

Seton Hall University

From the Selected Works of Reverend Lawrence E. Frizzell, D.Phil.

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2018 Faculty Summer Seminar on Interfaith Relations: Day 1

Reverend Lawrence E. Frizzell, D.Phil., *Seton Hall University*



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CENTER FOR CATHOLIC STUDIES

SETON HALL UNIVERSITY

2018 Faculty Summer Seminar

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DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS *NOSTRA AETATE* PROCLAIMED BY HIS HOLINESS POPE PAUL VI ON OCTOBER 28, 1965

In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth.(1) One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men,(2) until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light.(3)

Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: What is man? What is the meaning, the aim of our life? What is moral good, what is sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgment and retribution after death? What, finally, is that ultimate inexpressible mystery which encompasses our existence: whence do we come, and where are we going?

PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD *GAUDIUM ET SPES* PROMULGATED BY HIS HOLINESS, POPE PAUL VI ON DECEMBER 7, 1965

The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life.

Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would.(1) Hence he suffers from internal divisions, and from these flow so many and such great discords in society. No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness they are prevented from giving the matter any thought.

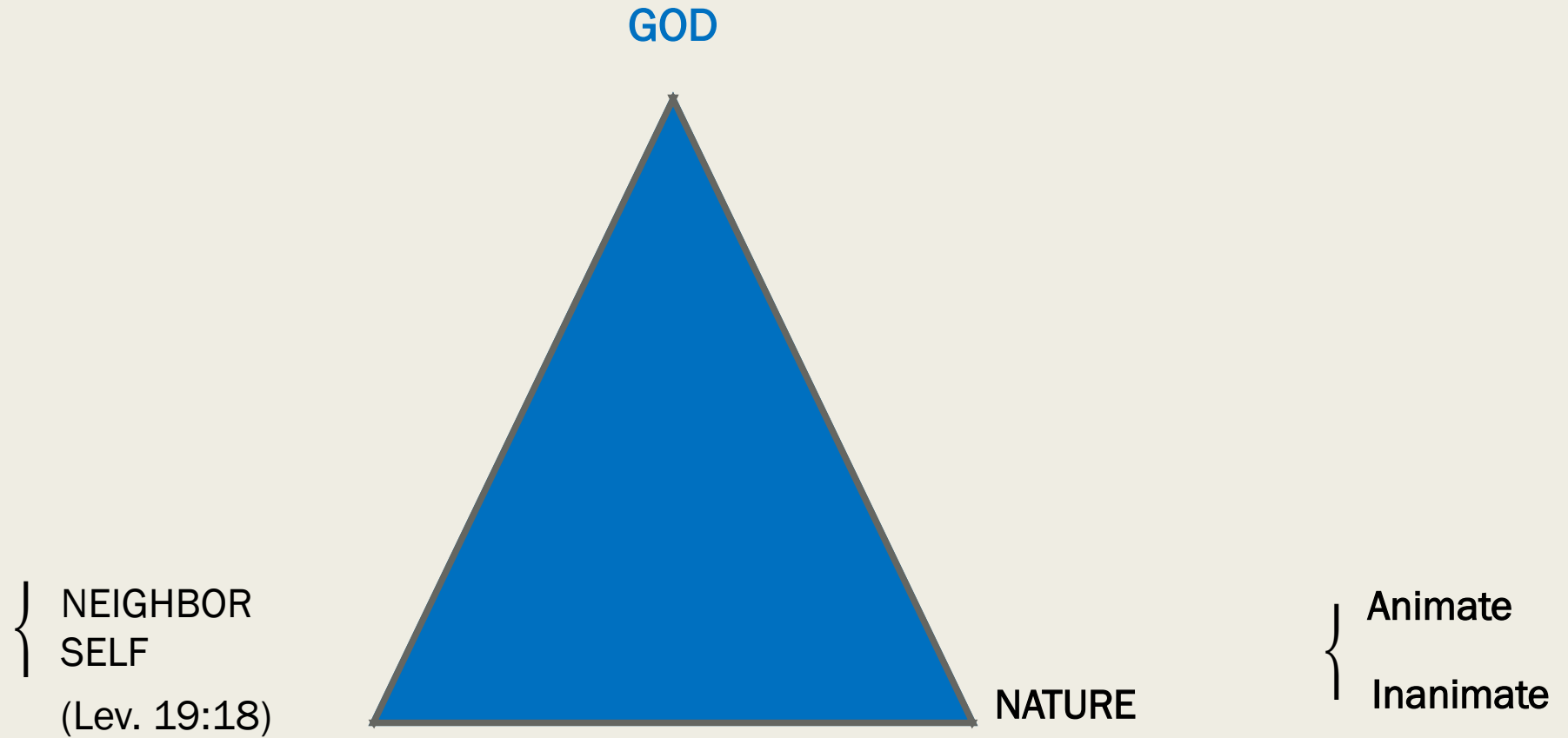
Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone.

Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?

DOGMATIC CONSTITUTION ON THE CHURCH *LUMEN GENTIUM* SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 21, 1964

Finally, those who have not yet received the Gospel are related in various ways to the people of God.(18*) In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh.(125) On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues.(126) But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things,(127) and as Saviour wills that all men be saved.(128) Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience.(19*) Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel.(20*) She knows that it is given by Him who enlightens all men so that they may finally have life. But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator.(129) Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these, and mindful of the command of the Lord, "Preach the Gospel to every creature",(130) the Church fosters the missions with care and attention.

Four Relationships



The Decalogue

6^d I am the LORD your God, who brought you out of the land of Egypt,^e out of the house of slavery. 7^f You shall not have other gods beside me. 8 You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; 9^{*} you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous^{*} God, bringing punishment for their parents' wickedness on the children of those who hate me, down to the third and fourth generation, 10 but showing love down to the thousandth generation of those who love me and keep my commandments.

11 You shall not invoke the name of the LORD, your God, in vain.^g For the LORD will not leave unpunished anyone who invokes his name in vain.

12^h Observe the sabbath day—keep it holy, as the LORD, your God, commanded you. 13 Six days you may labor and do all your work, 14 but the seventh day is a sabbath of the LORD your God. You shall not do any work, either you, your son or your daughter, your male or female slave, your ox or donkey or any work animal, or the resident alien within your gates, so that your male and female slave may rest as you do. 15 Remember that you too were once slaves in the land of Egypt, and the LORD, your God, brought you out from there with a strong hand and outstretched arm. That is why the LORD, your God, has commanded you to observe the sabbath day.

16ⁱ Honor your father and your mother, as the LORD, your God, has commanded you, that you may have a long life and that you may prosper in the land the LORD your God is giving you.

17^j You shall not kill.^{*}

18^k You shall not commit adultery.

19^l You shall not steal.

20^m You shall not bear dishonest witness against your neighbor.

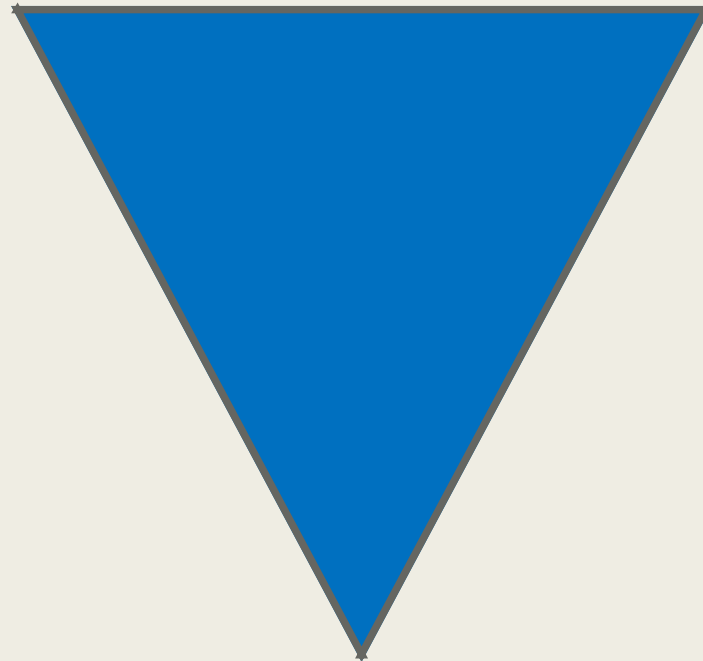
21ⁿ You shall not covet your neighbor's wife.

You shall not desire your neighbor's house or field, his male or female slave, his ox or donkey, or anything that belongs to your neighbor. (New American Bible)

Salvation History

Creation

Revelation



Salvation

Movement in Time and Space Toward the Consummation of History



Humanity in the Divine Presence (“on earth as it is in heaven”) and in pilgrimage to the full communion with the God of life (“thy kingdom come”).

Examining Nostra Aetate after 40 years: Catholic-Jewish Relations in Our Time (2007)

The Teaching of the Second Vatican Council on Jews and Judaism: Lawrence E.
Frizzell, *Seton Hall University*

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Movements in Judaism of the Second Temple Period

	Sadducees	Pharisees	Qumran	Christians
Torah	5 Books of Moses	Written/oral	5 Books of Moses	Torah and Prophets point to Christ
Interpretation	Priests	Intellectuals	Teacher of Righteousness	Jesus in word and example
Moral Thrust		Imitation of God priestly purity for all	Imitation of God Purity laws	Imitation of Christ Interior purity
Human struggle for holiness		Good and evil inclinations	Spirit of truth vs. spirit of falsehood	Inner struggle Sin of Adam
Temple	Place of worship under priests	Temple spirituality in daily life	Community is spiritual Temple until Jerusalem is restored	Jesus is Temple, altar; community and individual is spiritual temple
Kingdom	Compromise with Rome	Future hope	Imminent end	Future hope experience now
Messiah Sira 36; 48:10f Deut 18:15-18 Mal 3:23f		Davidic ruler in Jerusalem	David warrior Aaronide priest Prophet	Jesus: King, priest and prophet. Anointed One
Resurrection, Angels	Denied either in Torah	Accepted both	Future communion with God and angels, experience now	Jesus' resurrection as basis for hope. Jesus superior to angels.

Pharisees extended ideals of priestly holiness into daily life. Laws concerning diet and marriage

Place	Temple	Field-kitchen	Home
Agents	Priest-people	Farmer-homemaker	Husband-wife
Focus	Altar	Table	Bed

Acts of Mercy

Lists of Jewish Sources

1. Feed the hungry and give drink to the thirsty
2. Clothe the naked
3. Visit the sick
4. Bury the dead and comfort the mourners
5. Redeem the captive
6. Educate the orphan and shelter the homeless
7. Provide dowries for poor maidens

See Babylonian [Talmud H.K. 27b](#), Semahot XII and [Aboth de R. Nathan VIII:36](#)

1. The original list in the Gospel of Matthew (25:31-46) is background for the Christian tradition
2. Feed the hungry
3. Give drink to the thirsty
4. Welcome the stranger
5. Cloth the naked
6. Visit the sick
7. Visit the prisoners
8. (Burial of the dead is omitted)

Apostolic Constitutions Book IV chapter 2

1. Adopt orphans
2. Care for the widows
3. Arrange marriage
4. Give work to craftsman
5. Aid the sick and the disabled
6. Provide hospitality for the stranger
7. Feed the hungry and give drink to the thirsty
8. Clothe the naked
9. Visit the sick and the prisoners
10. Help the young to learn a trade

Spiritual works of mercy complement the list of “corporal works” given in [Matthew 25:31-46](#)

1. Instruct the ignorant
2. Counsel the doubtful
3. Admonish sinners (see Matthew 18:15)
4. Bear wrongs patiently (see Matthew 6:14)
5. Forgive offenses
6. Comfort the afflicted
7. Pray for the living and the dead.

In Jewish tradition, the works of mercy involve imitation of God. Rabbinic sources point to the Torah: God clothes the naked (Gen. 3:21), brings the bride in procession (Gen 2:22). Short lists may be found in Isaiah 58:7, Tobit 1:16-18, etc.

Maimonides Eight Degrees of Tzedakah

The Jewish ideals of Tzedakah were summarized and taught by Moses Maimonides (RaMBaM), a great teacher who lived in Spain and the Egypt. Maimonides believed that Tzedakah is like a ladder. It has eight rungs, from bottom to top. Each step you climb brings you closer to heaven.

1. The person who gives graciously, but less than one should.
2. The person who gives what one should, but only after being asked.
3. The person who gives before being asked.
4. The person who gives without knowing to whom he or she gives, although the recipient knows the identity of the donor.
5. The person who gives without making his or her identity known.
6. The person who gives without knowing to whom he or she gives. The recipient does not know from whom he or she receives.
7. The person who gives reluctantly and with regret.
8. The person who helps another to become self-supporting by a gift or a loan or by finding employment for the recipient.

Vatican II, *Nostra Aetate* on the Jews

As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock. Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ—Abraham's sons according to faith (6)—are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage.

The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles.(7) Indeed, the Church believes that by His cross Christ, Our Peace, reconciled Jews and Gentiles. making both one in Himself.

The Church keeps ever in mind the words of the Apostle about his kinsmen: "theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh" (Rom. 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's main-stay and pillars, as well as most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people, as did most of the early disciples who proclaimed Christ's Gospel to the world.

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation,(9) nor did the Jews in large number, accept the Gospel; indeed not a few opposed its spreading.(10) Nevertheless, God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues- such is the witness of the Apostle.(11) In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Soph. 3:9).(12)

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ;(13) still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today.

Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Link: Jews and Judaism in the Medieval Latin Liturgy

The Liturgy of the Medieval Church (2001)

Lawrence E. Frizzell, *Seton Hall University* and J. Frank Henderson, available at [file:///Applications/fulltext_stamped%20\(1\).pdf](file:///Applications/fulltext_stamped%20(1).pdf)

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

Jesus and Jewish Prayer in Matthew

■ Jesus and the Great Commandment

The core of the prayer recited by observant Jews evening and morning is the text of Deut 6:4-9. “Listen, Israel! The LORD is our God, the LORD alone.” This, the yoke of faith, is completed by the yoke of the commandments: “Therefore, you shall love the LORD your God with all your heart, and with all your soul and with all your strength.”

Heart - the core of one’s being, is the seat of intellect and will, faculties which must bring the evil inclination into submission so that the good inclination prevails.

Soul - the life principle which permeates one’s physical being in a unity that constitutes body-and-soul (the Greek concept). One must love God even to the point of martyrdom.

Strength - all that derives from exercise of talents and use of time, i.e. wealth in its many forms (Aramaic translation of *me’od* is *mammon*).

1. The great commandment (Mt 22:34-40; Mk 12:28-3, which begins the citation with Dt 6:4). By linking the verb “love” in Dt 6:5 and Lev 19:18, Jesus stressed the unity of the duty to love God and neighbor, a term which is given the widest definition to include those who do evil to the person (Mt 5:43-48).
2. The parable of the sower interpreted (Mt 13:18-23)
3. The temptations of Jesus (Mt 4:1-11)
4. The devil suggested that Jesus use miraculous power for selfish gratification, giving in to the evil inclination. **Response: Dt. 8:3**
5. The temptation to presumption for Jesus to place himself in grave danger unnecessarily contradicts the command of self-preservation. **Response: Dt 6:16**
6. From the high mountain, all kingdoms and their magnificence would belong to Jesus after the compromise of false worship. **Response: Dt 6:13.**
7. By both teaching and example Jesus showed the centrality of the *Shema* to his life of prayer.

The Lord's Prayer (Mt 6:9-13; Lk 11:2-4)

The 18 benedictions, part of the daily synagogue service (three times) before the time of Jesus, take up themes found in the thanksgiving recorded in the Hebrew text of the Wisdom of Jesus ben Sira at 51:12 (See New American Bible note at 51:12); note the petitions in 2 Maccabees 1:24-29.

The first 3 petitions celebrate the greatness, holiness and power of God (see my essay "The Magnificat: Sources and Themes, *Marian Studies* 50 [1999] p 38-59). The middle section presents the community's petitions for present and future needs.

The Lord's Prayer's petitions cover all relationships with God (first three), with nature and possessions (bread) by temperance regarding anxieties (Mt 6:25-35), with neighbor (forgiveness) to eliminate human tensions (Mt 5:21-48), with self in the struggle for the good inclination to overcome evil and trials (see Mt 7:11).

See Asher Finkel, "The Prayer of Jesus in Matthew," *Standing Before God* (ed. A. Finkel and L. Frizzell (New York: KTAV 1981) p. 131-167.

Jesus' Invitation (Mt. 11:25-30)

The invitation “Come...learn” points to qualities of Jesus for imitation; it is followed by a promise for the disciples, those who take up his yoke.

“I myself will pasture my sheep; I myself will give them rest, says the Lord God” (Ez 34:15). The Son (Mt 11:27) is the eschatological Messiah-shepherd of Israel leading his followers to eternal rest, especially for those heavily burdened.

A yoke implies a double dimension: horizontal communion with fellow disciples (Mt 25:40; 28:10) and vertical submission to the Father in imitation of Jesus (Mt 3:15; 26:42).

The remnant, a people humble and lowly, takes refuge in the name of the Lord (Zeph 3:12). This community of those not exalting themselves (Mt 18:4; 23:12) is “poor in spirit” (Mt 5:3). As master of the humble, Jesus has a unique capacity for compassion (Mt 5:7); he is humble before the Father, to whom he gives thanks (Mt 11:25). Learning from Jesus means that disciples model their life according to his virtues; only then can they become teachers of the nations (Mt 28:19-20).

See Luis Sanchez Navarro, *Venid a me (Mt 11:28-30): El Discipulado, Fundamento de la Etica en Mateo* (Madrid: San Damaso, 2004).