

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 3

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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.

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).

THE MAJOR JEWISH FEASTS

<u>Feast</u>	<u>Origin</u>	<u>Application by Hebrews</u>
Passover (Pesach, Pascha in Aramaic)	Feast of shepherds (sacrifice of lamb) and farmers (offering of new grain, bread) in spring. See Cain and Abel (Gen.4). Part of Canaanite nature worship at occasion of harley harvest First month on early calendar.	Offerings take on a new meaning relating to history at the Exodus (ch.12-13). Blood of lamb on doorposts distinguished Israelites from Egyptians. Unleavened bread is related to hasty departure. Cleansing of houses symbolizes a new beginning that is rooted in divine intervention on behalf of Israel. (see Deut. 16:1-8)
Weeks (Shavuot Pentecost from Greek ("50"))	Celebration of end of wheat harvest.	Exodus 19 describes Sinai Covenant. People arrived there 50 days (7 weeks) after Exodus. Feast celebrates the giving of the commandments to Moses. (see Deut. 16:9-12)
9th of Av		Fast in summer to mourn the destruction of the Temple in 587 B. C. E and 70 C. E.
High Holy Days: New Year Rosh Hashanah	New Year according to the Babylonian calendar, beginning of the 7th month of old Hebrew calendar.	Celebration of God's work as Creator and preparation for judgment. Preparation during the last ten days of Elul for reconciliation with God calls for effort to ask pardon for sins against neighbor (Selihot).
Day of Atonement Yom Kippur		Ten days after New Year, a day of fast and repentance.
Booths (Sukkot)	Celebration of completing the harvest of fruit, olives, grapes.	Commemoration of 40 years wandering in the wilderness after Exodus. Time of total dependence on God is recalled as people dwell (or eat) in booths for the 8 day feast, which begins 15 days after New Year. (see Deut. 16:13-15)
Dedication (Hanukah) Jews in the Land of Judah		In 164 B.C. E. Judas Maccabeus led a successful revolt against Seleucid Greek oppression of Jews in the land of Judah. Temple was purified and rededicated after defilement. Eight (8) day feast patterned after Sukkot (1 Macc. 4:42-59; 2 Macc. ch 1-2; 10:5-8)
Purim		Celebrates deliverance of Jews in Persian period (see Esther).

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Jewish-Christian Studies, S.H.U.

Exodus and Passover: **Jewish and Christian Celebrations:** Lawrence E. Frizzell Seton Hall University

1. Israel and Egypt (**Exodus 1-15**)

The Plagues respond to a genocidal attack

The contest between Moses and Aaron with Pharaoh's magicians

Conscience and freedom vs. enslavement

The drama of flight and pursuit after the Passover Meal.

2. Sinai and the Land (**Exodus 19-25**)

Covenant and commandments

“Honor your parents that you may live long in the Land...”

Liturgical commemoration/sacrifice: re-living past events

Each generation experiences the signs of divine power and mercy

3. Exodus as paradigm of liberation; typology as key for interpreting history

Isaiah [51:9-10](#)

The Aramaic “Hymn of the Four Nights” ([Targum Neofiti on Exodus 12:42](#)).

4. Jesus of Nazareth and Exodus-Passover

The Last Supper as Passover Meal ([Matthew 26:17-30 and parallels](#))

The death of Jesus in Gospels and Paul

Exodus as paradigm for understanding the conquest of sin and Satan

5. Christians and anti-Jewish bigotry

Blaming all Jews for the death of Jesus- *deicide* charge

Supersessionism or replacement theology of early Christians

■ Rectification of the relationship between Christians and Jews

Seelisberg Conference (1947), World Council of Churches (1948, 1961), Second Vatican Council (1962-1965) **“The Church’s bond with the Jewish people”**

Gentiles are adopted into the people of God and family of Abraham by baptism (Galatians 3:26-28, drawing on **Genesis 12:1-3; 17:1-5**, etc

“As Christians and Jews, following the example of the faith of Abraham, we are called to be a blessing for the world [**cf. Gen. 12:2ff**]. This is the common task awaiting us. It is therefore necessary for us, Christians and Jews, to be first a blessing to one another.”

Pope John Paul II, ***Reflections on the Fiftieth Anniversary of the Uprising of the Warsaw Ghetto*** (April 6, 1993) in

Eugene J. Fisher and Leon Klenicki, (ed.) ***Spiritual Pilgrimage: Texts on Jews and Judaism 1979-1995*** (New York: Crossroads, 1995) p 169

Passion of Jesus: Catholic Worship and the Jewish People

I. The Gospels and the Trial, Death of Jesus

a) Role of Jewish and Roman authorities (Mark 15:6-15; Luke 23:1-25; I Corinthians 1:7-8; Acts 3:14-21; Matthew 27:25).

b) Accusation against “the whole people” (Matthew 27:25).

c) “The Jews” in the Gospel according to John.

Church teaching: “True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn 19:6); still, what happened in his passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today... Besides, as the Church has always held and continues to hold, Christ in his boundless love freely underwent his passion and death because of the sins of all men, so that all might attain salvation. It is, therefore, the duty of the church’s preaching to proclaim the cross of Christ as the sign of God’s all-embracing love and the fountain from which every grace flows.” (Vatican Council II, *Nostra Aetate*, Church’s Bond with the Jewish People #4).

“The formula “the Jews,” in St. John, sometimes according to the context means “the leaders of the Jews,” or “the adversaries of Jesus,” terms which express better the thought of the evangelist and avoid appearing to arraign the Jewish people as such.” (Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate*, December 1, 1974 #III. See Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis, June 24, 1985).

II. The Rome Rite Liturgy on Good Friday

a) Reading of the Passion Narrative according to St. John.

b) Solemn Orations: Prayer for the Jewish People has been changed after Vatican II.

c) Improperia (Reproaches) during veneration of the Cross.

Text of Micah 6:3-4 is expanded in 2 Esdra (4 Ezra) 1:4-37.

Response in Greek and Latin: “Holy God, Holy and Mighty One, Holy Immortal One, have mercy on us.” This is not a required text; another hymn may be used.

III. Popular Devotions

a) Catholic piety includes meditation on the Mysteries of God's plan in the life of Jesus, using the Scriptures and reconstructing scenes from the Gospel message. The Rosary, Stations of the Cross, individual prayers. These must be interpreted in the light of the Second Vatican Council and later teachings.

b) Passion plays, among many dramatizations of the Bible in the Middle Ages, have continued to be popular in many cultures. In 1985 the US National Conference of Catholic Bishops issued guidelines for such plays and devotions. The Roman Catechism (1566, after the Council of Trent) taught that Christians are guilty of Jesus' death in a way not shared by his persecutors. "We, however, profess to know him, and when we deny him by our deeds we in some way seem to lay violent hands on him. Nor did demons crucify him, it is you who have crucified him and crucify him still, when you delight in your vices and sins." This text drew upon Hebrews 6:6.

The fundamental principle for all Catholics is given in *Nostra Aetate* #4. "All should take pains, then, lest in catechetical instruction and in the preaching of God's word they teach anything out of harmony with the truth of the gospel and the spirit of Christ."

The Catholic Church and Its Jewish Roots

1. Titles: People of God and Mystical Body of Christ

To avoid supersession (replacement) theories, “the people of God of the New Covenant” must be understood in relation to the people of God, descendants of Abraham ([Galatians 3:26-29](#)). “Body of the Messiah” is a title deriving from the image of Head and members ([1 Corinthians 12:12-26](#)).

2. The Hierarchy: Servants of the Community of faith

The leadership roles in ancient Israel, King, priest and prophet, are applied to the mission of the Messiah and his members. Just as David’s successor gave the keys to Jerusalem as symbol of authority ([Isaiah 22:15-25](#)), so Jesus promised the “keys of the Kingdom to Simon ([Peter-Matthew 16:16-19, see 18:18-20](#)).

3. Theology in Competitive Context

Christian theologians from the second century developed a supersessionist approach to relations with Judaism and the Jewish people. *Ecclesia-synagoga* imagery, allegorical interpretations of passages in TeNaKh...

4. The Second Vatican Council (1962-65) and a new vision.

In the context of theological reflections in the Constitutions, decrees and other declarations, the declaration on the Church and Non-Christian religions (*Nostra Aetate*, 1965) described the Church’s bond with the Jewish people.

5. Worship and Prayer in the Contemporary Church.

Doctrinal foundations of worship remain, but change to vernacular languages and more extensive use of the Jewish Scriptures in the lectionary for Mass bring great benefits to the faithful. Anti-Jewish elements in liturgy (especially in Holy Week) were removed.

6. Love of Law and Law of Love.

The New Testament emphasis on the Decalogue was incorporated into Christian moral teaching and is fundamental to the new *Catechism of the Catholic Church* (1993). The two-fold commandment of love (Deut 6:4-5; Lev 19:18) became the Gospel challenge for Christians, completed by the new commandment of mutual love in imitation of Jesus (John 13:34-35; 15:12).

7. Dignity of the Human Person and Challenges for the Social Order

The creation of every human being in the divine image (Gen 1:26-28) is the foundation for Jewish and Christian understanding of the unique dignity of each person. The individual's rights and duties are situated within the community (from family to nation and all humanity) and search for the common good.

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

2. From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father. This perception and recognition penetrates their lives with a profound religious sense.

Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ "the way, the truth, and the life" (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.(4)

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

3. The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all- powerful, the Creator of heaven and earth,(5) who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.

“I am the Way, the Truth and the Life” (John 14:6)

The role of **The Messiah** (Anointed One) is described in terms of leadership functions

Jewish Scriptures	King	Prophet	Priest
Gospel	Way	Truth	Life
Church	Law	Doctrine	Sacraments

Pontifical Council for **Inter-Religious** Dialogue

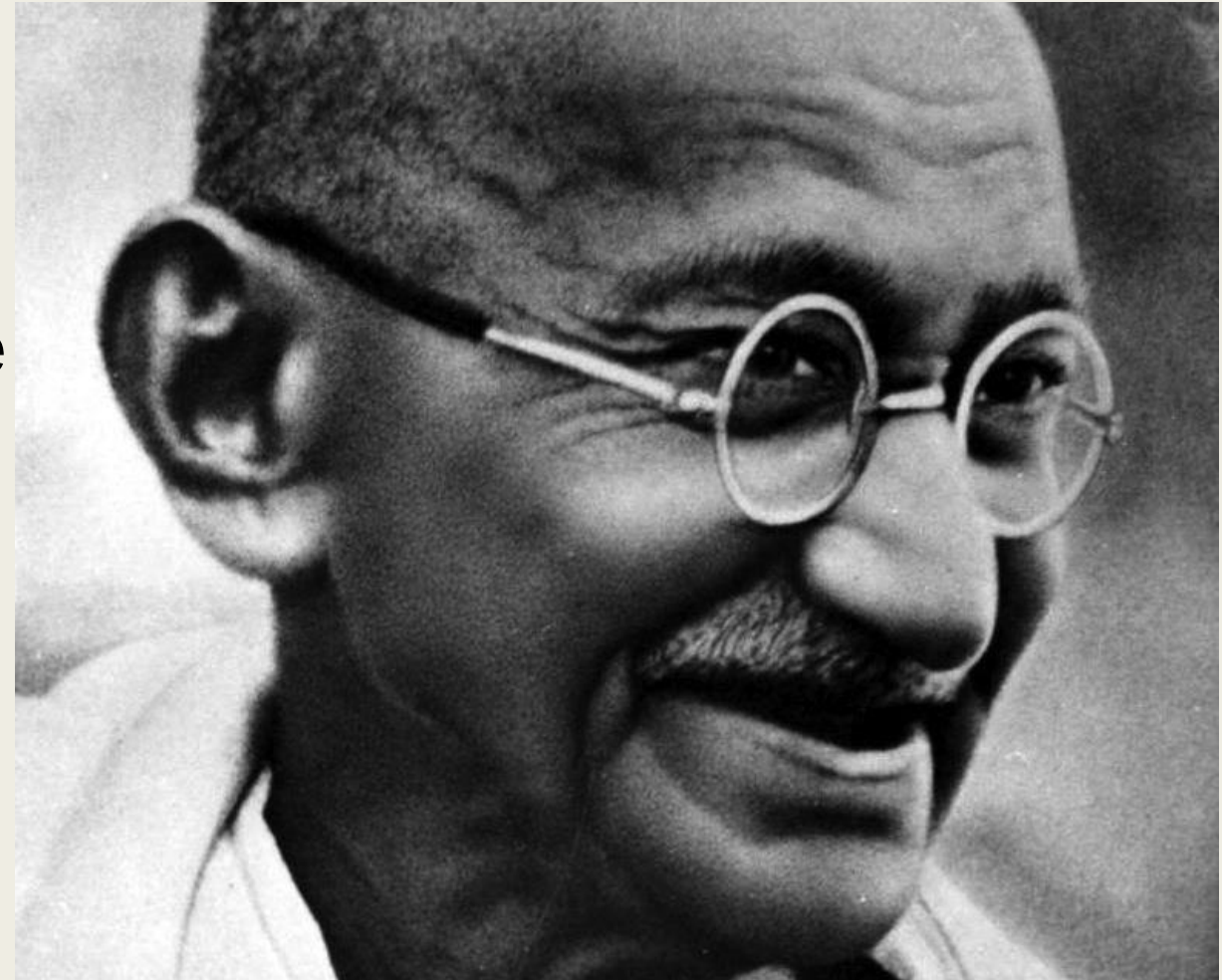
9. Dialogue

Dialogue can be understood in different ways. Firstly, at the purely human level, it means reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion. Secondly, dialogue can be taken as an attitude of respect and friendship, which permeates or should permeate all those activities constituting the evangelizing mission of the Church. This can appropriately be called "the spirit of dialogue". Thirdly, in the context of religious plurality, dialogue means "all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment"(6), in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions. It is in this third sense that the present document uses the term dialogue for one of the integral elements of the Church's evangelizing mission.

Seven Deadly Social Sins

1. Politics without principle
2. Wealth without work
3. Commerce without morality
4. Pleasure without conscience
5. Education without character
6. Science without humanity
7. Worship without sacrifice

Gandhi



The Golden Rule



Universal Documents

- Universal Declaration of Human Rights- United Nations- http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf
- A Universal Declaration of Human Responsibilities- <http://interactioncouncil.org/universal-declaration-human-responsibilities>
- One-sided emphasis on rights may foster an inaccurate understanding of freedom and individuality. This should include an appreciation for the individual's sense of responsibility to the communities in which the person lives, from the family and working place to the wider societies to which these groups belong.
- The Declaration toward a Global Ethic https://parliamentofreligions.org/pwr_resources/includes/FCKcontent/File/TowardsAGlobalEthic.pdf promulgated in 1993 by the Parliament of World Religions in Chicago pointed to common values, standards of excellence and basic attitudes that could permeate all religions. This means that the human rights of the individual areas to be respected by all, with the call for reciprocity in the service of neighbor.
- The first response of a scholarly group of Jews to the post-World War II efforts of Christians to seek reconciliation and collaboration for a better future came in September 2000 in the Declaration *Dabru Emet* (Speak Truth, from Zechariah 8:16) https://www.bc.edu/content/dam/files/research_sites/cjl/texts/cjrelations/resources/documents/jewish/dabru_emet.htm
- In July 2005 King Abdullah II of Jordan convened a general summit of Muslim communities in Amman to answer questions regarding Islam in the modern world. The Amman Interfaith message <http://ammanmessage.com/the-amman-interfaith-message/> stressed the following beliefs of the three monotheistic religions: belief in the Unity of God, worship and devotion to God, and love and justice toward fellow human beings.
- See Ianut Untea, "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses," *Studies in Religion/Sciences Religieuses* 47 (2018) p 107-186.