

Workshop Notes

# Teaching Without Unintended Prejudice

Teaching Scripture Summit

Catholic Schools Office, Diocese of Broken Bay. 26 July 2018



## Contents

The teaching of contempt 2

The teaching of respect 3

Synagoga & Ecclesia in Our Time 4

Seven common misperceptions about Jesus and Judaism 5

Examples of teaching with unintended prejudice 6-9

Positive examples of Christian commentary 10

Ten helpful things we can do 11

Guidelines: passion plays; seders 12

Helpful resources 13-14

# Christians & the Jewish people: Church teaching then, and now

## The Teaching of Contempt

From the early centuries of the Church to 1965

- The Jews killed Jesus (the 'deicide' charge; 'God-killers'; 'Christ-killers'), therefore they are the enemy of God and the Church.
  - Because of their sin of deicide and their rejection of Jesus as the Messiah, God has rejected the Jewish people.
  - The Jews are a cursed people, destined to wander the earth without a homeland as a sign of divine disapproval.
- Jesus has fulfilled the old covenant of the Old Testament *and therefore*
  - the Jewish covenant is now ended, obsolete, null and void;
  - the promises given to Israel have been transferred to the Church;
  - the Church is the 'New Israel', replacing the 'old' Israel; the people of the new covenant have replaced the people of the old covenant.  
This is also known as 'supersessionism' or 'displacement' theology.

### Examples of the 'teaching of contempt'

- **St Augustine** developed the 'Witness-People' theory. Unable to explain why the Jewish people had not disappeared from history's stage, he held that the Jews were destined to wander the earth in exile as a sign of God's displeasure and judgment.
- **St John Chrysostom** described Jews as "lustful, rapacious, greedy, perfidious bandits, destroyers...God hates the Jews and has always hated them."
- Images found in medieval architecture and manuscripts depict 'ecclesia et synagoga' as two ladies - one regal, dignified and upright, the other dishevelled, downcast and blindfolded. (Compare and contrast the sculpture at right with that on p.4)



Photo: Ecclesia and Synagoga of Strasbourg Cathedral. CC-BY-SA-4.0

## The Teaching of Respect

Has emerged through fifty years of Jewish-Christian dialogue since the Second Vatican Council 1965 (see conciliar documents *Lumen Gentium*, 16; *Nostra Aetate*, 4).

- **Jesus was, and always remained, a Jew**

As a faithful 'son of Israel' Jesus was circumcised as a baby, raised on the stories of his ancestors, prayed Jewish prayers, celebrated Jewish festivals. As an adult he based his life and teaching on the Torah. Whatever debates he entered into with other Jews were intra-Jewish debates. He was fully a person of his Jewish first-century environment, as also were Mary, the apostles and most of the early disciples. As God in human form, Jesus of Nazareth was not some kind of abstract, general, neutral human being. He was Jewish.

- **The roots of the Church lie in Judaism**

Christianity's deepest roots lie in Judaism; the New Testament is grounded in the divine authority of the Hebrew Scriptures. These Jewish origins are not just significant as historical backdrop, or as a 'preparatory' phase. They inform the core of Christian self-understanding. With its roots in Judaism, Christianity cannot live apart from the soil in which it is planted.

- **The Jews remain the beloved of God**

Echoing St Paul (Romans 11:28-29), Vatican II taught that "the Jews remain very dear to God, for the sake of the patriarchs, since God does not take back the gifts he bestowed or the choice he made" (NA,4; LG,16). Subsequent Church documents and papal teachings illuminate the significance of this statement. No longer can the Church be viewed as simply 'replacing' Israel. Rather, the Jewish people are recognised as God's beloved, a people in a living covenantal relationship with God who never reneges on divine promises.

- **Rejection of antisemitism**

Vatican II firmly rejected antisemitism. While this may seem an 'obvious' thing to say, Christians need to be aware that the Shoah (Holocaust) occurred in a Europe shaped by a long Christian tradition. Nazism in itself was not a Christian phenomenon, but centuries of church-sanctioned anti-Jewish attitudes helped to create the cultural conditions that allowed Nazism to emerge.

Pope John Paul II wisely spoke of our "enduring call to repentance." No community can completely purge itself of two millennia of anti-Jewish influences in just fifty years. It takes time. And it requires vigilance towards the new guises under which antisemitism can reappear.

- **Engaging with "living Judaism"**

The Church urges us to engage with "living Judaism". Christians "must strive to learn by what essential traits Jews define themselves in the light of their own religious experience" (Guidelines, 1974). Christians must stop 'presuming', and rather listen to and learn from present-day Jews. The Jewish religion today is not the same as ancient Judaism. Just as Christianity has evolved since the time of Jesus, so has Judaism. We can't simply read something in the bible and presume to know what Jews today believe and practise.

All this affects how the Catholic faith is taught. "The Jews and Judaism should not occupy an occasional and marginal place in catechesis: their presence there is essential and should be organically integrated."



## ***“Synagoga and Ecclesia in Our Time”***

*“Synagoga and Ecclesia in Our Time”* by artist Joshua Koffman was commissioned by Saint Joseph’s University in Philadelphia to mark the 50th anniversary of the 1965 Second Vatican Council declaration *Nostra Aetate* and the 1967 founding of the university’s Institute for Jewish-Catholic Relations.

The statue presents Synagogue and Church as study partners, or in Jewish terms, as an interreligious *hevruta*. This Aramaic word for friendship describes the traditional rabbinic practice of the paired study of sacred texts by friends for the sake of heaven. The sculpture also illustrates the words of Pope Francis that: “There exists a rich complementarity between the Church and the Jewish people that allows us to help one another mine the riches of God’s word.” This depiction of the Christian and Jewish relationship repudiates medieval portrayals of a majestic Church triumphing over a blind and defeated Synagogue.

*“Synagoga and Ecclesia in Our Time”* was dedicated on the plaza outside the Saint Joseph’s University Chapel on Friday, 25 September 2015 with a keynote address by Rabbi Abraham Skorka. On Sunday, 27 September 2015, Fr. Federico Lombardi, director of the Holy See’s Press Office, announced that Pope Francis would visit the campus that day to view the new artwork, saying, “This statue is exactly a demonstration of two sisters of the same dignity, the Church and the Synagogue.”

After he had blessed the sculpture, the Holy Father embraced his friend Rabbi Skorka, who pointed to the two bronze figures sharing their sacred texts and said, “They are you and I – Pope and Rabbi learning from one another.”

This vision of Jews and Christians learning about God together is an inspiration for the next fifty years of the two communities’ recent “journey of friendship.”



Photograph and text on this page used with the permission of  
Institute for Jewish-Catholic Relations, Saint Joseph’s University, Philadelphia PA. [sju.edu/ijcr](http://sju.edu/ijcr)  
Joshua Koffman [www.joshuakoffman.com](http://www.joshuakoffman.com)

## Seven common misperceptions

about Jesus and Judaism in the teaching of Scripture:

At the time of Jesus....

1. The Jewish Law was an impossible and oppressive burden; but Jesus liberated people by preaching a Law of love.
2. All the Pharisees were legalistic; their God was a harsh judge; but Jesus revealed the God of compassion.
3. All Jews looked for a warrior messiah who would defeat Rome; but Jesus taught the way of peace.
4. Jewish society was hopelessly oppressive of women; but Jesus was the ultimate feminist.
5. Jews were obsessed with keeping themselves pure from the contamination of outsiders; but Jesus broke through purity-based barriers.
6. Judaism was a Temple-dominated system that oppressed the poor and 'outcasts'; but Jesus did away with the Jewish cult.
7. Jewish culture was narrow, clannish, xenophobic  
But Jesus engaged in universal outreach.

Further reading: Amy-Jill Levine. *The Misunderstood Jew* (San Francisco: Harper Collins, 2006): 124-5.

These kinds of statements involve one or more of the following problems:

- Historical inaccuracies.
- Sweeping generalisations which fail to recognise the rich diversity of Judaism in Jesus' time.
- Depict Jesus as being *against* Judaism rather being involved in intra-Jewish debates.
- Fail to recognise that the Gospels may contain hostile references to Jews which reflect social and political conflicts *after* the time of Jesus.
- Lack of understanding of Judaism and how Jews interpret their own texts and traditions.
- Lack of awareness of *Nostra Aetate* and fifty years of Jewish-Christian dialogue.

Let's look at some examples of how these prejudices appear in actual Christian teaching today....

## Examples of teaching with Unintended Prejudice

*In the following examples, what's the problem?*

### Example 1

---

Commentary of the Parable of the Good Samaritan | Luke 10:30-37 (NRSV)

Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

For critique: A common interpretation of this parable runs as follows:

The priest avoids the man in the ditch because Jewish Law forbids him to touch a corpse. If he does so he will become ritually impure and unable to perform his cultic duties in the Temple. In this parable Jesus breaks through the Jewish system that would prioritise purity law over compassion, ritual over responsibility.

Discussion: Problems with this commentary

- Read the text! The man is going *down* from Jerusalem, away from Temple (and cultic duties).
- Read the text! The beaten man is not dead. There is no corpse to be avoided.
- A Jewish audience would have *expected* the priest and Levite to behave with compassion.
- Even if the man were dead, the priest is obligated to bury the corpse. This would take priority over Leviticus 21, even though it renders him impure in a cultic sense.
- Note: in Jewish Law cultic purity codes normally refer to ritual matters, not morality.

How might we improve upon this commentary, avoiding unintended prejudice?

To fully appreciate the parable of the Good Samaritan, we must understand two things to which Jesus' Jewish audience would have been attuned: i) they would have understood that Jewish Law obligated the Priest and Levite to assist the man in distress; and ii) the last person they would have expected to be the hero of the story was a Samaritan. In Jesus' day there were strong mutual tensions between Jews and Samaritans. Recall that, just prior to this parable (Lk 9:52-53), a Samaritan town refused to receive Jesus because he was heading for Jerusalem, the Jews' holiest site. Jesus' parable challenges his audience – and us too – to rethink our ingrained fears, stereotypes and hostilities towards the 'other'. Applying this parable to your own life, who might be the 'Samaritan', i.e. the last person in the world you would expect (or want!) to be the hero of the story?

---

## Example 2

Gospel of the Epiphany of the Lord (the wise men) | Matthew 2:1-12

From Christian commentary [to be critiqued]:

The celebration of the Epiphany speaks of Christ's revelation or 'manifestation' to the Gentiles. While Christianity grew out of a tiny group of Jewish people, it soon became apparent that the gift of salvation was not restricted by racial or ethnic barriers but intended for all people, all nations of the world. The story of the magi, foreigners from the East, illustrates the universality of the Good News.

Discussion: Problems with this commentary

It presents Judaism negatively, as a barrier to universal salvation, a limitation to be 'overcome'.

Note: God's covenant with Israel includes a *universal* dimension from its beginning:

'Now the Lord said to Abram... I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing...and **in you all the families of the earth shall be blessed.**' (Genesis 12:1-3)

'...and **by your offspring shall all the nations of the earth gain blessing** for themselves' (Genesis 22:18)

'Thus says God...I have given you as a covenant to the people, **a light to the nations**' (Isaiah 42:5-6).

How might we rewrite the above commentary?

It is difficult to fathom the extraordinary moment in salvation history that we celebrate at Christmas. Through Mary, a daughter of Israel, God's word becomes flesh in Jesus. The Creator of the world, the God of Israel, who has been in faithful partnership with his people over generations of Jewish covenantal life, now becomes present in a definitive and unsurpassed manner: revealed in this baby, Jesus, son of Mary, Son of God. And not only this, the presence of this tiny Jewish child ushers in salvation for all humankind; all nations are blessed and drawn to his light. The story of the magi, foreigners from the East, illustrates the universality of this extraordinary, life-changing Good News for our lives. Halleluyah!

---

### Example 3

Love of God/Love of Neighbour | Matthew 22:34-40

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.' (Matthew 22:34-40)

A Christian commentary [to be critiqued] runs as follows:

'Teacher, which is the greatest commandment?' What is unique about Jesus' response to the Pharisees' question is not that he states two laws from Jewish tradition – love of God and love of neighbour – for these were well known to his listeners. What is unique is that he puts these two laws in the same category! Community living is not a lesser priority down the list; it is right up there at the level of loving God.' [Parish Bulletin 27 Oct 2002]

Discussion

Note: Amy-Jill Levine points out (p.23) that:

- According to the Babylonian Talmud, the great Jewish teacher Hillel (who lived just before Jesus) distilled the whole Torah, the whole Jewish tradition, by saying: 'What is hateful to you, do not do to your fellow. All the rest is commentary.'
- A few decades later Jesus also instructed his disciples, 'In everything, do to others as you would have them do to you; for this is the law and the prophets' (Matthew 7:12).
- Jesus does not have to be always saying something unique, in order to be profound.

How might we improve upon this commentary?

Our allegiance is to the one true living God – there is no other. The declaration of God's sovereignty and uniqueness [unicity] is found in the Book of Deuteronomy 6:4-5. It reverberates in other parts of Scripture too, including the New Testament. We see this great faith statement **affirmed by Jesus** in today's Gospel, along with a key instruction from Leviticus 19:18—Love your neighbour as yourself. The teachings of love of God and love of neighbour **remain** central to Judaism, and are **carried through into Christian tradition, interpreted in the light of the risen Christ**. In a society susceptible to the whims of fashion, this ancient twofold tenet of belief and practice withstands the test of time. As Christians we can be confident that our faith tradition is planted in solid ground.

---

#### Example 4

Refer to Passion Play story on p.3 of the leaflet *Preaching without Unintended Prejudice*

Discuss (with reference to Bishops' guidelines, see link p.12)

---

#### Example 5

*Scripture-based hymn lyrics for YAHWEH, a popular hymn sung in Catholic parishes.*

Refrain:

Yahweh is the God of my salvation:

I trust in him and have no fear.

I sing of the joy which his love gives to me,

and I draw deeply from the springs of his great kindness.

#### NOTES

In 2008 the Vatican reiterated a directive that the name of God revealed in the tetragrammaton YHWH is not to be pronounced in Catholic liturgy or in music. Catholics at worship should neither sing nor pronounce the name of God as "Yahweh," the Vatican said, citing the authority of Jewish and Christian practice.

Such pronunciation violates long-standing Jewish tradition, the Vatican reminded bishops. "As an expression of the infinite greatness and majesty of God, (the name) was held to be unpronounceable and hence was replaced during the reading of sacred Scripture by means of the use of an alternate name: 'Adonai,' which means 'Lord,'" the Congregation for Divine Worship said. That practice continued with Christianity, recalling the "church's tradition, from the beginning, that the sacred Tetragrammaton was never pronounced in the Christian context nor translated into any of the languages into which the Bible was translated."

Invoking a Vatican document from 2001, the Congregation reminded bishops that the name "Yahweh" in Catholic worship should be replaced by the Latin "Dominus" (Lord) or a word "equivalent in meaning" in the local language.

Source: CatholicMusicNetwork.com | Catholic Online (<https://www.catholic.org>) 8/26/2008

## Positive examples of Christian commentary

### *How to affirm and honour Judaism in our teaching*

#### **Commentary on the Lord's Prayer** Matthew 6:7-15

The Lord's Prayer ('Our Father') is a prayer precious to Christians for several reasons. It is well known, passed down through generations from parent to child. It is a prayer that we share with Christians of other Churches. Placed within the Gospel narrative, we experience it as if Jesus himself is teaching us to pray. **It is also a beautifully Jewish prayer in its structure and tone, connecting us with Christianity's deep roots in Judaism and with the living tradition of the Jewish people today.** But familiarity can sometimes dull our appreciation. Today, take the time to pray the 'Our Father' slowly, allowing each word, each phrase, to resonate within. In this way we will not "babble" thoughtlessly, but rather open ourselves trustingly to our heavenly Father who "knows what you need before you ask him" (Mt 6:8).

#### **Commentary: First week of Lent, Yr C** Esther 4:17; Psalm 137:1-3, 7-8; Matthew 7:7-12

The Book of Esther tells the dramatic story of a beautiful young **Jewish** woman who becomes the wife of the king of Persia. There are dark forces at work within the royal court, and Esther risks her life to outwit the wicked Haman who is plotting to slaughter the Jewish people. Preparing for her brave action, Esther comes before God, fasting and praying (today's first reading). Her prayer models trust and courage. She is honest before God, revealing her vulnerability in the face of mortal danger as well as her relentless love for her people. **Have you ever poured out your heart before God like Esther, desperate to help those you love? What was that like? Consider how ancient stories like this may have shaped the life of Jesus. Be mindful, too, of Jewish communities reading the Esther scroll next week in synagogues for the Jewish festival of Purim.**

*The following paragraph presents certain tensions, but in a respectful manner that doesn't denigrate Judaism.*

#### **Commentary: Third week of Lent Yr C, Wednesday** Deut 4:1, 5-9; Matthew 5:17-19

As the Church reflects on its origins in the light of both Old and New Testaments, it is sometimes said that Jesus is a figure of both continuity and discontinuity. Jesus unites us with the story of Moses (first reading), and at the same time Jesus ushers in something new. Jesus teaches in continuity with the Law and the Prophets (today's Gospel), and yet embodies divine authority like no other. Jesus is a faithful son of Israel, and unique as the Son of God. For many centuries, Christians emphasised the 'discontinuity' aspect, often in extreme measures. Today, as we grow in self-understanding as a Church, we are rediscovering our 'continuity' with the Jewish people, exploring our similarities and differences through respectful dialogue. As Pope St John Paul II put it: "The Church of Christ discovers her 'bond' with Judaism by 'searching into her own mystery'" (Rome, 1986; cf. NA, 4).

### Ten helpful things we can do to avoid unintended prejudice:

1. Understand the nature of the problem. Read the relevant church documents.
2. Develop a historical consciousness with respect to the Gospels/New Testament and the way they frame the story of Jesus.
3. Respect Jewish self-understanding. Learn more about how Jews today understand and interpret their own Scriptures, including those texts which deal with sacrifices, purity laws, dietary laws.
4. At some stage, devote a full lesson to the Vatican II declaration *Nostra Aetate* and the teaching of the Catholic Church on Jewish-Christian relations today. Continue to reinforce key points.
5. Take special care during Lent, Holy Week. For example:
  - a. Be attentive to the planning of liturgy. Anticipate potential problems. Check readings and plan how you will handle sensitive texts as required.
  - b. Introduce texts which can sound 'anti-Jewish' with a brief explanatory note or a reminder of the historical context and the spirit in which we read these texts.
  - c. Adapt Passion Play scripts as appropriate. See Guidelines for Passion Plays (USCCB).
  - d. Take care with your own words, speech, attitudes. Imagine Jewish children being present and say/do nothing that would harm or undermine them and their tradition.
6. Always model loving respect for Jews, their Scriptures and their living traditions. Remember that Jesus always remained a Jew, and that Jesus' Scriptures were the Hebrew Scriptures.
7. Acknowledge that Christians can learn from Jews, especially in their knowledge of Scripture.
  - a. A picture speaks a thousand words: discuss with your class the sculpture by Joshua Koffman: 'Synagoga and Ecclesia in Our Time'. See p.4 of this booklet.
8. Engage with the Jewish community. Invite speakers for Q & A; reflect on a Scripture passage with a Jewish Rabbi; visit the Sydney Jewish Museum. See contacts p.14.
9. Ensure that your staff reference shelf and school library hold helpful titles; e.g. see Resource list.
10. With discretion and care, guide students away from unintended prejudice. Explain and model.
  - a. If you see/hear outright antisemitism, call it out for what it is.
  - b. Take care when entering political debates about Israel-Palestine. Ensure that such discussions remain respectful and do not degenerate into 'demonization' of peoples.

---

## Guidelines for Dramatizing the Passion of the Lord

Relevant documents of the USCCB are:

- “God’s Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching” (1988)
- “Criteria for the Evaluation of Dramatizations of the Passion” (1988)

A summary of the U.S. Bishops’ teaching has been prepared by Ms. Celia Sirois and available at [BostonCatholic.org](http://BostonCatholic.org)

For complete text, *Criteria for the Evaluation of Dramatizations of the Passion*, go to the [website of the U.S. Conference of Catholic Bishops](http://www.usccb.org).

---

## Christians and Passover Seders

### **Q. What does the Church say about Christians celebrating a Passover Seder?**

The following is an excerpt from the website of the Australian Catholic Bishops’ Conference, full text available at: [http://www.icrelations.net/The\\_Faithfulness\\_of\\_the\\_Lord\\_endures\\_for\\_ever.2410.0.html](http://www.icrelations.net/The_Faithfulness_of_the_Lord_endures_for_ever.2410.0.html)

In recent years numbers of Catholics have become interested in celebrating Passover (Pesach, Seder). Thus it is necessary to draw attention to the following:

- i. Passover is a feast sacred to the Jews. When non-Jews demonstrate it, the rites of the Haggadah should be respected in all their integrity. For this reason the use of a text approved by a Rabbi is recommended; even if a text has been approved overseas, the local Rabbi should be consulted, as attitudes vary somewhat with place and circumstances.
- ii. It is desirable to invite a Jewish couple or family to conduct the rite.
- iii. One of the chief reasons for this celebration by Christians should be to acknowledge and experience some of what we have received from the Jews in the history of salvation.
- iv. This ritual has value as background for teaching about the Last Supper, but it should never be a hybrid presentation of Jewish and Christian celebrations.
- v. In recent years some Catholics have chosen to attend a Seder on Holy Thursday instead of the Catholic Liturgy. Thus they celebrate the deliverance of the Hebrews from Egypt, while omitting the celebration of our Passover and deliverance in Christ. It is strongly recommended that the Seder experience be held outside Holy Week, or at least at a time allowing for attendance at the Holy Week ceremonies.

See also [statement of the U.S. Conference of Catholic Bishops](http://www.usccb.org)

## Helpful Resources

Accessible reading on the problem of unintended anti-Judaism

- Salmon, Marilyn J. *Preaching Without Contempt. Overcoming Unintended Anti-Judaism*. Minneapolis: Augsburg Fortress, 2006.
- Levine, Amy-Jill. *The Misunderstood Jew. The Church and the Scandal of the Jewish Jesus*. San Francisco: Harper Collins, 2006; *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*. HarperCollins, 2015.
- A3 Leaflet by Catholic Diocese of Broken Bay, 2015 (available at [renewre.org.au](http://renewre.org.au))
  - *Preaching without Unintended Prejudice*
  - *Remembering Kristallnacht*

For your reference shelf

- Levine, Amy-Jill, and Marc Zvi Brettler, eds. *The Jewish Annotated New Testament*. New York: Oxford University Press, 2011.

Further reading:

- Boys, Mary. *Redeeming our Sacred Story. The Death of Jesus and Relations between Jews and Christians*. New York: Paulist Press, 2013.
- Connelly, John. *From Enemy to Brother. The Evolution in Catholic Teaching on the Jews*. Harvard University Press, 2012.
- Council of Christians and Jews, Victoria. *Rightly Explaining the Word of Truth* (1994).
- Cunningham, Philip. *Seeking Shalom: The Journey to Right Relationship between Catholics and Jews*. Eerdmans Publishing, 2015.
- Cunningham, Philip, ed. *Pondering the Passion: What's at Stake for Christians and Jews?* Lanham, MD: Rowman & Littlefield, 2004.
- Donaldson, Terence L. *Jews and Anti-Judaism in the New Testament: Decision Points and Divergent Interpretations*. London: SPCK Publishing, 2010.

---

Of course, nothing replaces reading the actual documents of the Church:

### Church documents

Second Vatican Council. *Nostra Aetate: Declaration on the Relationship of the Church to Non-Christian Religions*. October 28, 1965 (See also *Lumen Gentium*, 16)

Vatican Commission for Religious Relations with the Jews:

- *Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate (n.4)*. December 1, 1974
- *Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church*. June 24, 1985
- *We Remember. A Reflection on the Shoah*. 16 March 1998
- *'The Gifts and the Calling of God Are Irrevocable' (Rom 11:29). A Reflection on Theological Questions Pertaining to Catholic-Jewish Relations*. December 10, 2015

Pontifical Biblical Commission. *The Jewish People and Their Sacred Scriptures in the Christian Bible*. May 24, 2001

## Guidelines for celebrating liturgy during Holy Week

Awareness of the possibilities of antisemitic interpretations is brought to consciousness during Holy Week. For this reason various churches and Jewish-Christian dialogue groups have prepared guidelines for teaching and preaching during Holy Week.

Go to etz-hayim.com [http://www.etz-hayim.com/resources/articles/holy\\_week\\_liturgies.php](http://www.etz-hayim.com/resources/articles/holy_week_liturgies.php)

Includes links to:

- Australian Catholic Bishops. *Guidelines for Catholic Jewish Relations*, 1992.
- U.S. Conference of Catholic Bishops: Guidelines for passion plays; Guidelines for Christians regarding the Passover seder; and more.

---

## Further Resources

### Recommended speakers and contacts

- Rabbi Gad Krebs. Rabbi at Masada Modern Orthodox Synagogue, St Ives  
[rabbi@masada.org.au](mailto:rabbi@masada.org.au)
- Lynda Ben-Menashe.  
Community Relations and Policy Manager at the NSW Jewish Board of Deputies  
[mail@nswjbd.com](mailto:mail@nswjbd.com)
- NSW Board of Jewish Education  
[info@bje.nsw.edu.au](mailto:info@bje.nsw.edu.au)
- Sydney Jewish Museum (Darlinghurst) – school visits  
<https://sydneyjewishmuseum.com.au/learn/school-visits/>

### Websites

Four sites directed to Christians learning about Judaism

- Bat Kol Institute: [www.batkol.info](http://www.batkol.info)
- Etz-Hayim Tree of Life Publishing: [www.etz-hayim.com](http://www.etz-hayim.com)
- Light of Torah: [www.lightoftorah.net](http://www.lightoftorah.net)
- Catholic Diocese of Broken Bay  
<https://www.dbb.org.au/parish-support-unit/dsp-default.cfm?loadref=472>

### More

- Five minute video clip commemorating the golden anniversary of Nostra Aetate  
<https://youtu.be/DMgr0QH0JRU> (beautiful music, images, quotes)
- *Dialogika*: Council of Centres on Jewish-Christian relations – for online church documents relating to Jewish Christian dialogue over the past fifty years  
<http://www.ccjr.us/dialogika-resources>
- Yad Vashem: education and e-Learning about the Holocaust  
<https://www.yadvashem.org/education.html>
- For more about the sculpture ‘Synagoga and Ecclesia in Our Time’ at St Joseph’s University:  
<https://sites.sju.edu/ijcr/vision-statement/story-sculpture-enshrines-institutes-mission/>
- International Council of Christians & Jews [www.iccj.org](http://www.iccj.org)