

# “Preaching the Just Word: New Perspectives on the Lections of Holy Week”

*Thursday, February 16, 2017  
Church of the Heavenly Rest*

## ORDER OF THE DAY

|                   |  |
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| 8:45 am - 9:15 am | Registration and light refreshments  |
| 9:15 am           | Welcome, Instructions, and Thank you<br>Opening Prayer (the Rev. Dr. Bruce Chilton),                                       |
| 9:30 am           | First Presentation: The Rev. Dr. Bruce D. Chilton<br><i>The Death of Jesus and Jesus' Jewish Identity</i>                  |
| 10:30 - 10:40 am  | Short break  |
| 10:40 – 11:40 am  | Second Presentation: Dr. Mary C. Boys<br><i>Turn It and Turn It Again: Interpreting the Passion Narratives In Our Time</i> |
| 11:40 – 11:50 am  | Short break  |
| 11:50 – 12:50 pm  | Third Presentation: Rabbi David Sandmel, PhD.<br><i>Response from a Jewish Perspective</i>                                 |
| 12:50 – 1:50 pm   | Blessing over lunch: (Rabbi David Sandmel)<br>Lunch  |
| 1:50 - 3:30 pm    | Small group discussions  |
| 3:30 pm           | Reports from small group discussions   |
| 3:50 pm           | Closing prayer (Dr. Mary C. Boys)  |



## BIOGRAPHIES

**The Rev. Dr. Bruce Chilton** is a scholar of early Christianity and Judaism, and now serves as Bernard Iddings Bell Professor of Religion at Bard College, and was formerly Lillian Claus Professor of New Testament at Yale University. He holds a degree in New Testament from Cambridge University (St. John’s College). He has previously held academic positions at the Universities of Cambridge, Sheffield, and Münster.

He wrote the first critical commentary on the Aramaic version of Isaiah (*The Isaiah Targum*, 1987). He also wrote academic studies that analyze Jesus in his Judaic context (*A Galilean Rabbi and His Bible*, 1984; *The Temple of Jesus*, 1992; *Pure Kingdom*, 1996); and studies that explain the Bible critically (*Redeeming Time: The Wisdom of Ancient Jewish and Christian Festal Calendars*, 2002; *The Cambridge Companion to the Bible*, 2007; *Visions of the Apocalypse*, 2013).

He founded two academic periodicals, *Journal for the Study of the New Testament* and *The Bulletin for Biblical Research*.

His popular books have been widely reviewed. *Rabbi Jesus: An Intimate Biography* showed Jesus’ development through the environments that proved formative influences on him. Those environments, illuminated by archaeology and by historical sources, include: (1) rural Jewish Galilee, (2) the movement of John the Baptist, (3) the towns Jesus encountered as a rabbi, (4) the political strategy of Herod Antipas, and (5) deep controversy concerning the Temple in Jerusalem.

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**Dr. Mary C. Boys** is the Dean of Academic Affairs and Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary in the City of New York. She was formerly Professor of Religious Education at Boston College, where she served for 17 years.

Boys undertook the joint M.A. in Religion and Education at Columbia University and Union Seminary, a degree she completed in 1975. She then entered their EdD program, and in 1978 she successfully defended her dissertation, which was done under the mentorship of the late biblical scholar Raymond E. Brown and philosopher of education Dwayne Huebner.

From 1977 to 1994 she was on the faculty of Boston College, where she wrote voluminously, and garnered a reputation as the key Catholic scholar in the field of religious education who was engaging issues of Jewish/Christian understanding.



Boys has fundamentally reshaped not only Christian-Jewish dialogue, but also the scholarship of learning in multi-faith contexts across myriad traditions. The recipient of many large grants, she has been a senior advisor to several national projects. She has honorary doctorates from four institutions, and has given endowed lectures at multiple colleges and universities, including the 1997 Madeleva Lecture at St. Mary’s College, Notre Dame, IN, and The Cardinal Willebrands Lecture in Amsterdam, NL. She was a Luce Fellow in Theology from 2009-2010.

Books of particular interest to the topics of today’s study include:

*Redeeming Our Sacred Story: The Death of Jesus and Relations between Jews and Christians. A Stimulus Book.* New York and Mahway, NJ: Paulist Press. (2013).

*Christians and Jews in Dialogue: Learning in the Presence of the Other.* Co-author with Sara S. Lee. Woodstock, VT: Skylight Paths Publishing. (2006).

*Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding.* New and Mahway, NJ: Paulist Press. (2005).

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**Rabbi David Fox Sandmel** is Director of Interreligious Engagement for the Anti-Defamation League. Prior to joining the staff at the ADL, he held the Crown Ryan Chair of Jewish Studies at the Catholic Theological Union, in Chicago, and served as Senior Advisor on Interreligious Affairs to the Religious Action Center and Adjunct Faculty at the Union for Reform Judaism.

From 1998-2001, he was the Jewish Scholar at the Institute for Christian & Jewish Studies in Baltimore. There, he directed the National Jewish Scholars Project, a major initiative to promote a new discussion within the Jewish community and between Jews and Christians about the differences and similarities between the two traditions. As part of the project, Rabbi Sandmel coordinated the publication of “*Dabru Emet: A Jewish Statement on Christians and Christianity*,”<sup>1</sup> a groundbreaking event that generated international attention in the interfaith community and wide media coverage.

Rabbi Sandmel lectures and publishes widely on contemporary issues in Jewish-Christian relations, Jewish-Muslim relations, religion in contemporary society, and the foundations of Judaism and Christianity in antiquity. He contributed the commentary on First Thessalonians to the *Jewish Annotated New Testament*<sup>2</sup> (Oxford University Press,

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<sup>1</sup> [http://www.jcrelations.net/Dabru Emet - A Jewish Statement on Christians and Christianity.2395.0.html](http://www.jcrelations.net/Dabru+Emet+-+A+Jewish+Statement+on+Christians+and+Christianity.2395.0.html)

<sup>2</sup> <https://global.oup.com/academic/product/the-jewish-annotated-new-testament-9780195297706>



2011). He is the co-editor of *Christianity in Jewish Terms*<sup>3</sup> (Westview, 2000), to which he has also contributed an essay. In addition, he is the lead editor of *Irreconcilable Differences? A Learning Resource for Jews and Christians*<sup>4</sup> (Westview Press, 2001), a study and discussion guide that focuses on core theological issues on the boundary between Judaism and Christianity. Rabbi Sandmel is the founding rabbi of Congregation Bet Ha'am in Portland, Maine, and also has served congregations in Cleveland and Chicago. From 2002-2014, he participated in the Catholic-Jewish Scholars Dialogue co-sponsored by the Jewish United Fund, the Chicago Board of Rabbis and the Archdiocese of Chicago, and served as its chair from 2011-2014.

Rabbi Sandmel is also involved in Jewish-Muslim dialogue and in the tri-lateral dialogue between Jews, Christians, and Muslims. For a number of years, he team-taught a course at CTU with a Roman Catholic and an Imam on the Abrahamic faiths as part of which he led interfaith study trips to Israel and the Palestinian territories. He also served on the steering committee of In Good Faith, a CTU sponsored tri-lateral dialogue involving the wider community.

Rabbi Sandmel received his Bachelor of Arts, with honors, in Jewish Studies from the Ohio State University and was ordained at the Hebrew Union College-Jewish Institute of Religion in Cincinnati. He completed his doctorate at the University of Pennsylvania where he studied the history and literature of Judaism and Christianity in the Greco-Roman world.

He is a member of the Society of Biblical Literature, the Association for Jewish Studies, and the Central Conference of American Rabbis (CCAR).

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<sup>3</sup> <http://www.amazon.com/Christianity-Jewish-Terms-Radical-Traditions/dp/0813365724>

<sup>4</sup> [http://www.amazon.com/Irreconcilable-Differences-Learning-Resource-Christians/dp/0813365686/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1405371412&sr=1-1&keywords=irreconcilable+differences+sandmel](http://www.amazon.com/Irreconcilable-Differences-Learning-Resource-Christians/dp/0813365686/ref=sr_1_1?s=books&ie=UTF8&qid=1405371412&sr=1-1&keywords=irreconcilable+differences+sandmel)



## READINGS LISTS

### Select Bibliography

Prepared by the Rev. Dr. Bruce Chilton

Bernard Iddings Bell Professor of Religion at Bard College

- Anti-Semitism and Early Christianity. Issues of Faith and Polemic* (eds C. A. Evans and D. A. Hagner; Grand Rapids: Augsburg Fortress, 1993)
- Bruce Chilton, *Rabbi Jesus. An Intimate Biography* (New York: Doubleday, 2000)
- Morten Hørning Jensen, *Herod Antipas in Galilee. The Literary and Archaeological Sources on the Reign of Herod Antipas and its Socio-Economic Impact on Galilee: Wissenschaftliche Untersuchungen zum Neuen Testament 213* (Tübingen: Mohr, 2010)
- Jesus and Archaeology* (ed. J. H. Charlesworth; Grand Rapids: Eerdmans, 2006)
- Jesus from Judaism to Christianity. Continuum Approaches to the Historical Jesus: Library of New Testament Studies 352* (ed. T. Holmén; London, T&T Clark, 2007)
- Judaism from Moses to Muhammad. An Interpretation. Turning Points and Focal Points: The Brill Reference Library of Judaism* (eds J. Neusner, W. S. Green, A. J. Avery-Peck; Leiden: Brill, 2005).
- Partings. How Judaism and Christianity became Two* (ed. H. Shanks; Washington: Biblical Archaeology Society, 2013)
- Peter Schäfer, *Judeophobia. Attitudes towards the Jews in the Ancient World* (Cambridge: Harvard University Press, 1998)
- Daniel R. Schwartz, *Agrippa I. The Last King of Judea: Texte und Studien zum Antiken Judentum 23* (Tübingen: Mohr, 1990)
- David Shotter, *Tiberius Caesar: Lancaster Pamphlets* (London: Routledge, 1992)
- Soundings in the Religion of Jesus. Perspectives and Methods in Jewish and Christian Scholarship* (eds B. Chilton, A. Le Donne, and J. Neusner; Minneapolis: Fortress, 2012)
- Joseph B. Tyson, “Jesus and Herod Antipas,” *Journal of Biblical Literature* 79.2 (1960) 239-246
- William O. Walker, “KURIOS and EPISTATES as Translations of RABBI/RABBOUNI,” *The Journal of Higher Criticism* 4.1 (1997) 56-77
- John Francis Wilson, *Caesarea Philippi. Baniyas, the Lost City of Pan* (London: Tauris, 2004)
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## Select Bibliography

Prepared by Prof. Mary C. Boys, PhD.

Dean of Academic Affairs and Skinner and McAlpin Professor of Practical Theology at  
Union Theological Seminary

Mary C. Boys, *Redeeming our Sacred Story: The Death of Jesus and Relations between Jews and Christians* (2013);

Marilyn Salmon, *Preaching without Contempt* (2006);

Raymond E. Brown, *The Death of the Messiah* (2 vols) (1994);

Barbara Reid, *Taking Up the Cross* (2007);

Douglas John Hall, *The Cross in our Context* (2003);

Paula Fredriksen, *Jesus of Nazareth: King of the Jews* (1999) and her co-authored article “Christian Anti-Judaism: Polemics and Policies,” the Cambridge History of Judaism, vol. 4: 977-1034.

Mary Elsbernd and Reimund Bieringer, “Interpreting the Signs of the Times in the Light of the Gospel Vision and Normativity of the Future,” in *Normativity of the Future: Reading Biblical and Other Authoritative Texts in an Eschatological Perspective*, eds. R. Bieringer and M. Elsbernd (Leuven: Peeters Publishers, 2010), 47-90

Reimund Bieringer and Didier Pollefeyt, “Open to Both Ways...? Anti-Judaism and Johannine Christology,” in *Normativity of the Future*, 121-134.

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## Select Bibliography

Prepared by Rabbi David Fox Sandmel, Ph.D.  
Director of Interreligious Engagement, Anti-Defamation League

Adam Becker, Annette Yoshiko Reed, eds. *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*. Mohr Siebeck, 2003; Paperback - Fortress Press, 2007

John Dominic Crossan, *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus*. San Francisco: HarperCollins, 1995

See also: -*The Passion of Jesus: History Remembered or Prophecy Historicized?* Craig A. Evans

[https://www.ibr-bbr.org/files/bbr/BBR\\_1996\\_12\\_Evans\\_PassionOfJesus.pdf](https://www.ibr-bbr.org/files/bbr/BBR_1996_12_Evans_PassionOfJesus.pdf)

Philip A. Cunningham, ed. *Pondering the Passion: What's at Stake for Christian and Jews?* Lanham, MD: Sheed & Ward, 2004

Darrell J. Fasching, ed. *The Jewish People in Christian Preaching*. Symposium Series, 10. New York, Mellen, 1985

Paula Frederickson and Adele Reinhartz, eds. *Jesus, Judaism & Christian Anti-Judaism: Reading the New Testament after the Holocaust*. Louisville, London; Westminster John Knox Press, 2002.

Howard Clark Kee, Irvin J. Borowsky, eds. *Removing anti-Judaism from the pulpit*. Philadelphia: American Interfaith Institute; New York: Continuum, 1996

Marc Brettler, Amy-Jill Levine, eds. *The Jewish Annotated New Testament*. Oxford University Press, 2011. [Note: a revised and expanded edition is due out in September, 2017]

Andre LaCocque, *Jesus the Central Jew: His Times and His People* (Early Christianity and Its Literature) SBL Press, 2015.

Amy-Jill Levine, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*. New York, HarperCollins, 2007.

David Nirenberg, *Anti-Judaism: The Western Tradition*. New York, London; W. W. Norton and Co., 2013.

Samuel Sandmel, *Anti-Semitism in the New Testament?* Philadelphia, Fortress Press, 1978.

Peter Schäfer, *The Jewish Jesus: How Judaism and Christianity Shaped Each Other*. Princeton University Press, 2012.



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Gerard Sloyan, *Jesus on Trial: A Study of the Gospels*, 2<sup>nd</sup> Edition. Minneapolis, Fortress Press, 2006.

### WEB RESOURCES

*The Critical Need for Care in Preparing the Passion Narratives for Liturgical Proclamation* from Boston College.

[https://www.bc.edu/content/dam/files/research\\_sites/cjl/sites/partners/cbaa\\_seminar/P\\_N\\_problem.htm](https://www.bc.edu/content/dam/files/research_sites/cjl/sites/partners/cbaa_seminar/P_N_problem.htm)

*God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* Bishop's Committee on the Liturgy, National Conference of Catholic Bishops, September, 1988.

[https://www.bc.edu/content/dam/files/research\\_sites/cjl/texts/cjrelations/resources/documents/catholic/NCCB\\_Gods\\_Mercy.htm](https://www.bc.edu/content/dam/files/research_sites/cjl/texts/cjrelations/resources/documents/catholic/NCCB_Gods_Mercy.htm)

*Alternatives to anti-Semitism for the Good Friday Gospel Reading in The Episcopal Church: One Proposal* by Kathryn Piccard

<http://www.katrinadream.org/wp-content/uploads/Alternatives.pdf>

*Anti-Judaism Issues in the Scriptures for Holy Week* by Louis Weil, Standing Commission on Liturgy and Music of the Episcopal Church

<https://standingcommissiononliturgyandmusic.org/2013/03/19/anti-judaism-issues-in-the-scriptures-for-holy-week-by-louis-weil/>

*Revised Directives for the Liturgical Reading of the Passion Narratives in Holy Week*

Canadian Conference of Catholic Bishops July 1988

<http://www.jcrelations.net/Revised+Directives+for+the+Liturgical+Reading+of+the+Passion+Narratives+in+Holy+Week.2322.0.html>

*Are the Passion and Easter Stories Really Anti-Semitic?*, by Ben Witherington

III [http://www.leaderu.com/theology/passion\\_antisemitic.htm](http://www.leaderu.com/theology/passion_antisemitic.htm)

*Holy Week and the Hatred of the Jews: Avoiding Anti-Judaism at Easter* Amy-Jill Levine, ABC Religion and Ethics, 2 Apr 2015

<http://www.abc.net.au/religion/articles/2015/04/02/4210266.htm>

*'Jesus Was a Palestinian': The Return of Christian Anti-Semitism* by Melanie Phillips

<https://www.commentarymagazine.com/articles/jesus-was-a-palestinian-the-return-of-christian-anti-semitism/>





**QUESTIONS FOR SMALL GROUP DISCUSSION**  
**(Others will be added)**

1. What brought you to this study day?
2. Has anything you heard this morning made an impact on your perspectives?
3. What action might you take as a result of what you have learned today?





The  
Episcopal Diocese  
of New York

## Ecumenical and Interfaith Commission

I've been told by too many that the "age" "time" for inter-faith dialogue has passed. Gone is that enthusiasm once the fruit of movements born over a century ago that led to Ecclesiological Studies, Shared Principles for Dialogue and Worship, and organisms such as the Faith & Order or Life & Works Commissions that ultimately led to the formation of the World Council of Churches. Also missing from our times is that openness of mind and heart that impelled one Church in an earth shattering decision to embrace the truth and goodness found in other (non-Christian) faiths - one of the fruits of the Roman Catholic Church's Vatican Council II. There seems to have been a time when we were willing to open the institutional windows, allow the Spirit to enter and blow where it wills, and be taught that there truly are "many mansions in my Father's House" where one will find (if one looks for) what is true, good and beautiful in another path to God. Ours is becoming a culture that embraces closed minds and hearts. Suspicion is a virtue - possess it if you can.

Our Diocesan Ecumenical /Inter-Faith Commission (made up of clergy and laity who serve on various sub-committees that bring our Episcopal Church into a relationship with other Christian Churches and non-Christian traditions) are an extension of the Bishop's ministry to "seek the Lord where He wills to be found." We enter into conversation, dialogue, intellectual exchange, prayerful gatherings and acts of justice and peace in the belief that many are the paths to God. For so many years, this work as a ministry has been led by and fed with the scholarship and passion of Rev. Paul Clayton, and before him Rev. Canons West and Wright – truly giants this movement.

On an Academic level, members of this Commission represent our Church tradition in the exchange of ideas and theological insights - how we are able, under the guidance of the Spirit, to teach one another and learn from each other. We value differing perspectives, honor our own insights but also learn to listen to the voice of "the other."

In the arena of Witness to Justice and Charity, we join with other communities (churches, synagogues and mosques) to respond to the call of the one God who demands that we feed the hungry, defend the widow and orphan, welcome the stranger, visit the imprisoned and sick - and truly live into the image of God - an image and calling we all seem to share.

Finally as members of this commission, we participate in various times for Worship and Prayer together as our traditions and polity permit us. We come together to praise our God, to seek God's forgiveness and each other's as we hope to be a sign to a broken world of what reconciliation is truly about.

This workshop will provide an opportunity to open eyes and ears to perceive and focus upon assumptions and presumptions that we are capable of bringing to Sacred Scripture. As you know, all scripture can be misinterpreted and abused, and even Satan can quote it! I would hope that this day is about more than mere academic growth, although it surely will be. I am hoping this will also enable growth in sensitivity to how the Other hears us - even when we are not intending to say what they hear. Anti-Semitism, as all the seductions of the Evil One, can live in the safest and unexpected places. So what need I do, or study, or learn or be aware of! I am hoping this day will provide you with those tools



## **“Preaching the Just Word: New Perspectives on the Lections of Holy Week”**

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Finally if you experience God calling you to consider joining in this wonderful work of Ecumenical or Inter Faith Dialogue, then please speak to one of the organizers. Perhaps this day is the first day of you're hearing God calling you to take a stand in this fractured world of ours.



The Reverend Joe Campo

Chair

Commission on Ecumenical and Interfaith Relations, Diocese of New York

