor Kaplan's article deals with the attitude of *Maimonides* to Christianity and Islam. Finally, we are re-printing with the author's permission a *Passion Narrative* for liturgical use composed by Professor *John T. Townsend* of the Episcopal Divinity School, Cambridge, Massachusetts. It is important that Christians should realize during Holy Week the full extent of their guilt as killers of the Jews, as well as the degree to which an antisemitism based on the anti-Judaism of the gospels has been engrained in the Christian tradition. We believe that Dr. Townsend's account of the Passion helps to make these points inescapably clear. We hope that this issue of *ARC* will provide our Christian readers with an opportunity to consider in depth the importance of the question of Jewish-Christian relations and to do something about the indifference and ignorance which make possible antisemitism in all its varieties. On the other hand, for our Jewish readers, we hope that the effort here presented will not be taken as yet another example of Christian patronization, but rather as a

serious attempt to open channels of communication whereby each side can speak openly and freely with full respect for the integrity and independence of the other tradition. As Rainer Maria Rilke said about the relations between men and women, though the statement is applicable to all situations in which individuals and peoples suddenly find that they have grown up and now face each other as equals, may the love for which we are striving «with struggle and toil» be «the love that consists in this, that two solitudes protect and border and salute each other.»

HISTORY OF THE FACULTY OF RELIGIOUS STUDIES

Copies of the Thirtieth Anniversary history written by Professor H. Keith Marke11 are available. Price: \$2.00 each

Enclosed is \$ _____ for _____ copies of the History of the Faculty

NAME _____

ADDRESS _____

Please address to Mrs. O. McCaskill, Faculty of Religious Studies,
 McGill University, 3520 University St. Montreal, PQ H3A 2A7

JEWISH ATTITUDES TO CHRISTIANS AND CHRISTIANITY

PAUL NATHANSON

I

A great deal has been written about Christian attitudes to Jews and Judaism, much of it highly critical of traditional Christianity. And rightly so. I want to discuss the other side of the coin: Jewish attitudes to Christians and Christianity, partly because I'm a Jew and partly because relatively little is written on this subject. For various reasons, I find myself personally involved in the tension between these two traditions, and I assume that this is one of the reasons I've been asked to write an essay for ARC. What follows, then, is not a scholarly article on the history of Jewish-Christian relations, but a series of reflections based on my own experience of living in two worlds.

II

Who would have imagined a century ago, or even a generation ago, that there would come a time when Christian theologians would publicly confess that their tradition, including its most sacred texts, has played a decisive role in the history of anti-Semitism? And yet that's exactly what's happening in our time. Maybe the Nazi holocaust was shocking enough to overcome centuries of inertia on the part of even those Christians who were favourably disposed to Jews. In any case, Christians are, at last, beginning to realize that anti-Judaism has a long and «respectable» history in Christian tradition, sanctified by generations of spiritual leaders - holy men such as St. John Chrysostom and reformers such as Martin Luther.

At last, Christians are beginning to understand that the link between traditional anti-Judaism and modern anti-Semitism is none other than what Jules Isaac has called «the teaching of contempt.» As Raul Hilberg concisely described the evolution of anti-Semitism: First they said, «You have no right to live among us as Jews.» Then they said, «You have no right to live among us.» Finally they said, «You have no right to live.» In this light, we can see the history of the Jews in Christian lands as a series of dress-rehearsals for the ultimate catastrophe of our own time. To those, moreover, who argue that one cannot be a Nazi and a Christian at the same time, and that Nazi doctrine was not only anti-Jewish but also anti-Christian, the historian can point to the sad fact that many Nazis thought precisely the opposite; they considered themselves pious, respectable, church-going Christians. And no church expelled members for thinking so. In fact, one church went so far as to formally adopt a policy of «nazification.» At last, then, there are Christians who understand all this and are prepared to take responsibility for the way their own tradition has affected history.

Paul Nathanson, a graduate of McGill's Faculty of Religious Studies (1978), is at present Reference Librarian at the Vancouver School of Theology.

Some Christians. Clearly, most Christians are quite untouched by any of this «revisionist theology.» They find it quite impossible to take seriously the grave accusations against their religion which are raised by an honest reading of history - mainly because they find it impossible to attach deep significance to any history at all since the Christ-event. It's sad, they say, what happened to the Jews. But, after all, what can you expect of fallen men and women? Wait till we get to heaven. Then we'll see justice. Well, Jews have been hearing that for a long, long time.

Still, Jews are also aware of the growing movement in Christian circles to confront the anti-Judaism in their tradition directly and openly in the hope that radical surgery will finally make it possible to eliminate this cancer. Maybe, Jews think, there really is «something new under the sun.» Maybe there really is a new kind of Christian now with the courage to say: «We have done evil in the sight of God. In the name of God. We repent. We will be different.» And Jews hear this too.

III

Now, how do Jews respond to all this? For some, I suppose, the first reaction is confusion. Just when we thought we knew the rules of the game, just when history seemed to justify our pessimism, suddenly they want to speak to us as equals. How can we understand these Christians? This is followed by suspicion: Can we trust them - this time? One has only to look at history to see the origin of such reactions. In the past, for example, Christian aggression included not only the attempt to eliminate Jews physically - through segregation, expulsion, and, occasionally, murder - but also spiritually - by «converting» them into something else. And despite the unique phenomenon of modern times in which some churches have formally renounced the idea of proselytizing among Jews, the fact is that other churches not only have continued to do so but have done so with renewed zeal. Now, Jews have long been accustomed to overt attempts at conversion by Christians; at least the forced baptisms of the Middle Ages were undisguised and, therefore, «honest.» The more sophisticated methods of our time, which make use of the insidious techniques developed by experts in public relations, are no less imperialistic in the eyes of those who are to be «saved» from the eternal damnation of remaining faithful to the religion of their ancestors.

And yet, to suspect all Christians of duplicity and aggressive designs is to indulge in the same kind of stereotyping against which Jews have fought for so long. At some point--if only for practical reasons--Jews must learn to differentiate among the various kinds of Christians. Besides, Judaism doesn't teach paranoia. Without the ability to trust, one is forced to live in a spiritual and psychological ghetto--a self-imposed one.

IV

For many Jews, perhaps the majority, the subject of Jewish-Christian relations is a non-issue. Dialogue isn't merely a peripheral concern it's an utter waste

of time since it can add nothing to Jewish self-understanding. At best, it's a practical affair: How can we live in peace with our Christian (or Gentile) neighbours? How can we cooperate with them in combatting racial prejudice, poverty, or war? How can we avoid misunderstandings over church-state relations, or over the place of religion in the public schools? These questions are raised by those concerned with civic affairs, group relations, sociology, democratic ideals, law--anything but religion.

Many of these Jews would agree with Eliezer Berkowitz who has only this to say about Christians: «Just let them take their hands off me and my children.» They would have little patience with those Christians who protest that all they want to do is offer their love to the Jewish people. Christians seem to talk endlessly about love. As if they had invented it. Jews are sick and tired of hearing such idle chatter which usually amounts to no more than naive sentimentality or theological jargon. A love which cannot respect people as they are but seeks instead to make them conform to some alien ideal is neither understandable nor acceptable to Jews. Better to do without «Christian love.» So, for these Jews, the whole subject of Jewish-Christian relations is dreary and pointless; what they want from Christians is very simple: peace and quiet.

But that, of course, is the one thing Christians can never give Jews. Their entire tradition is based on the life of a Jew and on Jewish sacred writings. In order to determine their own identity, in order to legitimate their own faith, Christians must eternally search for their spiritual roots in Judaism. It may be that the Jewish refusal to certify Christians as authentic Jews, rather than the deicide mythology, is the deepest cause of anti-Judaism. It must be deeply disturbing for Christians to realize that, as far as Jews are concerned, Christianity is an offshoot of Judaism--one of several--which long ago went its own way. No wonder Christians can't leave Jews alone. No wonder medieval popes and bishops customarily required the local rabbi to debate with them publicly in the town square; they had to prove, over and over again, that they were right and the Jews were wrong.

But I must raise serious doubts about the moral legitimacy of this attitude of indifference displayed by some Jews. Berkowitz quite bluntly states that he wants as little to do with Christians as possible. Many others wouldn't put it quite that way. To the suggestions that they might find it profitable to learn something about Christianity, they would say: Let the Christians learn more about their own faith. It's none of our concern.

But it is. A Judaism which encouraged spiritual isolation would be greatly impoverished. Aside from that, however, Jews would have to ignore a very real tradition of concern for everyone made in the image of God, even those who are at present feared. At the end of history, Isaiah tells us, God will remember even «...my people Egypt, Assyria my creation.» Christians are people, and, as such, they cannot be ignored. And they must be taken seriously not only as Gentiles but (when appropriate) as participants in an ongoing religious tradition which gives meaning and substance to their identity. In a way,

indifference is even more dangerous than open hostility. Even a person scorned or hated is still a person; the object of indifference has ceased to exist as a person. To say that Jews may be serenely indifferent to the affairs of the Christian world is not only of dubious validity in specifically Jewish terms, it is morally unsound in any terms.

But the fact is that most Jews really aren't indifferent to Christians and their religion. That's just a convenient way of hiding a more disturbing reality. It seems easier to justify indifference than to recognize and come to grips with fear, or outright hostility. Now, Jewish fear of Christianity is understandable. Given the bitterness of history, how could it be otherwise? But it isn't only Christian malice and aggression that Jews fear. It is, in part at least, something more subtle. Far from being certain that Christianity has nothing of value to offer them, Jews may be afraid that Christianity could indeed prove attractive. (The same is true, of course, for Christians confronting the splendour of Jewish civilization for the first time.) This fear of the unknown is perfectly natural, but it should be recognized for what it is.

Hostility is a different matter. Many Jews are fully aware of their feelings of hostility to Christianity. Anger, in fact, is one of the dominant themes of Jewish life at this time. The collective rage which has been mounting steadily for almost two thousand years has finally reached the surface. The Nazi nightmare was surely the last straw. Now, this rage can no longer be contained by polite manners, liberal values, political common sense, or even the fear of the consequences. It's exploding all around us, in all forms of Jewish self-expression from politics to the arts, from the re-assertion of ethnicity to the Jewish Defense League. This is a generation of angry Jews and nothing can hide that fact. It must be accepted at face value and be allowed to run its course.

And what does all this mean for Christians who sincerely want to establish a deeper rapport with Jews? Christians, I think, must learn that any relationship they may come to have with Jews in the future will have to be based on something other than satisfying their own theological needs. They will have to convince Jews that they will benefit--as Jews--from any encounter with Christians. If religion enters into this at all, it will be the Christians--not the Jews--who will have to explain and justify their tradition. Not an easy task. Still, in the absence of any immediate interest on the part of most Jews, Christians have time to prepare.

V

There are, however, some Jews who do take the time and trouble to discuss theology with Christians. These are the people who form the dialogue groups which gather in suburban living-rooms all over North America. These are well-meaning, optimistic people who sense the importance of any opportunity to break down the barriers of ignorance and fear. Some of them are naive, not really

aware of the complexity of the subject, the dimensions of the problem, or the depth of feeling likely to be aroused. Others, who aren't so naive, see the encounter with Christians as a historic opportunity--which must not be lost--to speak openly and honestly about unpleasant matters. They're motivated primarily by a sense of duty to their people.

It is high time, they reason, for Christians to listen and for Jews to teach. They want Christians to learn about Jews as they really are, not as they've been caricatured by a hostile Church, and not as they've been disembodied as symbols by a theology of abstractions. Most of all, they want Christians to know what has been done to Jews in the name of Christ. They want to see justice triumph. They want to see Christians repent. What they don't normally want is to open themselves to the possibility of learning about Christianity as another pathway to God which could, conceivably, add to the wisdom and beauty of their own tradition. They point with pride to the great medieval rabbis who were not only able to tolerate Christianity (they had no choice) but to admit that it too might be part of God's plan for the world, and even to suggest that the «righteous among the nations shall have a place in the World To Come.» Nevertheless, although it had a right to exist--a courtesy not granted to Judaism by the Church--Christianity was something alien that had little insight to offer Jews. This is still, I believe, the dominant attitude of Jews to Christianity. It enables Jews to feel good about being tolerant, and at the same time makes it difficult to go beyond toleration.

This last group of Jews, then, thought they take some overt interest in promoting better relations between the two communities, are rather ambivalent about the whole business. On the one hand, they see the need to engage in some sort of «conversation» with Christians; on the other hand, dialogue, as such, is seldom on their agenda. (This is something Christians should bear in mind when participating in Jewish-Christian «dialogue» groups.) When questioned on this matter, they often speak of the «independence» of Judaism, as opposed to the theological dependence of Christianity on Judaism. A brief word on this is necessary since it is the assumption on which so many other principles of conventional wisdom are based.

It is true, of course, that no idea or practice in Judaism requires any reference whatever to Christianity; Jews need not concern themselves with Christianity in order to be fully Jewish. But it's also true that Judaism simply wouldn't be what it is today had it not developed for centuries in a Christian environment. And we needn't single out Christianity. From the very beginning, Jewish civilization has been the produce of inter-cultural contacts between Jews and other peoples. First there were the Sumerians and Egyptians, Babylonians, Assyrians, and Persians. Then the Greeks and Romans. Then the Christians and Muslims. Judaism has «conversed» with all of them, becoming something different with each encounter. In the past two hundred years, Judaism has had to confront Secularism, Romanticism, Liberalism, Nationalism, Marxism, Freudianism, Existentialism, Feminism, and all sorts of other philosophies and worldviews. Whether Jews respond positively or negatively to

foreign ideas and practices, those responses become part of the fabric of Jewish tradition. Judaism is not now, and never has been, static or «pure»; on the contrary, the fact that Judaism is a dynamic, flexible, and living tradition is precisely why it has survived to the present.

And yet, the Jewish encounter with Christianity, in particular, is worth discussing separately. This is partly because of the peculiar historical relationship between the two. But there are other factors. Unlike many other cultures encountered by Jews, Christianity asks many of the same questions posed by Judaism; the answers are sometimes (though not always) different, but there is a common language of discourse that does not exist between, say Judaism and Buddhism, or Judaism and Secularism. More important, though, is the fact that the very nature of the encounter has deeply affected Jews.

The classic Jewish «no» to the Christian idea that the decisive act in the drama of redemption has taken place is not only suggestive to the Christian imagination; to Jews it is a positive statement about the meaning of Jewish history and survival, about faithfulness to the ancient covenant in the face of both ferocious threats and alluring enticements, about steadfast belief in the prophetic tradition which insists that the Kingdom of God can be said to exist only when Justice truly reigns on earth. In the same way, the idea that redemption is still incomplete, despite God's activity in the past, and that we have a role to play in the transformation of this world can be shared by Jews and Christians. In the contemporary confrontation with spiritual anarchy, Judaism and Christianity might well be seen as allies rather than as enemies or competitors. The long struggle with Christianity, I believe, has been the matrix in which a significant aspect of Jewish identity was formed. To say, then, that Judaism is completely independent of Christianity, as if it developed in a vacuum, is not just historically naive, it is intellectually dishonest.

VI

In conclusion, an optimistic note: there are, and always have been, Jews who are truly devoted to dialogue in the true sense. I am thinking of people such as Samuel Sandmel and Pinchas Lapide and, in an earlier generation, Franz Rosenzweig. They've tried to initiate a two-way conversation in which both Christians and Jews are enriched by what they learn, become more sensitive to the needs, hopes, and fears of the other, and develop genuine respect for another tradition, another way of being human. Although they aren't at all representative of the Jewish community, and although they probably have an even smaller constituency than their Christian counterparts, I believe it is they who will lead us into the future.

To call the anger of our time understandable in the light of history is not to call it acceptable as a permanent feature of Jewish life. In time, Jews will find a way to express solidarity with those Christians who reject the triumphalistic mythology of the past. In the meantime, then, there is much work to be done by Christians. With God's help, the wounds can, I believe, be healed. I've staked my life on it.

SOME PERSONAL REFLECTIONS ON BEING A JEW IN THE CHURCH

ANONYMOUS

Most books and articles on Christian-Jewish relations deal with various historical and/or theological questions of a rather academic nature. The problem to be dealt with here is more personal, namely, the predicament of a Jew (who still practises Judaism and wants to retain his Jewish identity) who joins the Church. Some of the problems of this situation are unavoidable under present circumstances, that is, in a Gentile-dominated institution, but there are others which can be corrected. Since very few Jews share my predicament, I have no way of knowing for sure if my views are «typical» but I have reason to believe that most Jews would share many of the same problems.

Even in our pluralistic and «open» society one is generally expected to be either a Jew or a Christian or a Muslim or a Hindu, etc. The idea of being Jewish and Christian at the same time is looked upon at best as a little bit odd and at worst as totally illegitimate. When Christianity was still only a sect within Judaism one could legitimately be both. Theoretically, at least, this is still possible but in actual fact it means living a dualistic and compartmentalized life a great deal of the time.

Related to this general identity problem is the fact that a Jew must deal not only with Christianity as a religion but with many Gentile cultures since most churches are directly connected with one ethnic group or another. In fact, many Christians regard Christianity as simply one aspect of being Irish, Italian, Polish, Russian, or Greek. In some parishes one cannot help feeling that being a Christian is secondary to belonging to the «right» ethnic group.

During Holy Week and especially on Good Friday I have very ambivalent and even ambiguous feelings. Whatever concern I may have regarding Jesus' crucifixion is greatly overshadowed by knowing that this time of year has, historically, been a period of almost unbelievable suffering by Jews at the hands of Christians. In fact, I associate Good Friday more with accusations of ritual murder and pogroms than with the crucifixion. The holiest and most significant week of the Christian calendar is also the time of greatest anxiety for me as a Jew. Listening to the Gospel accounts of Jesus' trial and execution is extremely difficult for me to sit through, not because it is a sad story, but because I regard the Gospels as a distortion of the truth. And Jews have paid for this distortion with their lives. Many Christians who no longer take the Gospels literally still believe that «the Jews» murdered Jesus.

Shortly before Holy Week last Spring, I spoke to a couple of Eastern Orthodox priests about the possibility of removing or leaving out certain anti-Jewish portions of the liturgy. They both made it clear that they could not do such a thing without upsetting the traditions of the Orthodox Church. Apparently «traditions» are more important than truth and morality.

The author of this article is a graduate student in Religion at another University

On another occasion I heard a sermon (at a Sunday morning Anglican Eucharist) in which the priest was commenting on Jesus' relations with the Pharisees. The priest accepted literally the Gospel description of the pharisees as legalists and wicked hypocrites and, unfortunately, showed that he knew nothing about Judaism or Jewish history. I felt like walking out when I heard it but managed to contain my feelings of anger. In fairness to this particular priest, when I brought this to his attention, he admitted that he had not thought about the question.

There are, however, many steps that the Church can take in order to rectify this situation: First and foremost, the seminaries and theological colleges can improve their training of priests and ministers by providing courses in Judaism and the Jewish historical background to the New Testament. Secondly, priests and ministers should strive to educate their parishioners about Jews and the New Testament through sermons and discussion and dialogue groups. Sunday School teachers and textbooks should avoid giving a falsified view of Judaism. It would be much easier for me to attend a service during Holy Week if I knew that the priest was going to explain the Gospel in its proper historical perspective.

If all these were merely intellectual or academic issues, I would not be easily upset, but since Jews have died on account of Christian ignorance and misinterpretations there is a great deal of re-education that must take place if the Church is to improve its record in this regard. It would also make me feel that I can indeed be a full-fledged member of the Church instead of being a «marginal» Christian. Fortunately, this process has already begun.



CATALANS OF DOMITILLA

CHRISTIAN ANTISEMITISM AND CULTURE-RELIGION

BILL VAN GELDER

I

Among the many recent studies which analyze Christian responsibility for anti-semitism in the Western world, Rosemary Ruether's book, *Faith and Fratricide* (i) deserves special attention because it locates the roots of Christian antisemitism in the center of Christian doctrine, i.e. in Christology. Put briefly, Ruether argues convincingly that Christian antisemitism grew out of the theological dispute between Christianity and Judaism over the messiahship of Jesus. The religious hatred (anti-Judaism) which developed as the negative side of the Christian affirmation that Jesus was the promised Messiah was translated into social hatred of Jews. In order to attack antisemitism at its source, the church must be prepared to revise its Christology and therefore also its eschatology. Ruether's own proposal is that the work of Jesus be treated as messianic in a paradigmatic and proleptic way, a view which she believes is consistent with both biblical faith and historical realism and which relativizes the absolutistic claims of Christianity.

Because of the obvious risks posed to faith and identity, there is much resistance within the church to such radical theological reconstruction. Ruether is aware of both the risks and the resistance: «We may have to settle for the sort of ecumenical goodwill that lives with theoretical inconsistency and opts for a *modus operandi* that assures practical cooperation between Christianity and Judaism.» (ii) Most Christians would find it easy to accept that kind of compromise. After praising *Faith and Fratricide* as a «bracing tonic» for those who have not been sensitized to the history of Christian denigration of Jews and Judaism, one reviewer goes on to say that «for the thoughtful Christian who has already had such a tonic, who is aware that Christianity has a great responsibility to the Jews, and who is trying to come to terms with Judaism and yet remain faithful to the Christian tradition, the book breaks no new ground.» (iii) This statement reveals the prevalent expectation that something akin to ecumenical goodwill and practical cooperation will enable the Christian to overcome antisemitic attitudes, thus rendering the proposed tampering with central faith affirmations unnecessary.

The question which must be asked at this point is whether, or to what degree, this compromise is an adequate position ethically. Is it possible to uproot Christian antisemitism without accepting some fundamental revision of traditional theology?

II

If the ethical imperative for today is the development of a genuinely improved relationship between the Jewish and Christian communities, a relationship

Bill Van Gelder is a doctoral candidate in Christian Ethics in the Faculty of Religious Studies, McGill University.

in which the possibility of a second Holocaust is minimized, it is doubtful that ecumenical goodwill as it has usually been practised can go far enough toward that end. The main reason for this is the limitation imposed on such an approach by the persistence of culture-religion, a judgement which applies peculiarly to the North American context where by and large the church still strives to maintain a «Christendom» mentality.

What does culture-religion have to do with antisemitism, and how does it limit ecumenical goodwill? In short, culture-religion is endemically anti-semitic. (iv) Where the Christian faith is closely identified with the interests and values of a predominant culture, and Christianity functions as the socially established religion, the security of religious minorities and all other nonconformists is jeopardized. Given the traditional Christian antipathy toward Judaism, the status of Jews becomes particularly precarious under cultural Christianity. It is this combination of Christian antisemitism with the social establishment of Christianity which makes normal channels of communication and cooperation especially difficult between Christians and Jews. The possibility of improved relations is limited in a situation which by definition excludes the Jewish community from the mainstream and thus leaves room for indifference as well as for overt and covert expressions of antisemitism.

This conclusion is supported by the failure of «interfaith» relations in the United States in this century. In response to the growing influence of the Ku Klux Klan, the interfaith movement emerged in the 1920's as a vehicle for promoting justice, understanding, and cooperation among Protestants, Catholics, and Jews. This largely educational enterprise was supposedly made possible by the unifying canopy of the American Way of Life, a sort of «common faith» to which Jews could adhere in most respects. Through appeals for tolerance and cooperation, interfaith functioned to reduce tension and conflict between the religious communities. Significantly, the movement avoided religious or theological discussion because it feared that such would underscore ideological differences rather than the shared ideals of the common faith. (v)

From the Jewish side, religious discussion may really have been avoided because of a desire to ensure a degree of secularity which may have helped to preserve the Jewish community from the intrusions of the dominant religion. From the Christian (particularly Protestant) side, religious discussion with Jews on an equal footing would have called into question the conviction that the «common» American faith was to be identified essentially with the Christian faith. In other words, Christian culture-religion could tolerate the Jewish community on the level of civic life but not on the level of religious equality. While the more overt expressions of antisemitism could be mitigated under this arrangement, unfortunately the deeper religious prejudices and anti-Judaic attitudes could not be unseated without theological dialogue (which might have exposed the need for theological revision). Herein lay the stumbling block to genuinely improved relations.

The failure of this brand of ecumenical goodwill was signalled by Christian response to the Holocaust. American churches reacted with decided indifference. (vi)

And because they failed to understand the significance of the Holocaust, Christians tended to respond to the Six Day War of 1967 with either political objectivity or subtle antisemitism disguised as anti-Zionism. Any understanding and cooperation which had been cultivated between Jews and Christians were severely damaged, and the possibility of a second Holocaust remains.

III

What, given the failure of previous efforts, might constitute a more appropriate ethical response to the reality of Christian antisemitism? What position is required on the part of the church if relations with Jews are to be improved? The first word which needs to be spoken is «repentance.» Krister Stendahl defines repentance as «action in response to the pain of others.» (vii) Action in response to the pain of the Holocaust and the whole history of Christian antisemitism must go beyond the limited approach of goodwill. Any compromise arrangement or dialogue which fails to go to the roots of the problem and reserves room for indifference or disguised antisemitism must be exposed as such and resisted.

True repentance in this situation demands that Christians now accept a special responsibility to *defend* rather than merely tolerate Jewish existence. This means also defending the existence of the State of Israel as well as that of Judaism. But that would seem to require fundamental theological, perhaps Christological, revision as well as dissociation from a culture-religion which hinders the development of an authentic relationship with the Jewish community. Nothing less than this, however, appears capable of promoting the cause of reconciliation.

Footnotes:

- i. New York: Seabury Press, 1974. See the review by Dena S. Davis in *ARC* 5 (Spring 1978), pp. 33-35.
- ii. *Faith and Fratricide*, p. 228.
- iii. Robert L. Wilkin, review of *Faith and Fratricide*, in *Anglican Theological Review* 59 (July 1977), p. 356.
- iv. See Franklin H. Littell, *From State Church to Pluralism* (New York: Macmillan, 1971), pp. 209-12.
- v. See Will Herberg, *Protestant-Catholic-Jew* (Garden City: Doubleday Anchor Books, 1960), pp. 242-46.
- vi. See Arthur D. Morse, *While Six Million Died: A Chronicle of American Apathy* (New York: Ace, 1968).
- vii. *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976), p. 104.

For a list of *Selected Readings on Jewish-Christian Relations* see the bibliography prepared by Paul Nathanson in *ARC* vol.V, no. 1 (Autumn 1977), 18-19.

NOTES FROM THE DEAN....

Greetings to Alumni/ae and friends! The opening of a new Term strikes one as a sort of metaphor of academic life. Old and new students meeting in the brief encounter of two or three years spent together; enrolment hassles and timetable conflicts; course outlines, textbooks, library tours. And lunches. We still eat and drink together a lot, as is fitting for Religious Studies folk; and we seem to enjoy one another's company along the way. So I can report on a good start once again. Our enrolment remains relatively steady, an encouraging sign these days - total University enrolment is in fact slightly larger than last year!

The new Principal of McGill, *David Johnston*, has visited our Faculty and impressed us with his energy and charm. He also addressed the audience at the first Birks Lecture (he had been a student in one of *Krister Stendahl's* courses while studying law at Harvard College. The Stendahl lectures, which set the theme for this issue of ARC, were most provocative, as they ought to be, while the fellowship associated with the «Birks Event» seemed excellent. We are still experimenting with the format so that Alumni will enjoy the academic and social mix even more. This year's wine and cheese reception on Monday evening, and the Chapel service conducted by *Dr. Kirby* and *Dr. Klempa* on Tuesday were memorable events.

Elsewhere in this issue you will find information about people and events, recent graduates and their honours, and reply coupons to order your copy of *Keith Markell's History of the Faculty of Religious Studies 1948-1978*, or to send your donation to the Special Appeal. To date the Appeal is being well supported, with approaches to various Foundations for the present task. Your help for funding graduate student bursaries in particular is solicited.

The day after the Birks Lectures we had a distinguished visitor from China, *Bishop K.H. Ting*, now director of the Centre for Religious Studies of The University of Nanking. After a thirty year absence he returned to Canada, where he was once mission secretary for the Student Christian Movement (1946-1947). His presence was a sign of renewed theological contact with his country and people. Other visitors this year will include candidates for our two vacant staff positions in New Testament and Church History. Yes, some familiar teachers are nearing retirement, namely, *Monroe Peaston*, *Keith Markell* (1980), and *George Johnston* (1981). In the Spring issue we should be able to report further on the «staff profile» as it shapes up for next year. Meanwhile, we are hard at work providing the basic materials for the study of religion, as well as those extras which (to switch metaphors) form the grace notes of our curriculum.

1980 PROGRAMMES OF CONTINUING EDUCATION FOR MINISTERS THE PRESBYTERIAN COLLEGE, MONTREAL

PROGRAMME A: February 4 - 8

Pastoral and Preaching Ministry in The 1980's

Leaders Include

Professor Stanley Walters, Knox College, Toronto
Dr. Arthur Van Seters, Montreal Institute for Ministry
Principal William Klempa, The Presbyterian College, Montreal
Workshop on Preaching (with optional use of Video-Taping)

PROGRAMME B: February 11 - 15

Prophetic Ministry in The 1980's

Leaders Include

Professor Walter Brueggemann, Eden Theological Seminary, Missouri
as

1980 L.W. Anderson Lecturer
Reverend Walter McLean, M.P., Waterloo, Ontario
Professor Robert C. Culley, McGill University
Dr. Geoffrey Johnston, Toronto
Reverend Brian Fraser, Toronto

PROGRAMME C: February 18 - 22

Christian Faith in a Religiously Plural World

Leaders Include

Professor Gabriel Fackre, Andover-Newton Theol. Seminary, Massachusetts
Professor Allison Trites, Acadia University, Nova Scotia
Workshop on Church Growth

PROGRAMME D: May 5 - 9

Paulin Ministers' Institute

Led by: Dr. James D. Smart & Dr. William Klempa, etc.

PROGRAMME E

Scholar in Residence Programme

Any week or two week period

Directed research under supervision of a Faculty member

PROGRAMME COSTS: \$125 (2 weeks); \$75 (1 week) Openings for 20-25 Ministers

REGISTRATION FORM

NAME _____ CHURCH _____

ADDRESS _____

I wish to register for Programme A B C D E
Enclosed, please find \$10 deposit (non-refundable) to be applied to total fees.

Signature _____ Please return registration form and
cheque made payable to: Presbyterian College, 3495 University St. Montreal, PQ

H3A 2A8

M.I.M. REPORT

ARTHUR VAN SETERS

Eighteen students equally distributed between the three colleges constitute the class of 1979-80. And they're organized (or unionized!), having formed themselves into a PSA (Professional Studies' Association). When they want to meet with management (oops, I mean «staff») they say so.

This year's program has the usual three main dimensions: Parish Field, Supervised Pastoral Education (SPE) and Campus courses. But now there are three different bases for SPE: Social Service Centres, Hospital (Douglas) and Parish (with some involvement in a local institution); consequently also diverse models. Courses combine various facets of ministry: prophetic and pastoral (*Tom Edmonds* and *Tom Gemmell*), Liturgy and preaching (*Bill Klempa*, *Bill Derby* and *Art Van Seters*), education and administration (*Don Thompson* and *Garvin Barnett*). The colleges continue to offer denominational studies.

Three week-long workshops are also part of the year. In the middle of the Fall Term, *Shelly Finson* from The Centre for Christian Studies, Toronto, leads the Ministry Workshop on Ministry and Sexuality. This is an exploration of how the changing roles and images of women and men affect ministry, of how our own perceptions relate to our ability to minister, of how churches as institutions deal with the issues of sexuality, etc. At the beginning of January, actress *Lynn Deragon* («Charlie») will again come from Toronto to lead a workshop on communication with the aid of our newly purchased video-tape equipment. Then for the last five days of February, we will hold our annual Quebec Workshop and again will «push in where angels fear to tread» as we tackle the whole matter of the upcoming Quebec Referendum. This will be under the title «The Referendum - a Call to Faith». The first and last of these workshops are open to clergy and lay persons who may wish to participate.

Over the years the Institute has developed a close relationship with The Mental Hygiene Institute (M.H.I.) which has offered a course on Marriage Counselling. This Spring, from mid-April to the end of May, M.H.I. will supervise a practicum: 2 1/2 days per week for six weeks in Marriage Counselling. Interested persons should make further inquiries through the M.I.M. office (514) 849-8511.

Arthur Van Seters is Executive Director, The Montreal Institute for Ministry, Montreal.

RELIGIOUS STUDIES LIBRARY
WILLIAM & HENRY BIRKS BUILDING
3520 UNIVERSITY STREET
OPEN 9 A.M. - 5 P.M.
MONDAY - FRIDAY

NOTES FROM THE PRINCIPALS

ANTHONY CAPON

The new academic year got off to a fine start at our beginning-of-term retreat, led by *Gordon Guy* (Rector of St. Mark's, Dorval). For the first time the retreat was almost fully bilingual, with one group working the whole time in French. The spirit was excellent and the discussion stimulating and useful. The same «feel» of community has been evident during the term, and it has expressed itself in worship, discussion, party fun, as well as in all the informal contact between people which is perhaps the most enduring feature of College life.

Enrolment is about the same as last year. In the academic years: 15 full-time and 3 part-time. Internship year: 1 full-time. Final (In-Ministry) year: 6 full-time. Total: 25, of whom 6 are women and 19 men. The Residence is full, and so is Rexford Hall, with both English and French speaking students.

This year, in parallel with developments in the other two theological colleges, we have begun weekly Principal's Hours for all students in their academic years. The need for these hours springs from the sharp distinction in our educational process between the academic aspect, concentrated into its own particular years, and the ministerial or practical, concentrated in the final year. In academic phase very little pastoral training has been given and not much reflection on ministry has been encouraged. These weekly hours will cover such topics as the personal spiritual life; worship in an Anglican setting, particularly with the use of the Prayer Book; Anglican principles and practice; and themes in Christian ministry. We shall use our own resources and also the resources of the city and diocese of Montreal, and there will be much emphasis on discussion.

Following the same theme of the need for training in Christian ministry at an earlier stage than has been the case in the recent past, we are planning a Rural Ministry Workshop, which will be open to all centred on Knowlton and Cowansville, in the Townships, and will be under the direction of *Reverend David Stanway*, a Diocesan College graduate, with assistance from three other clergy in the area. Students will be billeted with local church members, and the programme will be a combination of lectures, seminars, and practical work. While a two-week event like this cannot claim to be anything approaching an adequate training for rural ministry, it will at least expose students to the issues - and the joys - involved in such work.

Mention should be made of the Reading and Tutorial Course which operates under the direction of the *Reverend Don Thompson*. Some 30 Anglican students are

Anthony Capon is Principal of the Montreal Diocesan Theological College, Montreal.

active participants in this course, which demands home study at University level. A number of bishops now recognize this course, when supplemented by the In-Ministry Year, as full qualification for ordination, and the College grants the L.Th. diploma. Among the current final-year students, two have come by way of the Reading and Tutorial Course.

Quite a lot of good work was done on the buildings during the past summer. A number of interior walls have been replastered and repainted, and we have renovated the basement dining room. This has now been made into a very pleasant room, much in demand as a quiet place to sit or study, and as a «cave» for parties. The top floor corridor has been carpeted, and many student rooms and several Rexford apartments have been repainted. New electrical circuits have been installed in the Chapel and Reading Room, mainly for supplementary heating purposes. The College's hot water unit has been replaced, resulting in far more efficient supply of hot water throughout the building. Many other general repairs and maintenance tasks have been carried out. The next stage of the overall renovation programme has not yet begun, however.

Plans are being laid for a fund-raising campaign, possibly to begin in 1980, to provide the College with the capital it needs to bring the building up to modern-day standards, and to increase the endowment funds. A steering committee has been formed under the leadership of the Treasurer, *Mr. David Spencer*.

PIERRE GOLDBERGER

Several students took special courses during the summer, *Doug Throop* and *Craig Chaplain* with the Canadian Urban Training Programme in Toronto; *Ian Smith* at Galland College in the U.S.A.

Ken Johns continues in his role as resource person for lay theological training programs. *Pierre Goldberger* is consultant to various protestant and catholic groups concerning theological interpretation of the Quebec situation. *Tom Edmonds* is involved with several projects concerning «third world» church relationships with Canadian churches. Some students travelled and most of the Faculty were travelling during the summer both for work and pleasure while many others worked in summer internships. *Art Boorman* returned from England and is finishing his Sabbatical this fall.

Pierre Goldberger is Principal of the United Theological College/Le Séminaire Uni, Montreal.

WILLIAM KLEMPA

At its spring Convocation, May 9, 1979, The Presbyterian College graduated its largest class since the beginning of this century. Thirteen students, seven men and six women, received the Diploma in Ministry and the Diploma or Certificate of the College. Since Convocation another student has fulfilled the requirements of the College and he has been granted the Diploma in Ministry and the College Diploma.

A number of our students have won scholarships and academic honours in the Bachelor of Theology program. *Mr. Kerry McIntyre* graduated with honours, was named University Scholar and received the Birk's Award. *Mr. William Johnston* and *Mr. James Patterson* were named University Scholars and *Mr. John Bannerman* received the James McGill Scholarship for high standing in the university.

Ten new students entered the College in September, eight of whom entered the first year of the B.Th. or S.T.M. program; one entered S.T.M. II and one enrolled in the In-Ministry program of the Montreal Institute for Ministry. Two additional students are expected to register in January, 1980.

Our Faculty and Senate are giving strong support to the joint venture of the three theological colleges, Diocesan, United and Presbyterian and the Montreal Institute for Ministry, to establish a Francophone stream in the theological education program. Although The Presbyterian College began with a French Department, a department which was a vital feature of the College for its first three or four decades, this element has been lacking in the College during the past sixty years or more. This has had a deleterious effect on our work and witness in the Province of Québec.

The Senate of the College plans to give serious consideration to establishing programs of lay education. It will seek to focus on assisting ministers and congregations in the Presbytery of Montréal to think through vital questions of ministry and to equip them for Christian ministry in the new and challenging situation in Québec today.

Our College has gone ahead with its policy to make residence rooms available to McGill University students. All available rooms in residence, apart from four which have been reserved for continuing theological education participants, have been rented. There are thirty-six resident students, fourteen of whom are members of the student body of The Presbyterian College and the others are students in the various faculties of McGill, such as, Nursing, Law, Engineering, Medicine, Art, Science, etc.

Presbyterian College will host a Joint Faculty-Meeting of the faculties of Knox College, Toronto, Ewart College, Toronto and Presbyterian College on February 8-9, 1980, at which time the three Colleges will discuss such common matters of

William Klempa is Principal of the Presbyterian College, Montreal.

concern as: The Needs of the Church in the 1980s, Relationship of the Colleges to the Church, Women in Ministry, Supervision of Theological Students, etc.

As a result of the action of the General Assembly of 1979, we now have six faculty members: *Principal William Klempa, Professor Robert Culley, Reverend Thomas Gemmell, Professor Keith Markell, Dean Joseph C. McLellond, Dr. Arthur van Seters.* The faculty has been conducting College hours (2 hour seminars) on Thursday afternoons on Ministry Today. These are mandatory for first and second year students.

SPECIAL APPEAL

PERHAPS YOU FORGOT.....

to make a donation to our 30th Anniversary Special Appeal - graduate bursary fund still open for additional funds. Fill out and return:

To: Mrs. O. McCaskill
Faculty of Religious Studies
McGill University
3520 University Street
Montreal, PQ H3A 2A7

I WOULD LIKE TO CONTRIBUTE
to the Faculty of Religious Studies and its
"THIRTIETH ANNIVERSARY SPECIAL APPEAL"

NAME _____ DEGREE _____ YEAR _____

ADDRESS _____

POSTAL CODE _____ TELEPHONE _____

Please make cheque payable to *The Martlet Foundation* or, in the U.S.A., to the *Friends of McGill University, Inc.*

These gifts are authorized as tax-deductible by Revenue Canada and by the United States Internal Revenue Services.

FLYING TO BYZANTIUM

JOSEPH C. McLELLAND

My midsummer days were spent in the historic city of Istanbul, after visiting Jerusalem en route. The occasion was the visit of a World Alliance of Reformed Churches delegation to the Ecumenical Patriarchate, first among the autocephalous Orthodox Churches. *His All-Holiness Dimitrios I* received us twice in audience, the rest of our time being spent in discussion with his resident theologians. The WARC team consisted of *James McCord* of Princeton, Alliance President, *Jan Lochman* of Basle, Chairman of the Department of Theology, *T.F. Torrance* of Edinburgh, *Hans Esser* of Germany, myself and the two WARC secretaries, *Edmond Perret* (who once served a United Church congregation in Montreal) and *Richmond Smith*. The Orthodox group was co-chaired by two Metropolitans, *Chrysostomos* of Myra and *Constantinos* of Derka, along with *Professors Istavridis* and *Anagnopolous*, *Deacons Chrysostomos Kalavdjis* and *Apostolos Danilidis*, and *George Lemopolous* from Geneva.

Papers by Torrance and Istavridis focused discussion, to clarify theological and historical questions in the relationship of the two bodies. Torrance offered a close look at Trinitarian doctrine, chiefly Patristic (yes, we are moving toward deletion of the notorious *filioque* clause!). Istavridis showed us how the Orthodox perceive the Reformed, and allowed us to explain that predestination is a corollary of grace and that we are not quite so superficial in ecclesiology as some imagine.

The aims and nature of the proposed dialogue were hammered out, resulting in agreement to launch an official bilateral dialogue (previous dialogues have been only quasi-official). Once the Ecumenical Patriarch has consulted his thirteen fellow Patriarchs we hope that an initial meeting will take place, probably in Germany in 1980-81.

A highlight of the visit was an excursion to the island of Chalki, a beautiful and calm day. At the island's top is the seminary, now closed through governmental pressure. Despite a busy agenda we were able to see Hagia Sophia, some churches and mosques, and haggle in the Bazaar. The Deacons accompanied us (I was in the *francophone* group!) and their hospitality and humour were outstanding. So were the food and the local wine.

J.C. McLelland, McConnell Professor of Philosophy of Religion has been Dean of the Faculty of Religious Studies since 1975.

PEOPLE AND EVENTS

Professor Robert C. Culley is the editor of an issue of a journal devoted to «Perspectives on Old Testament Narrative,» *Semeia* 15, 1979. The issue, which has just appeared, brings together work on Old Testament narrative from scholars in France, Germany, and North America.

In October, Dr. Culley attended the annual meeting of the Council on the Study of Religion held in Chicago. He was a delegate of the Society of Biblical Literature.

Professor Douglas J. Hall has (during the second half of 1979) been guest lecturer at the Toronto School of Theology, Continuing Education Programme; at the Union Theological Seminary, Richmond, Virginia; at the Wisconsin Synod of the Lutheran Church in America; at the Wartburg Theological Seminary, Dubuque, Iowa; and at the National Council of Churches in San Antonio, Texas. He also delivered a paper at the XI^{ème} Congrès des Relations Internationales du Québec, held at Québec City in September. Dr. Hall is a member of the Committee on Theology and Faith of the United Church of Canada and of the Theological Committee, North American and Caribbean Alliance of Reformed Churches. He has been invited to be *Gastprofessor* in the Forschungsinstitut für Geistes- und Sozialwissenschaften in the University at Siegen, West Germany, during the summer semester (April--July 1980). In addition to reviews and shorter articles, Dr. Hall's publications for 1979-80 include: «Theological Reflections on Shusaku Endo's *Silence*» in *Interpretation* XXXIII, 3 (July 1979), 254-67; «Rethinking Christ,» the Christological Chapter in *Antisemitism and the Foundations of Christianity*, ed. Alan Davies (Paulist Press, 1979); and the «Introduction» to *A Theology of Nation*, scheduled to be published in January 1980 by the Committee on Theology and Faith of the United Church of Canada (Canec Publishers). His book, *Has the Church a Future?* will be published by the Westminster Press, Philadelphia, in the spring of 1980. Because of its relevance to the topic of this issue of ARC, «Relations between Christians and Jews,» we should especially like to draw our readers attention to Dr. Hall's «Rethinking Christ» in *Antisemitism and the Foundations of Christianity*.

Professor George Johnston with his wife visited north-east Italy May 19 to June 8, partly to see fourth century basilicas and floor mosaics at the historic site of Aquileia. He saw also sixth century material in Trieste and Grado that is of value for Byzantine studies. In June, July and August, while at St. Andrews he made several field trips in the east, north-east, and far north of Scotland to see more Pictish symbol stones, cross-slabs, and other elements of Celtic Christian Art (including the free-standing cross at Dupplin). He made an intensive study of Pictland, its history and monuments, and delved deeply into the vast collection by Anderson and Allen, *The Early Christian Monuments of Scotland* (1903).

He expects an article on *archegos* to be published soon in *New Testament Studies*, and a chapter for the H.K. McArthur *Festschrift* (*Christological Perspectives*) entitled «Jesus: Deacon of God and Man.» At present he is working on the final revision of a MS, *Discipleship and Christian Character in Early Christianity*.

McGill's grant of a sabbatical leave to Professor Monroe Peaston in the first half of 1979 enabled him to accept an invitation from St. John's College, Auckland, New Zealand, to act as Visiting Professor during their first term. He undertook a light teaching program (Topics in Psychology and Religion, Psychodynamics in Pastoral Care), led some seminars with the staff, and participated in the liturgical life of the Chapel. A dinner in honour of Dr. and Mrs. Peaston was given by the British High Commissioner at his official residence in Wellington. Sir Harold and Lady Smedley were married some years ago in St. Luke's Wadestown, when Dr. Peaston was Vicar. This return visit to New Zealand allowed Dr. Peaston to spend two enjoyable and profitable afternoons with Dame Ngaio Marsh, in whose detective fiction he has a professional as well as a personal interest.

Professor Alaka Hejib presented a paper at the 1979 Annual meeting of the Canadian Learned Societies held in Saskatoon. The title of the paper was «The Restraint (sanyama) in the Development and the Enjoyment of the Aesthetic Sentiment (rasābhīvyakti and rasāsvāda).» The special area of the panel discussion was Sanskrit Poetics and Dramaturgy.

ON UNITING THE SEPARATED

If I can unite in myself the thought and devotion of Eastern and Western Christendom, the Greek and the Latin Fathers, the Russian with the Spanish mystics, I can prepare in myself the reunion of divided Christians. From that secret and unspoken unity in myself can eventually come a visible and manifest unity of all Christians. If we want to bring together what is divided, we can not do so by imposing one division upon the other or absorbing one division into the other. But if we do this, the union is not Christian. It is political, and doomed to further conflict. We must contain all divided worlds in ourselves and transcend them in Christ.

Thomas Merton

LIFE AS A PARABLE: THE JEWISH-HEBREW-ISRAELI CHRISTIANITY OF PINHAS SADEH

SHIMON LEVY

Vladimir - But you can't go barefoot

Estragon - Christ did.

Vladimir - Christ! What's Christ got to do
with it?

Estragon - All my life I've compared myself
to him.

Samuel Beckett - *Waiting for Godot*

Pinhas Sadeh, born in 1929, opens his autobiography *Life as a Parable* (i) by saying that «man's true birth does not occur when his body is born; but, at the hour when out of agony and suffering, an inner, spiritual event happens to him, through which man is brought to recognize his being. The first soul is the natural soul and the life it creates was only a possibility; the second soul is the spiritual soul through which life becomes a realization.» Sadeh's «second birth» is later described as a baptism of sorts, after which he lives, feels and expresses himself in a predominantly Christian way. As an Israeli Jew (by «natural» birth) who writes in Hebrew about his almost exclusively Christian being, Sadeh's writings have evoked great interest in Israel (ii) and a fair share of critical attention. Besides the literary and religious merits of his books, one must also consider, at least in brief, some of the historical and sociological background out of which Sadeh grew and to which he has addressed himself.

The long tension between Judaism and Christianity has been given vent in Hebrew literature either through deliberate silence or through intense use of words, both good and bad. The Talmud, for instance, where reference to Jesus and his teaching would be expected, offers very little information. Most of the remarks that have been collected (and such that escaped later Christian censorship!) are of a rather snide character. One may assume that at least parts of Jesus's teaching were already prevalent in Judaism, and had not required an extra-Christian label when referred to by people like Hillel or the Tannaitic scholars who came after Jesus. Still, the relative scarcity of references to the new sect, can also be ascribed either to its unimportance, in its earlier stages, or, more likely, to an attempt to silence the theological (and soon to be, physical) foe by ignoring him.

On the other hand, one finds two main categories in the materials that have been published: either missionary--such as the pro-Christian writings of converts; or ardent attempts to keep Jews away from the exposure and expansion of the rival and often oppressive new faith.

Since 1973, Dr. Shimon Levy has been Assistant Professor in Hebrew Literature and Language in the Department of Jewish Studies, McGill University.

«The attitude toward Jesus and his teaching gradually worsened the more infidels entered the covenant of the new faith and despised Judaism...the more (they) threw stones into the well from which they drank. The Jews, unable to take revenge against their...enemies by action, resorted to the verbal revenge of speech and writing.» (iii)

Certainly, the exception to the rule of either silence or invective has grown in quality and quantity with the freedom granted to the Jews, especially in the last few generations. (iv) The contemporary openness, objectivity and lesser need for (mutual) theological apologies still does not fully explain the advent of a Jewish-Israeli-Hebrew, yet so Christian writer as Pinhas Sadeh.

While many modern Israeli authors have been involved in the group experiences of Kibbutz, Pioneering, Wars, etc., (v) Sadeh writes a book in which

«I do not talk about everything that is outside of the realm of inner experience, outside the soul, outside the being of the individual's existence--I do not talk about society, relationships, history, commonsense, idols, dogs of hell...wars have broken-out and ceased, affairs of state have gathered dust and vanished and what remains is just the enigma of personal, once only life, the life of the unique person facing one God. I write about life as a parable, a dream...I wish to talk of salvation, of salvation shining palely out of the dark cave of existence.»

Whereas many Hebrew writers have tried to familiarize themselves with the dramatic changes of the new State of Israel and have attempted to cope with the holocaust, Sadeh (who lost many of his family under the Nazis) turns deeply inward to himself and far beyond the immediate everyday circumstances, namely, to God. Furthermore, at the time when Israel writers are retrieving their Jewish past and tradition, (vi) Sadeh, quite persistently, resorts to the New Testament and interprets his entire life, the ups and downs and varied events therein, according to its symbolic meaning. He is the sole embodiment of this trend.

Sadeh's almost exclusively Christian religiosity relies on his own understanding of the New Testament, yet he is influenced, indirectly and perhaps less consciously, by later, mostly Catholic Christian traditions. *Life as a Parable* is an Augustinian confession of a Via Dolorosa in which the life described and the highly conscious act of writing about it often merge: «The world is the landscape of the soul. The world, life is a parable,--and God is He to whom the parable refers.» In this respect one may ask whether the book in which such words are written is part of the parable. The author incorporates most of the potential criticism against the book *in* the book itself, and dedicates many passages to his role as writer, as well as to the role of his readers.

«The prophet is more than an author, and also, in a way, less than the author, namely, he is not a true author. The prophet is more than an author since he turns to life, while the author turns only to culture. On the other hand, he is not an author, since he does not have enough imagination, or, in other words, since his entire imagination is

directed toward one and only one concern, to the concern of God... The life of a prophet is a fable in his eyes, and every detail looks to him like a symbol... It does not mean that he cannot live: on the contrary, he lives life in the most profound way, though he lives life not for life itself but as a fable, a test, he lives it for God's sake. To be an author is an act, to be a prophet is a mission. Sometimes the prophet would like to be only an author, but in the hidden recesses of his heart he knows that this is an impossibility, and he also knows that inside the difficult fate of the mission is concealed a profound and ardent happiness, and thus God's world becomes to him a delight and a rejoicing.»

The potential discrepancy between «author» and prophet is only one of many vast dichotomies in Sadeh's writing. His style is both simple and slightly elevated. His many experiences are described, very often in a manic-depression way. (vii) He relates to women as to both whores and mothers, earthly and saintly. He despises psychology yet practices some on his own. He wants to shock his bourgeois reader but yearns for a true understanding of the heart. He loathes sin and revels in its pleasure and possible religious ramifications. Behind the authentic pain and sorrow one may sometimes sense more than a touch of mannerism: He can be full of love for a dying field mouse and maliciously vindictive towards those he believes to be his enemies. One of the few Christian traditions he does not practice (and, consequently, hardly mentions) is the turning of the other cheek.

Despite--and, more often than not, because of--such temperamental tension, Sadeh deserves to be met on his own field, the field of his desired Christian self-image. Critics (with whom he deals with a mixture of apology and disgust) tend to prefer: Sadeh the «author» to Sadeh the «prophet,» perhaps because of the Christianisms with which his books are filled. They appreciate his sharp eye, his originality, the keen descriptions of people and situations he provides; but, to his own great dismay and frustration, they do not respond to his *calling*. Sadeh encloses himself within a doubly-guarded solipsistic circle. His natural tendency is to vanish into his own picture, like the Chinese architect who closed the door of his painted castle behind him and was never seen again. He is a highly reflective, self-referential author. As author he would finally disappear in the endlessly diminishing mirror picture of his self-image questioning itself. Knowing this, he turns to the only solution offered to him who desires to extricate himself from the mud of material reality and enter into the light of the spiritual. Sadeh turns to God. He yearns for the divine, Archimedean leverage that will redeem him from the impossibility of pulling himself up by his own bootstraps.

For *this* kind of salvation Sadeh turns to Christianity.

A close reading of the entire corpus of Sadeh's writings (viii) will show that his later work is an elaboration of his first novel. The following incidents are only a sample. In *Life as a Parable* he wishes to be given a chair with

«The poor in spirit.» His soul is bedevilled with a hoard of swine. At a very early age Sadeh (still called Feldman in his home town Lemberg) goes to church against his parents' advice that he will be blinded by (the Jewish) God if he does. His first love was, he emphasizes, a Christian girl. In later years he wanted to write a fifth Gospel and be archbishop of the holy land. During the Arab-Israeli War of 1948 Sadeh is stationed in the monastery of Notre Dame in Jerusalem. He notices the shattered statues of the saints rather than the bombs and bullets threatening his physical existence, and is then and there baptized by Mary and by a French nun (representing Mary?) and experiences a «release of the spirit from its material existence.» Sadeh sees the temptations in the desert as being somehow his own. His friend is seen as being like Lazarus. He is afraid to be a Judas. He mentions all the apostles. His dreams are filled with bread, wine, candles, crosses. Jesus, one must conclude, is not a mere symbol for Sadeh. Rather, Sadeh stops just short of claiming to be Jesus Christ. Jesus spoke in fables («the most beautiful words ever spoken») and so does Sadeh. He feels he must sacrifice himself for salvation, where salvation is hardest yet most necessary. Toward the end of the book Sadeh, in an amazing flash of theological intelligence of heart, speaks of a dream: «No, this time for each of us a personal, individual crucifixion is prepared.» The book ends with Sadeh's implied reading of Jesus' interpretation of the book of Jonah. «Now the word of the Lord comes unto Jonah...saying»

A socio-psychological answer to the question «Why does Sadeh turn to Christianity?» would be an easy cop-out. One can, of course, find deeply rooted psychoanalytical reasons in his childhood, a wish to «épater la bourgeoisie Israelienne,» etc. Yet even Sadeh's own explanation («the Jew, namely the embodiment of the idea of Judaism, is elementally non-religious: whereas I am elementally religious»), vitriolic as it comes to be, is insufficient. One must hence look for a theological answer.

Professor Yeshayahu Leibowitz contrasts Genesis 22 with the crucifixion. In Judaism, a human father obeys a command and is willing to sacrifice his son to God. Isaac, finally, is not sacrificed. In Christianity, God the father does sacrifice his son to redeem man. One faith is therefore theocentric; the other-anthropocentric. (At least if judged by the subject to whom the sacrifice was offered.) Pinhas Sadeh, in his own reading of Gen. 22 admits: «I do not understand this obdurate matter.» Without his explicitly admitting so, one can still clearly see the pattern. Sadeh needs the salvation of a God who sacrifices himself (or is sacrificed by his father) for him, and cannot understand why and how he should sacrifice himself to God. A theology in which God himself-Jesus-sacrifices his physical existence for the sake of the world's spiritual redemption is *logically* and *psychologically* more appealing to an author situated on the verge of reflecting himself *ad infinitum*. Sadeh feels demanded, called, personally, uniquely and individually appealed to by God. Out of his depths he tries to respond, be ready. He can be accused of mannerism, but not of lack of sincerity.

Footnotes:

- i. Pinhas Sadeh, *Life as a Parable* (Tel-Aviv: Schocken, 1958).
Translations are mine-S.L.
- ii. Joseph Klausner, *Jesus the Nazarene* (Ramat Gan: Massada, 1969). p.71.
- iii. Gershon Shaked, *A New Wave in Hebrew Narrative* (Tel-Aviv: Sifriyat Poalim, 1971). p.55 ff.
- iv. It is interesting to compare the relative liberalism of the 12th century in Maimonides and Yehuda Halevi and their words about Christianity with the 19th century trend of Hochmat Yisrael.
See Hakuzari, 4;23 (Warsaw: Tsafrinowitz, 5671) and Mishne Tora, Hilchot Melachim, 11; 4 (Sanzino 669; Amsterdam 461).
- v. Gershon Shaked, *op. cit.*
- vi. With obvious exceptions, such as Brenner's fascination with Jesus, Kabak's novel on Jesus, etc.
- vii. The Jewish personae Sadeh likes are the Biblical prophets; heretics such as Shabetai Zvi, Jacob Frank; and the tortured mystic, Rabbi Nachman.
- viii. Pinhas Sadeh, *The Book of Poems* (1947-1970) (Tel-Aviv: Schocken, 1970).
Pinhas Sadeh, *The Death of Avimelech and His Ascent to Heaven in His Mother Arms* (Schocken, 1970).
Pinhas Sadeh, *A Voyage in the Land of Israel and Thoughts About God's Love*.

RECENT GRADUATES

Awards during 1979-80 session:

B.A. *University Scholars* : Danielle Macbeth (Jt. Hons.), Ruthie Bacal (Major), Nazim Mitha (Major), Yan Benitah (Hons.)

James McGill Award : Yan Benitah

Birks Award : Kathleen Koppedrayor

Neil Stewart Prize : Mark Gibson

B.Th. *First Class Honours* : Kerry McIntyre, Hugh MacGregor
University Scholar : Kerry McIntyre

Birks Award : Kerry McIntyre

M.A. *Birks Award* : Michael Lysack

S.T.M. *Birks Award* : Gary Gaudin

Canada Council Fellowships were awarded to: Michael Lysack, Morny Joy (renewed).

LAWRENCE KAPLAN

Maimonides' attitude towards Christianity and Islam is a complex, multi-faceted, and even--at first sight--paradoxical one.

On the one hand, from an halakhic standpoint, i.e. from the standpoint of Jewish law, Maimonides' judgement is clear and unequivocal; Christianity is idolatry; Islam is not.

Christianity is idolatry: In his first major halakhic work, *The Commentary on the Mishnah*, Maimonides forcefully notes, «Know that the Christian community, in all of its various sects, with their messianic claim, they are all idolators, and we apply all of the laws of the Torah to them that we apply to idolators.» (i) And, continuing along these lines, Maimonides goes on to argue that «a Christian house of prayer is without doubt a house of idolatry.» (ii) This judgement is repeated in Maimonides' great code of law, the *Mishneh Torah*, where once again he states in blanket terms, «The Edmonites (i.e., the Christians) are idolators.» (iii)

Islam is not idolatry: In a responsum to R. Obadiah the proselyte, Maimonides writes: «Know that the Ishmaelites (i.e., Muslims) are in no sense at all idolators. For idolatry has long since disappeared from their hearts and oaths and the unity they attribute to God, may He be exalted, is a proper lawless unity.» (iv)

That Muslims are not idolators but true monotheists is a consistent, unquestioned, almost automatic assumption of Maimonides. Thus in the *Mishneh Torah*, Maimonides, in discussing a particular law relating to Gentiles, who are not idolators, parenthetically adds, «like the Ishmaelites (i.e., Muslims),» (v) before proceeding to his main point.

Why Maimonides felt so strongly that Christianity is idolatry is unclear. No doubt the doctrine of the Trinity and the use of images in worship influenced his judgement. Primarily, however, it would seem that the veneration of Christians accorded to Jesus as Lord and Saviour was decisive in Maimonides' mind. (vi) As for Maimonides' favorable halakhic attitude towards Islam, it is clear that Islam's strict, uncompromising monotheism carried particular appeal for Maimonides, the rationalist, he who so emphatically insisted on the halakhic and philosophic necessity of proper belief in the absolute unity, incorporeality, and transcendence of God. (vii)

But this is on the one hand. On the other hand, however, from the standpoint of *heilsgeschichte*, Maimonides' evaluation changes and, it would appear, changes

Professor Lawrence Kaplan is Assistant Professor in the fields of Rabbis and Jewish Philosophy in the Jewish Studies Programme at McGill University.

radically. In this area, both Christianity and Islam play a crucial role in the divine economy as manifested in history; both are instruments in the service of the «divine willness.» (viii) Furthermore, here it is precisely Christianity that occupies centre stage, not Islam.

At the very conclusion of this *Mishneh Torah*, Maimonides, in speaking of the «King Messiah», sets forth in a famous passage, his view as to the role played by Christianity and Islam in «prepar(ing) the whole world to worship God with one accord.»

Even of Jesus of Nazareth, who imagined that he was the Messiah, but was put to death by the court, Daniel had prophesied, as it is written, «And the children of the violent among your people shall lift themselves up to establish the vision; but they shall stumble» (Dan. 11:14). For has there ever been a greater stumbling than this? All the prophets affirmed that the Messiah would redeem Israel, save them, gather their dispersed, and confirm the commandments. But he caused Israel to be destroyed by the sword, their remnant to be dispersed and humiliated. He was instrumental in changing the Torah and causing the world to err and serve another besides God.

But it is beyond the human mind to fathom the designs of the Creator; for our ways are not His way, neither are our thoughts His thoughts. All these matters relating to Jesus of Nazareth and the Ishmaelite (Mohammed) who came after him, only served to clear the way for King Messiah, to prepare the whole world to worship God with one accord, as it is written, «For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent» (Zeph. 3:9). Thus the Messianic hope, the Torah, and the commandments have become familiar topics - topics of conversation (among the inhabitants) of the far isles and many peoples, uncircumcised of heart and flesh. They are discussing these matters and the commandments of the Torah. Some say, «Those commandments were true, but have lost their validity and are no longer binding»; others declare that they had an esoteric meaning and were not intended to be taken literally; that the Messiah has already come and revealed their occult significance. But when the true King Messiah will appear and succeed, be exalted and lifted up, they will forthwith recant and realize that they have inherited naught but lies from their fathers, that their prophets and forebears led them astray. (ix)

As the noted Israeli historian, the late Professor H.H. Ben-Sasson, observed, we have here a reverse *praeparatio evangelica* where Christianity and Islam are, «by the mysterious workings of Providence, no more than *praeparatio legis*.» (x) In this passage both Jesus and Muhammed are mentioned, but clearly it is Jesus who is the major protagonist. Indeed the prophecy in

Daniel, referring, according to the traditional rabbinical interpretation, to an abortive messianic attempt, is specifically applied to Jesus, not Muhammed.

Why is it Jesus and the movement he founded which plays the critical role? An halakhic responsum of Maimonides may shed light on this matter. Maimonides was asked if it is permissible to teach Gentiles Torah. He replied:

It is permissible to teach the commandments and their interpretations to Christians but not to Muslims. For you know that the Muslims believe that this Torah is not from heaven. And if some passage of the Torah will be taught to them, they will claim that it contradicts their tradition...But the Christians admit (the validity) of the text of the Torah as it is in its entirety in our possession. Except that they distort it through their incorrect interpretations...But if someone will teach them the correct interpretation perhaps they will turn (to the good). (xi)

It is Christianity's acceptance of the sacred scriptures of Israel, then, which for Maimonides, links Christianity to Judaism, in a much tighter fashion than Islam is linked to it, and which ensures Christianity a more central place in the divine salvational history than Islam. And, to take this a step further, as Maimonides notes, it is only Jesus who claimed to be the Messiah of Israel foretold by the scripture, not Muhammed. Thus the «Messianic hope» and indeed the validity of the Torah and Commandments are much more urgent «topics of conversation» among Christians than among Muslims. From this perspective as well, then, it is Christianity which has prime place in clearing the way for the King Messiah, not Islam.

There are the two sides of the picture. When put together, they form a striking, paradoxical, yet coherent whole. Intrinsically as a system of belief, Christianity, for Maimonides, is of no value because it is fatally flawed by idolatrous elements. Thus, in sheer intrinsic, halakhic terms, Islam is infinitely superior to Christianity, for, seen as a system of belief, it qualifies as pure monotheism. However, if Christianity possesses no intrinsic value, it possesses great pedagogic and historical value--more so than Islam, for the historical links binding Christianity to Judaism--a more sacred text, a common sacred past, a common sacred hope, albeit viewed and understood in radically, diametrically opposed ways--have no parallel in the relationship of Islam to Judaism. Islam, for Maimonides, may be a pure monotheism, but it is ultimately Christianity which brings to the fore the issue of the validity of Judaism as a burning and crucial question for the «far isles and many peoples» to confront, and therefore clears the way for the King Messiah.

Maimonides' view that Christianity is idolatry has not been accepted by later rabbinic authorities. (xii) Moreover, his view that in the end of days the people «will forewith recant and realize that they have inherited naught but lies from their fathers» has proved similarly unacceptable. As the towering rabbinical figure of the twentieth century, Rabbi A.I. Kook, has argued,

It is not the aim of the enlightenment that emanates from Israel to absorb or destroy (the other religions)...Our aim is rather to perfect them and to elevate them, to purge them of their dross...This applies even to idolatrous cults and certainly to faiths that are partly based on the light of Israel's Torah (i.e., Islam and Christianity). (*xiii*)

Nevertheless, shorn of its theological and halakhic evaluation, Maimonides' basic observations on the relationships between Judaism, Christianity, and Islam still retain an essential validity. More, the inner complexity of Maimonides' own position mirrors the outer complexity of a tangled, often tragic, historical reality.

From a structural standpoint, both Judaism and Islam would seem to have more in common with each other than either does with Christianity. Both Judaism and Islam adopt uncompromising monotheistic stances, both emphasize the distance separating God from man, a distance which can never be wholly overcome, both stress and centrality of a divine law. (*xiv*) Christianity, on the other hand, from a structural standpoint, has introduced a new, problematic element into monotheism with the doctrine of the Trinity, has argued that in Christ there is a union of the divine and human natures (though both retain their distinctiveness), and that Christ is the end (*telos*) of the law and henceforth the supreme value is either faith or «being in» Christ.

From an historical point of view, however, the relationship between Judaism and Christianity, or more properly, the Church and the Jewish people, is much more intimate, and for that reason, much more tension-ridden, than either's relationship with Islam, or, more properly, the Muslim community. To put the matter in crude terms, the first Christians were Jews, the first Muslims were not. Precisely because the Church emerged out of the matrix of the Jewish people, because it took over the «Old Testament» as its sacred scriptures, because it claimed that Jesus was the Messiah foretold in those scriptures, because it saw the history of the Church as a continuation of the sacred history of Israel, the Church was always forced to examine and re-examine its relations with the Jewish people. The Muslims, while influenced by Judaism, never took over the «Old Testament» as part of their sacred scriptures, never (or hardly ever) claimed that Muhammed was the Messiah foretold in the «Old Testament» (which, in any event, they did not accept), and above all, never claimed to be Israel. While Islam, therefore, from early on, has taken positions vis-à-vis Judaism and the Jewish people, it was never a matter crucial for its self-definition, as it was for Christianity.

Islam retains the essential theistic and ideational components of Judaism but denudes that Judaism of its specifically ethnic, historical, «Jewish» elements. It is a theism, modelled upon Judaism, but with a radically truncated salvation-history. Indeed, I would suggest that one of the reasons for Islam's mass appeal was and is that in it the universal, theistic elements of Judaism have been detached from the «*heilsgeschichte*» of the particular people,

Israel. (xv) Christianity, on the other hand, took over all of the basic elements of Judaism, but, by introducing the person of Jesus as the central element of its religious system, and through a process of radical, often violent «midrash,» endowed these elements with a radically new meaning.

As they have travelled through history, Judaism and Islam have gone their own ways and have taken relatively little notice of one another, for despite the common structural elements, there is very little common historical meeting ground. Judaism and Christianity, or, rather, the Church and the Jewish people, in the course history, again and again found themselves in a state of confrontation. For despite different structures, there was a common historical meeting ground. As Maimonides said, the «text» was the same, there were «just» different «interpretations.»

A personal concluding note: In the past, the Jewish-Christian encounter has often taken place in a purely polemical context and indeed, has often been forced upon the Jew. It is no surprise that the results more often than not have been religiously sterile. But precisely this profound historical link, this common «text», albeit subject to such different interpretations, that binds together Judaism and Christianity, the Church and the Jewish people, contains within itself the possibility of a creative encounter which may yet play its part in «preparing the whole world to worship God with one accord.»

Footnotes:

- i. Commentary on Mishnah, *Avodah*, Zarah 1:1.
- ii. *Ibid.*, 1:4.
- iii. *Laws of Idolators* 9:4. Some texts read *Nozrim* rather than *Edumim*.
- iv. *Responsa* edited by A. Freimann (Jerusalem, 1934). p.335 (no. 369). While the addressee is clearly a proselyte, it is not definite if he is to be identified with R. Obadiah, the famous addressee of *Responsum* no. 42.
- v. *Laws of Forbidden Foods* 11:7.
- vi. See José Faur *Studies in the Mishneh Torah* (in Hebrew) (Jerusalem, 1978), pp. 236-237.
- vii. *Laws of Repentance* 3:7, XV, and *Guide of the Perplexed*, I, 35, 36.
- viii. See *Guide*, III, 32 and Shlomo Pines' acute comments, in «Translator's Introduction: The Philosophic Sources of *The Guide of the Perplexed*» (Chicago, 1963), pp. 1xii - 1xxiv. Note that «divine wiliness» in both the cases of the nature of Mosaic legislation and the rise of Christianity and Islam, expresses itself in a process of gradated psychological and historical development and the avoidance of «a sudden transition from one opposite to another.»

- ix. *Laws of the Kings and Their Wars*: End of Chapter 11 (to be found only in uncensored editions of the *Guide*, e.g., Constantinople, 1609). See I. Twersky, *A Maimonides Reader* (New York, 1972), pp. 226-27.
- x. «The Reformation in Contemporary Jewish Eyes,» in *Proceedings of the Israeli Academy of Sciences and Humanities*, Vol. IV (Jerusalem, 1971), p. 242. See p. 241, note 9, and pp. 322-23, for other scholars who followed Maimonides' view.
- xi. *Responsa*, p. 332 (no. 364).
- xii. See Jacob Katz, *Exclusiveness and Tolerance*. (London, 1961), for a thorough discussion of this question. But cf. Faur, op. cit., pp. 230-232.
- xiii. *Iggrot Ha-Rayah* (Jerusalem, 1946) Vol. I, no. 112, translated into English by B.Z. Bakser *Abraham Isaac Kook* (New York, 1978), pp. 338-339. The continuation of the passage is of extreme interest. «Noteworthy in this respect is the statement of R. Elijah Gaon on the verse, 'But Esau I hated.' (Mal. 1:3); This refers to the peripheral part of Esau, but the essential part of him, his head, was interred with the patriarchs. It is for this reason that the man of truth, Jacob, the man of integrity, said (on his reunion with Esau) 'I have seen you; it is like seeing the face of God.' (Gen. 33:10). His word shall not go down as a vain utterance.» In the standard rabbinic parlance, Esau stands for Christianity. Again, for R. Kook, as for Maimonides, it is Christianity, not Islam, which plays the crucial role in «*heilsgeschichte*.»
- xiv. See *Guide*, II, 40, and Pines, op. cit., p. xc.
- xv. For a sensitive and insightful discussion of the appeal of Islam, see Peter Brown, «Understanding Islam,» in *New York Review of Books*, Vol. XXVI, no. 2 (February 22, 1979) pp. 30-33.

THE CLOWN AND THE CROCODILE

COPIES OF DEAN McLELLAND'S BOOK ARE
AVAILABLE FROM HIS OFFICE AT \$3.00 PER COPY.
PROFITS WILL ASSIST THE COST OF ARC.

«A LITURGICAL INTERPRETATION OF OUR LORD'S PASSION IN NARRATIVE FORM»

JOHN T. TOWNSEND*

The following interpretation by John F. Townsend of the Passion narratives of the four gospels was designed especially for liturgical use. The text of the narrative, which is here reproduced by kind permission of the author, was originally published in booklet form in 1977 by the National Conference of Christians and Jews. The booklet with its introduction and extensive documentation should be consulted by those wishing to use the narrative in Holy Week services. Dr. Townsend produced this work in collaboration with the Israel Study Group, a body of scholars endeavouring to promote within the Christian churches a more positive attitude to Israel and the Jewish people. It should be noted that as a result of the recent neo-Nazi activities in the Chicago suburb of Skokie, the Roman Catholic Archdiocese of Chicago has officially approved this Passion narrative for use in its churches.

As even a cursory reading reveals, the Passion narratives of the four gospels contain much material that is anti-Jewish in character. There are several historical reasons for this, probably the chief being the polemical situation in which the churches of the latter half of the first century found themselves in regard to their Mother Faith. If all Christians were able to evaluate critically the historical situations and motives reflected in the New Testament documents, then the danger of reading these texts publicly might be minimized. Unfortunately, as the appalling history of Christian antisemitism demonstrates, such has not been the case in the past, and there is little reason to think that the situation is much better at present. In his re-telling of the stories of Jesus' last days on earth, Dr. Townsend has brought to the fore the relative and historically conditioned circumstances surrounding the crucifixion and its recounting in the early church. In so doing, he has contributed much toward the demythologization of both biased and false Christian attitudes to Jews and the Jewish religion.

The text of Dr. Townsend's narrative is based primarily upon Matthew, because of its suitability for reading aloud, and upon Mark, because of its generally acknowledged priority in time. What may be important independent traditions have been drawn from Luke and John.--Editor.

I

It was two days before the Passover and the feast of Unleavened Bread. The religious leaders who collaborated with the Roman occupation were conspiring against Jesus. They had gathered in the palace of Caiaphas the High Priest. This man had received the High Priesthood at the hands of Valerius Gratus, the

* John T. Townsend, *A Liturgical Interpretation of our Lord's Passion*, Israel Study Group--Occasional papers, Number One (New York: The National Conference of Christians and Jews, 1977). Copyright © 1977 by John T. Townsend. Reprinted by permission. John T. Townsend is Professor of New Testament at Episcopal Divinity School, Cambridge, Massachusetts.

former Roman governor, and now retained the office under Pontius Pilate. They all were planning to arrest and destroy Jesus quietly so as to avoid a popular revolt among the Jews.

II

At this time Jesus was lodging at Bethany in the house of Simon the leper. While he was there, a woman approached and anointed him with an alabaster jar of pure nard. When his disciples saw the act, they were outraged. «Why this waste?» they demanded. «Such costly ointment might have been sold for a large sum and given to the poor.» Jesus responded, «Why do you bother the woman? The poor are always with you. Indeed I tell you that, wherever the gospel is preached throughout the world, what she has done will be told in her memory.»

III

Then one of the Twelve named Judas Son of Simon the Iscariot went to the chief priests and asked, «What will you give me if I deliver Jesus to you for the governor?» When they heard the offer, they were glad and promised Judas thirty pieces of silver. From that hour he sought an opportunity to betray Jesus.

IV

At the beginning of the feast, when the Passover lamb was sacrificed, the disciples of Jesus approached him and asked, «Where do you wish us to prepare the Paschal meal?» Jesus took two of his disciples and instructed them, «Go into the city, and you will see there a man carrying a water jar. He will show you a suitable place.» The two did as Jesus commanded. They entered the city where they found the man with the water jar, who brought them to a large upper room.

V

When evening had come, Jesus arrived with the Twelve. While they were eating, he said, «I tell you truly that one of you is going to betray me.» The disciples were stunned with grief and began to protest one after the other, «Surely not I!» Jesus replied, «The betrayer is one of you dipping his hand in the dish with me. The Son of Man is fulfilling Scripture, but woe to that man through whom the Son of Man is betrayed.» Then Judas slipped out into the night.

VI

As they were eating, Jesus took bread. After reciting the blessing, he broke it and gave it to his disciples as he said, «Take, eat; this is my body.» Then taking the cup with the traditional blessing, he gave it to his disciples as he said, «This is my blood of the covenant which is being shed for many. I tell you in truth that I shall not drink again from the fruit of the vine until that day when I drink it fresh in the Kingdom of God.» Then, having sung a hymn, they left the city for the Mount of Olives.

As they walked, Jesus said to his disciples, «You will all desert me this very night. So it is written in the Prophet Zechariah, «Strike the shepherd, and the sheep will be scattered.» Then Peter protested, «Though all desert, I will remain by you.» Jesus replied, «I tell you truly that in this very night, before the cock crows twice, you shall deny me three times.» Still Peter maintained, «Even though I must die with you, I will never deny you»; and so declared all the disciples.

VIII

Jesus halted at an olive grove called Gethsemane. Then going apart with Peter, James, and John, he left them on watch and continued a little further alone. There he fell on his face in anguished prayer. Soon he returned to the three on watch and found them sleeping. Rousing them, he asked Peter, «Could you not watch with me for just one hour? Watch and pray that you are not put to the test; for the spirit is willing by the flesh is weak.» Again Jesus went apart in troubled prayer; and again he returned to find the disciples sleeping, for their eyes were heavy. A third time Jesus withdrew to pray, and a third time he found the disciples sleeping. Then Jesus said, «Sleep on and finish your rest. Now is the time for the Son of Man to be delivered into the hands of sinners. Here comes my betrayer.»

IX

Jesus had not finished speaking before Judas, one of his own disciples, arrived with a group of Roman soldiers and other armed men from the Temple. Now the betrayer had arranged with the authorities for a sign and had said, «The man whom I kiss is the one you want.» In accord with this arrangement Judas went directly to Jesus and cried out, «Greetings, Master.» Then he gave him the kiss. Jesus responded, «Judas, would you betray the Son of Man with a kiss?»

Immediately the soldiers laid hands on Jesus and held him fast. Then one of the disciples with Jesus drew his sword and cut off an ear from the slave of the High Priest; but Jesus said to him, «Sheathe your sword. All who take up the sword will perish by the sword. Do you not know that I can call upon my Father and that he will respond at once with more than twelve legions of angels?» Then turning to the mob, Jesus continued, «Have you come for me as against a rebel bandit with swords and clubs? Why did you not seize me in Temple, where I sat teaching by day? Were you so afraid of the Jewish people that you must come for me by stealth? Nevertheless, your actions are fulfilling the words of the prophets.» Then all of his disciples forsook him and fled.

X

Those who had seized Jesus brought him to Caiaphas, whom the Romans had made a High Priest. Peter followed at a distance as far as the courtyard. There he sat with the attendants and warmed himself by the fire. The High Priest had

gathered his whole council, and they began to arrange the case against Jesus which they would present to Pontius Pilate the governor. The charge was that Jesus claimed to be King of the Jews; and they brought in many false witnesses, but to no avail. Finally two came forward and testified, «We heard this man say, 'I will tear down this temple made with hands and within three days build another not made with hands.'» The testimony was evidence that Jesus claimed an authority over Temple affairs which traditionally belonged only to the rulers of Israel, and in those days Israel was ruled from Rome. Yet even these witnesses were unable to agree on their testimony.

Finally Caiaphas stood up and examined Jesus directly. «Have you no answer to these charges?» demanded the High Priest. Jesus remained silent and answered nothing. Then the High Priest put the question of kingship in terms of the royal titles «Anointed» and «Son of God.» «Are you the Anointed one, the Son of the Blessed?» he probed. Jesus answered, «I am, and you shall see the Son of Man seated on the right hand of power and coming in the clouds of heaven.» The High Priest turned and said, «What need have we of witness? He has condemned himself.» They all concurred that Jesus was indeed worthy of death.

Then those holding Jesus began to spit on him. They covered his face and were striking him as they taunted him and said, «O Anointed One, prophesy who it is who is striking you.»

XI

Now Peter was warming himself in the courtyard when a small slave girl entered. She confronted Peter and said, «You also were with this Jesus the Nazarene.» Peter quickly gave a denial. «I do not know what you are talking about,» he replied and went outside into the gateway. Meanwhile the cock crowed. The slave girl followed Peter out and said to the bystanders, «This man is one of them.» Again Peter denied knowing Jesus. After a little while the bystanders said directly to Peter, «Surely you are one of them, for you speak with a Galilean accent.» Then Peter began to swear with an oath, «I do not know this person of whom you are speaking»; but the cock interrupted him as it crowed for the second time. Immediately Peter remembered how Jesus had said to him, «Before the cock crows twice, you will deny me three times.» He went out and wept bitterly.

XII

When morning arrived, all of the chief priests, along with the other Roman collaborators, bound Jesus and delivered him over to Pontius Pilate, the imperial Roman governor. When Judas saw what was happening, he knew that Jesus was doomed, and he repented. He returned the thirty pieces of silver to the chief priests and confessed, «I have sinned in betraying innocent blood.» What is that to us,» they responded, «That is your affair.» Judas threw down the thirty pieces of silver in the Temple. Then he went out and hanged himself. Picking up the silver pieces, the chief priests said, «It is unlawful to put

this silver in the treasury; for it is blood money. Whereupon they used the money to buy the potter's field for the burial of strangers. Therefore, that field is known to this day as the Field of Blood.

XIII

Jesus stood before the Roman governor as the accusers made their charge. «We found this man perverting our nation,» they said. «He was forbidding us to pay taxes to the Emperor and proclaiming himself Anointed King.» The governor asked, «Are you the King of the Jews?» Jesus answered, «You say so.» The chief priests were accusing him of many things. Therefore, Pilate again spoke to Jesus. «Have you no answer to give?» he asked. «Look at how many accusations they are making!» Jesus astonished Pilate by remaining silent.

XIV

At that festival the governor used to release a prisoner, and some were urging Pilate to do so at this time. Now there was a notable rebel in prison with those who had committed murder during the insurrection. His name was Jesus Barabbas. Therefore, the chief priests arranged a demonstration to demand Barabbas. Pilate asked them, «Whom do you want me to release for you, Jesus Barabbas or Jesus the Anointed One?» The demonstrators shouted, «Barabbas!» Pilate responded, «What shall I do then with Jesus the Anointed One?» The crowd shouted, «Crucify him!» Pilate continued, «Are you certain of his guilt?» The crowd took up the chant, «Crucify him! Crucify him!» Again Pilate spoke: «Shall I crucify your king?» «We have no king but Caesar,» cried the demonstrators. Then Pilate agreed to release Jesus Barabbas, but Jesus the Anointed King he handed over to his soldiers for scourging and crucifixion.

XV

The soldiers led Jesus away within the governor's palace. There they assembled the whole battalion. They clothed Jesus in royal purple. They set a crown of thorns upon his head and shoved a reed between his fingers for a scepter. They began to mock him by kneeling before him and proclaiming, «Hail, King of the Jews.» They also spat upon him and smote him on the head with a stick. Then after mocking him, they took away the purple, returned his own clothes, and brought him out to crucify him.

XVI

On the road they met an African of Cyrene named Simon coming in from the countryside. Him they compelled to carry the cross. They brought Jesus to a place called Golgotha (which means «skull»). There they crucified him. It was nine in the morning. They offered him wine mingled with myrrh, but he refused it. His garments they divided among themselves, casting lots for them. Over his head they inscribed the charge against him, «The King of the Jews.» Also there were two insurrectionists crucified with him, one to his right and one to his

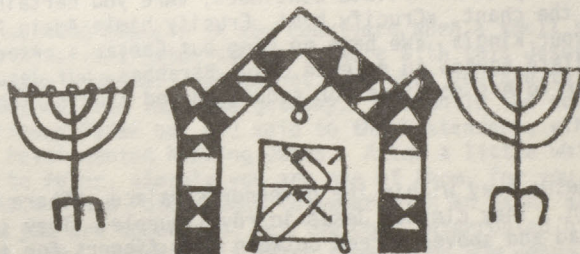
left. Those who passed by were shaking their heads in derision and saying, «So you would destroy the Temple and rebuild it in three days! Save yourself. Come down from the cross.» Likewise the priestly collaborators mocked him as they said to one another, «He saved others; himself he cannot save. Let the Anointed One, the King of Israel, come down from the cross that we may see and believe.» Even the two crucified with him reviled him.

XVII

Now from midday there was darkness over the whole land until three in the afternoon. At that hour Jesus cried out in aloud voice. «Eli, Eli, lema shevaqtani!» words that mean, «My God, my God, why have you forsaken me?» Some of the bystanders said, «Look, he is calling for Elijah.» One of them put a sponge full of vinegar on a stick and laid it to his lips. Others said, «Wait! Let us see whether Elijah will come to take him down.» Then Jesus, having uttered a loud cry, breathed his last breadth.

XVIII

Suddenly the curtain of the Temple was torn in two from the top to the bottom. The earth shook, and the rocks were split. Even the tombs of the dead were opened. Now, when the centurion on watch and the others who were with him saw all that was taking place, they were filled with awe and said, «This man truly was God's royal son!»



ADVANCE NOTICE:

BIRKS EVENT

1980

OCTOBER 6 - 7

DR. WILHELM PAUCK

EDITOR'S NOTES

The Faculty of Religious Studies would like to express thanks to the former managing editor of *ARC*, *Dietmar Lage*, who edited the journal from 1976 until he moved to Vancouver last spring.

I, as managing editor, should also like to thank all those who helped in the compilation of this issue, especially my co-editor, *Professor John Kirby*; *Natalie Petrochko*, who provided great assistance in getting contributions and in manuscript typing; and *Doug Throop*, who designed the cover and vignettes for this issue.

Because of the increase in printing and mailing costs, the production of *ARC* is becoming a more and more expensive undertaking. *ARC* provides an important continuing link between the Faculty and its graduates, as well as with other departments of religion in North America and abroad. In order that we may continue this project and improve our journal, we are appealing to our readers to make a donation of at least \$3.00 annually towards the production of *ARC*. You will find a form below for making your donation. Many thanks for your support.

Richard R. Cooper,
Managing Editor.

PLEASE ACCEPT MY DONATION FOR *ARC*

NAME _____ AMOUNT _____
 ADDRESS _____
 _____ POSTAL CODE _____

Please make cheque payable to the Faculty of Religious Studies.
 All donations should be sent to:

ARC
 Faculty of Religious Studies
 McGill University
 3520 University Street
 Montreal, PQ
 H3A 2A7

ARC is an attempt to provide a means of maintaining the ties that exist between the academic community and its Alumni/Alumnae. To aid in this continuing theological education, we are publishing two issues per year which are distributed to almost 1500 graduates and friends of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry. Rather than charge a fee for what we feel is an important service, we are asking donations to offset the printing and distribution costs which amount to approximately \$3.00 per person per year.

ARC welcomes all comments, suggestions and donations. If your name or address is incorrect on our mailing label, please let us know so that we can send you the next issue of ARC without unnecessary delay. Address all correspondence to:

ARC
The Faculty of Religious Studies
McGill University
3520 University Street
Montreal, PQ
H3A 2A7

Co-Editors for This Issue	-	John C. Kirby and Richard R. Cooper
Managing Editor	-	Richard R. Cooper
Editorial Committee	-	Robert C. Culley, John C. Kirby, H. Keith Markell, Monroe Peaston
Cover Design and Vignettes	-	R. Douglas Throop
Typist	-	Christine Paltoo