

# Judaism, Christianity, and Religion in the 21st Century

Beth Tzedec Congregation

June 23, 2019

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# Four Part Presentation

I. Judaism, Jesus and Christian Origins

167 BCE to 135 CE

II. Christendom: The Imperial and Medieval Church

313 – 1517 CE

III. Protestantism and Contemporary Christianity

1517 – 2019 CE

IV. Judaism and Christianity and shaping Religion in the 21<sup>st</sup> Century

1965 – 2050 CE

# I. Judaism, Jesus and Christian Origins

## 167 BCE to 135 CE

Mark 6:1-6

<sup>3</sup>Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?’

And they took offence at him.

# Mark 6:1-6

<sup>4</sup>Then Jesus said to them, 'Prophets are not without honour, except in their home town, and among their own kin, and in their own house.'

<sup>5</sup>And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.

<sup>6</sup>And he was amazed at their unbelief.

# Jesus and His Family

Grew up in Nazareth

Mother: Mary

Father: Not in Mark (or John)

(Joseph: mentioned only in Matthew and Luke)

- Eldest of at least six siblings:
- Brothers: James, Joses, Judas , and Simon
- Sisters: unnamed (Mark 6:3).

Trade: Carpenter (perhaps worked on construction projects at Sepphoris)

# James, the brother of Jesus

1. James, the brother of Jesus, encountered him in the post-resurrection era (1 Corinthians 15:7)
2. James became a leader of the community in Jerusalem (Galatians 1:19; 2:9-10, 11-12).
3. James emphasized the importance of observing Torah in the post-resurrection community in Jerusalem and beyond (Acts 21:18-24; the Letter of James).

# Jesus was an Observant Jew

- Jesus attended synagogue.
- Jesus was circumcised (Luke 2:21).
- Jesus prayed the *Shema* (Mark 12:29)
- Jesus made pilgrimage to the Temple in Jerusalem for the festivals of Passover, *Shavuot* (Pentecost) and *Sukkot* (Booths).
- Jesus taught in synagogues.
- But Jesus did not marry or have children.

# John the Baptist and Jesus

## Baptism by John the Baptist

- At the age of 28, Jesus left his family in Nazareth to become a disciple of John the Baptist
- John the Baptist may have been an Essene at one time. John lived in the Judean wilderness.
- Jesus's baptism is his call to be a prophet
- Subsequently, Jesus left John and taught in the villages of Galilee



# A Reform Movement in Judaism before 70 CE

## 1. Jesus of Nazareth (7 BCE – April 7, 30 CE)

- a. A reformer of Palestinian Judaism (in Israel)
- b. His life and teaching
- c. His followers

## 2. Paul of Tarsus (10 [?] CE – 64 CE)

- a. A reformer of Hellenistic Judaism (in Diaspora)
- b. His life and teaching
- c. His followers

# Diverse Christian Traditions in the New Testament

Five primary traditions, all originating with Jews:

- Jesus (Gospels)
- Peter (1 Peter and Gospels)
- James (Letter of James)
- Paul (Seven original letters)
- John (Gospel and 1, 2, 3 Letters of John)

The earliest level the Gospels were composed for Jewish audiences.

# The vital role of synagogues for churches: Learning Scripture

## 1. **First century** CE (e.g., Acts 13:5, 14-49)

Scrolls of the Torah, Prophets and Writings

Instruction on the core meanings of the sacred texts (cf. debates about resurrection!).

## 2. **Second century** CE (e.g., Justin dialogue with Trypho)

Scrolls of the Torah, Prophets and Writings

# Reading Hebrew Scripture

The Hebrew scriptures constituted the bible of the earliest churches.

The Greek translation of the Hebrew Scriptures (the Septuagint) was the sacred text of the scribes who wrote the various gospels.

However, the Christian communities interpreted the Scripture in light of the death and resurrection of Jesus.

The risen Christ was portrayed the interpreter of Scripture (e.g., Luke 24:27, 44-48).

# Anti-Judaism in the Gospels

## Reflect Tensions within Synagogues

The final editing of Matthew, Luke and John took place after 70 CE.

- Looking back on the destruction of the Temple
- Contain polemics against Pharisees and synagogues (Matthew 21:35-46; 23:1-23; cf. 27:25)
- React to being expelled from synagogues (John 9:22; 12:42; 16:2)
- These are all local situations and do not refer to a general ban of Christians from all synagogues.

## 2. Introductory Questions

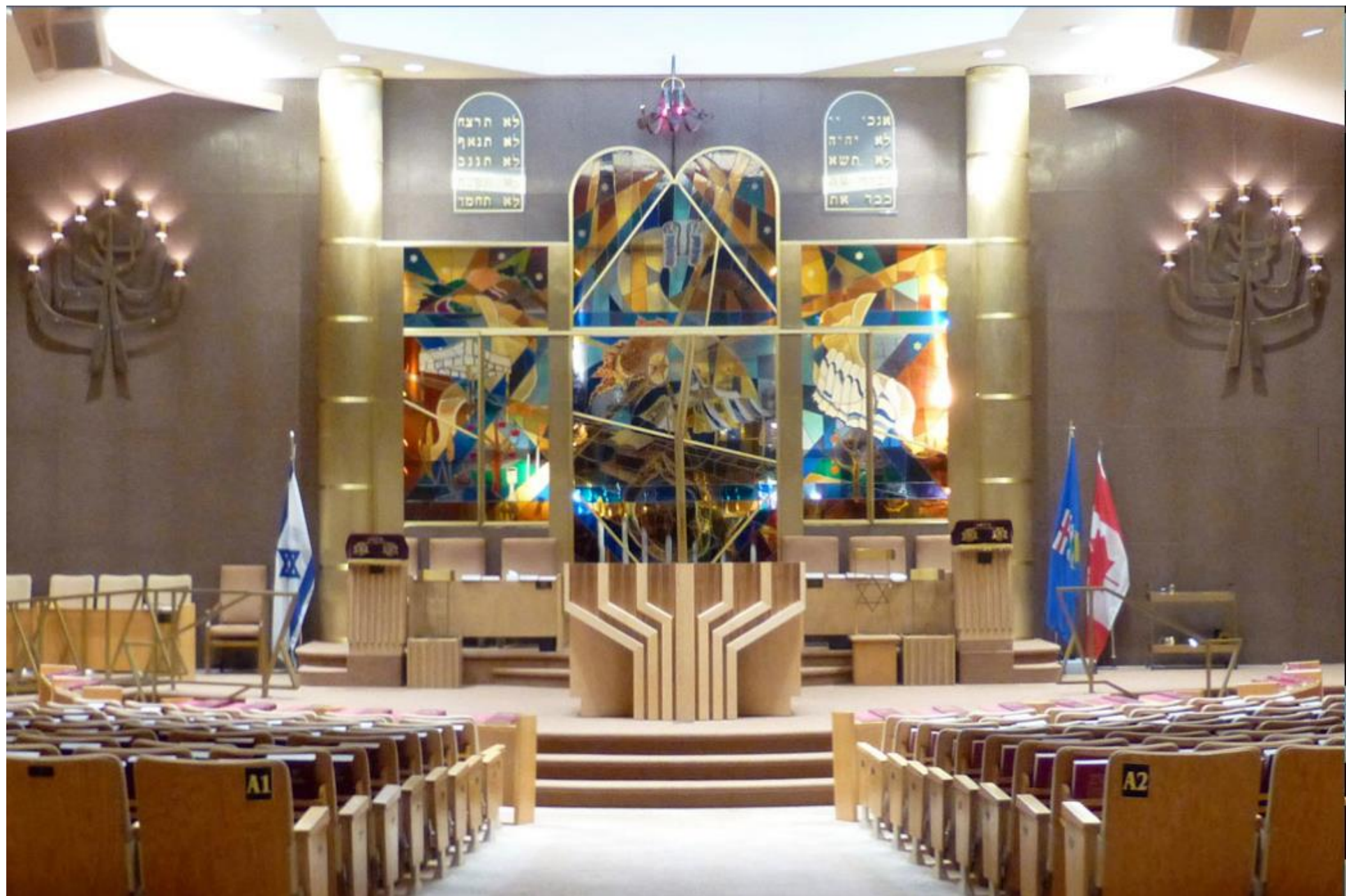
### Imperial and Medieval Christianity (313-1517)

1. How did the tradition of a marginal Jew from Nazareth, a village of perhaps 400 people, become the religion of Empires (Byzantine and Holy Roman)?
2. How did Jesus of Nazareth, who was executed by the authorities of the Roman Empire, become the divine ruler who exercised God's authority over these imperial heirs to the Roman Empire?

## 2. Introductory Questions

### Imperial and Medieval Christianity (313-1517)

3. What are the relationships between ethnicity, culture and religion in Judaism and Christianity respectively?
  - a. What defines a person as a Jew or as a Christian?
4. How does the power of Empire change the practice of a faith tradition?
  - a. The case of the Christianity: a religion becomes a central means of governing an Empire.
  - b. The case of Judaism: a religion is the means for surviving as a people in the face of persecution.





# Contemporary Jewish Christian Dialogue and Collaboration

- Vatican II *Nostra Aetate* October 28, 1965
- World Council of Churches Bristol July 29 – August 9, 1967 *The Church and the Jewish People*
- Pontifical Biblical Commission, *The Jewish People and Their Sacred Scriptures in the Christian Bible* May, 2001.







# The Second Vatican Council

## *Nostra Aetate* October 28, 1965

§4 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.

# Vatican II

## Judaism and Catholicism

### Nostra Aetate §4

Rom 9:4-5 “They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.”

# Vatican II

## Judaism and Catholicism

Nostra Aetate §4

Rom 11:29

“...for the gifts and the calling of God are irrevocable.”

# Nostra Aetate §4

“Furthermore, in her rejection of every persecution against any person, **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.**”

## Nostra Aetate §4

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 communal dialogues.

## Nostra Aetate §4

“...what happened in [Jesus’s] 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.



# We Remember: A Reflection on the Shoah

COMMISSION FOR RELIGIOUS  
RELATIONS WITH THE JEWS

March 16, 1998



# Pope John Paul II Visit to Yad Vashem March 23, 2000



# We Remember

“We cannot know how many Christians in countries occupied or ruled by the Nazi powers or their allies were horrified at the disappearance of their Jewish neighbours and yet were not strong enough to raise their voices in protest. For Christians, this heavy burden of conscience of their brothers and sisters during the Second World War must be a call to penitence.” (17)

“We deeply regret the errors and failures of those sons and daughters of the Church.”

# We Remember

We pray that our sorrow for the tragedy which the Jewish people has suffered in our century will lead to a new relationship with the Jewish people.

We wish to turn awareness of past sins into a firm resolve to build a new future in which there will be no more anti-Judaism among Christians, but rather a shared mutual respect, as befits those who adore the one Creator and Lord and have a common father in faith, Abraham.

# We Remember

Finally, we invite all men and women of good will to reflect deeply on the significance of the *Shoah*.

The victims from their graves, and the survivors through the vivid testimony of what they have suffered, have become a loud voice calling the attention of all of humanity.

To remember this terrible experience is to become fully conscious of the salutary warning it entails: **the spoiled seeds of anti-Judaism and anti-Semitism must never again be allowed to take root in any human heart.**



# "THE GIFTS AND THE CALLING OF GOD ARE IRREVOCABLE" (Rom 11:29)

**A REFLECTION ON THEOLOGICAL  
QUESTIONS PERTAINING  
TO CATHOLIC-JEWISH RELATIONS ON THE  
OCCASION OF THE  
50TH ANNIVERSARY OF "NOSTRA AETATE"  
(NO.4)**

**COMMISSION FOR RELIGIOUS RELATIONS  
WITH THE JEWS**

**December 10, 2015**



# The Gifts and Calling of God are Irrevocable

14. The dialogue with Judaism is for Christians something quite special, since Christianity possesses Jewish roots which determine relations between the two in a unique way (cf. ["Evangelii gaudium"](#), 247). In spite of the historical breach and the painful conflicts arising from it, the Church remains conscious of its enduring continuity with Israel. Judaism is not to be considered simply as another religion; the Jews are instead our "elder brothers" (Saint Pope John Paul II), our "fathers in faith" (Benedict XVI).

# The Gifts and Calling of God are Irrevocable

Dialogue between Jews and Christians then can only be termed 'interreligious dialogue' by analogy, that is, dialogue between two intrinsically separate and different religions.

It is **not** the case that two fundamentally diverse religions confront one another after having developed independently of one another or without mutual influence.



# The Gifts and Calling of God are Irrevocable

The soil that nurtured both Jews and Christians is the Judaism of Jesus' time, which not only brought forth Christianity but also, after the destruction of the temple in the year 70, post-biblical rabbinical Judaism which then had to do without the sacrificial cult and, in its further development, had to depend exclusively on prayer and the interpretation of both written and oral divine revelation.

Thus Jews and Christians have the same mother and can be seen, as it were, as **two siblings** who – as is the normal course of events for siblings – have developed in different directions.

# The Gifts and Calling of God are Irrevocable

25. Judaism and the Christian faith as seen in the New Testament are two ways by which God's people can make the Sacred Scriptures of Israel their own.

The Scriptures which Christians call the Old Testament is open therefore to both ways. A response to God's word of salvation that accords with one or the other tradition can thus open up access to God, even if it is left up to his counsel of salvation to determine in what way he may intend to save mankind in each instance.

# The Gifts and Calling of God are Irrevocable

27. The covenant that God has offered Israel is irrevocable. "God is not man, that he should lie" (Num 23:19; cf. 2 Tim 2:13).

The permanent elective fidelity of God expressed in earlier covenants is never repudiated (cf. Rom 9:4; 11:1–2).

# The Gifts and Calling of God are Irrevocable

33. For Jewish-Christian dialogue in the first instance God's covenant with Abraham proves to be constitutive, as he is not only the father of Israel but also the father of the faith of Christians.

In this covenant community it should be evident for Christians that the covenant that God concluded with Israel has never been revoked but remains valid on the basis of God's unfailing faithfulness to his people...

# The Gifts and Calling of God are Irrevocable

46. One important goal of Jewish-Christian dialogue certainly consists in **joint engagement throughout the world for justice, peace, conservation of creation, and reconciliation**. In the past, it may have been that the different religions – against the background of a narrowly understood claim to truth and a corresponding intolerance – contributed to the incitement of conflict and confrontation. But today religions should not be part of the problem, but part of the solution. Only when religions engage in a successful dialogue with one another, and in that way contribute towards world peace, can this be realised also on the social and political levels.

# The Gifts and Calling of God are Irrevocable

46. But today religions should not be part of the problem, but part of the solution. Only when religions engage in a successful dialogue with one another, and in that way contribute towards world peace, can this be realised also on the social and political levels.

# The Gifts and Calling of God are Irrevocable

47. Another important goal of Jewish–Catholic dialogue consists in jointly combatting all manifestations of racial discrimination against Jews and all forms of anti-Semitism, which have certainly not yet been eradicated and re-emerge in different ways in various contexts.

# The Gifts and Calling of God are Irrevocable

47. History teaches us where even the slightest perceptible forms of anti-Semitism can lead: the human tragedy of the Shoah in which two-thirds of European Jewry were annihilated.

Both faith traditions are called to maintain together an unceasing vigilance and sensitivity in the social sphere as well. Because of the strong bond of friendship between Jews and Catholics, the Catholic Church feels particularly obliged to do all that is possible with our Jewish friends to repel anti-Semitic tendencies.



# Reshaping Religion in the 21<sup>st</sup> Century

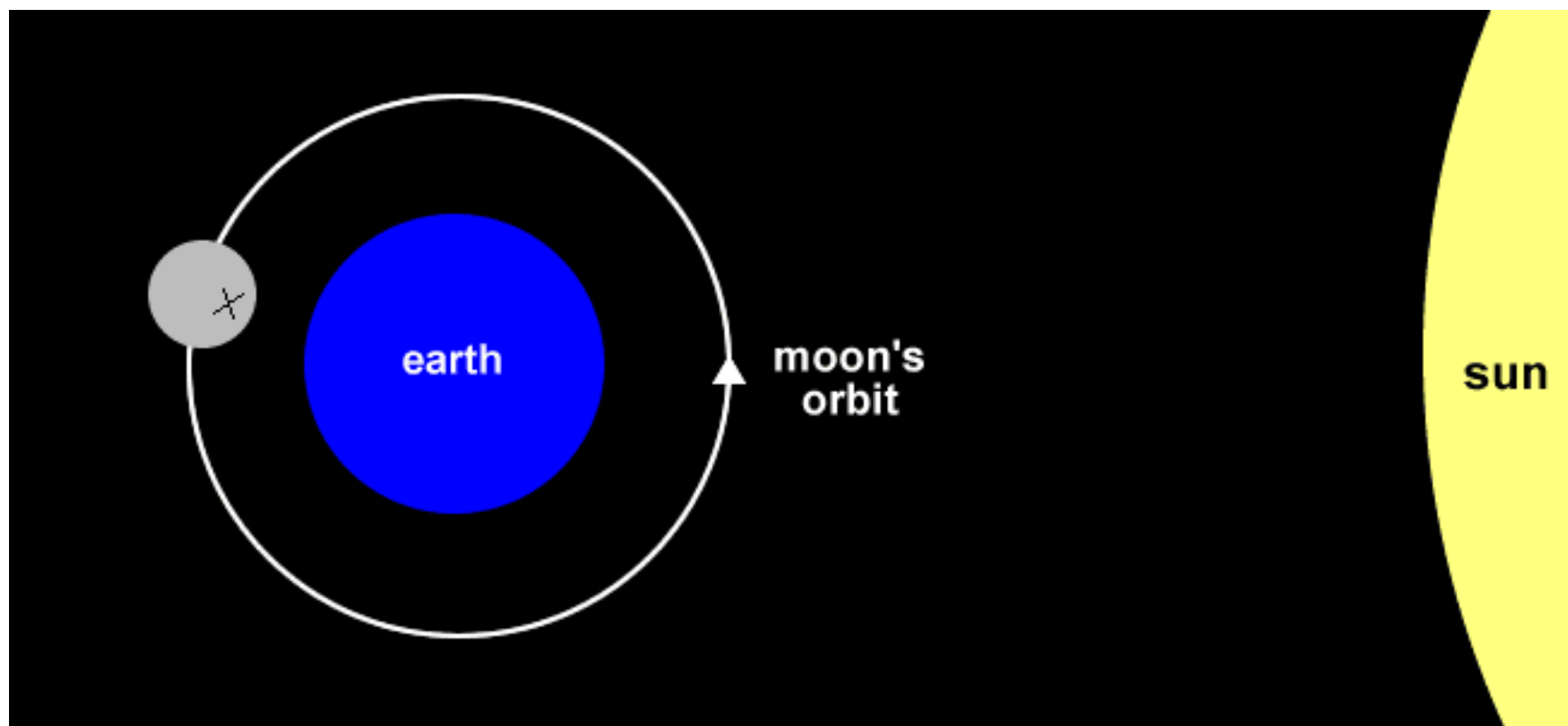
## Interreligious Living

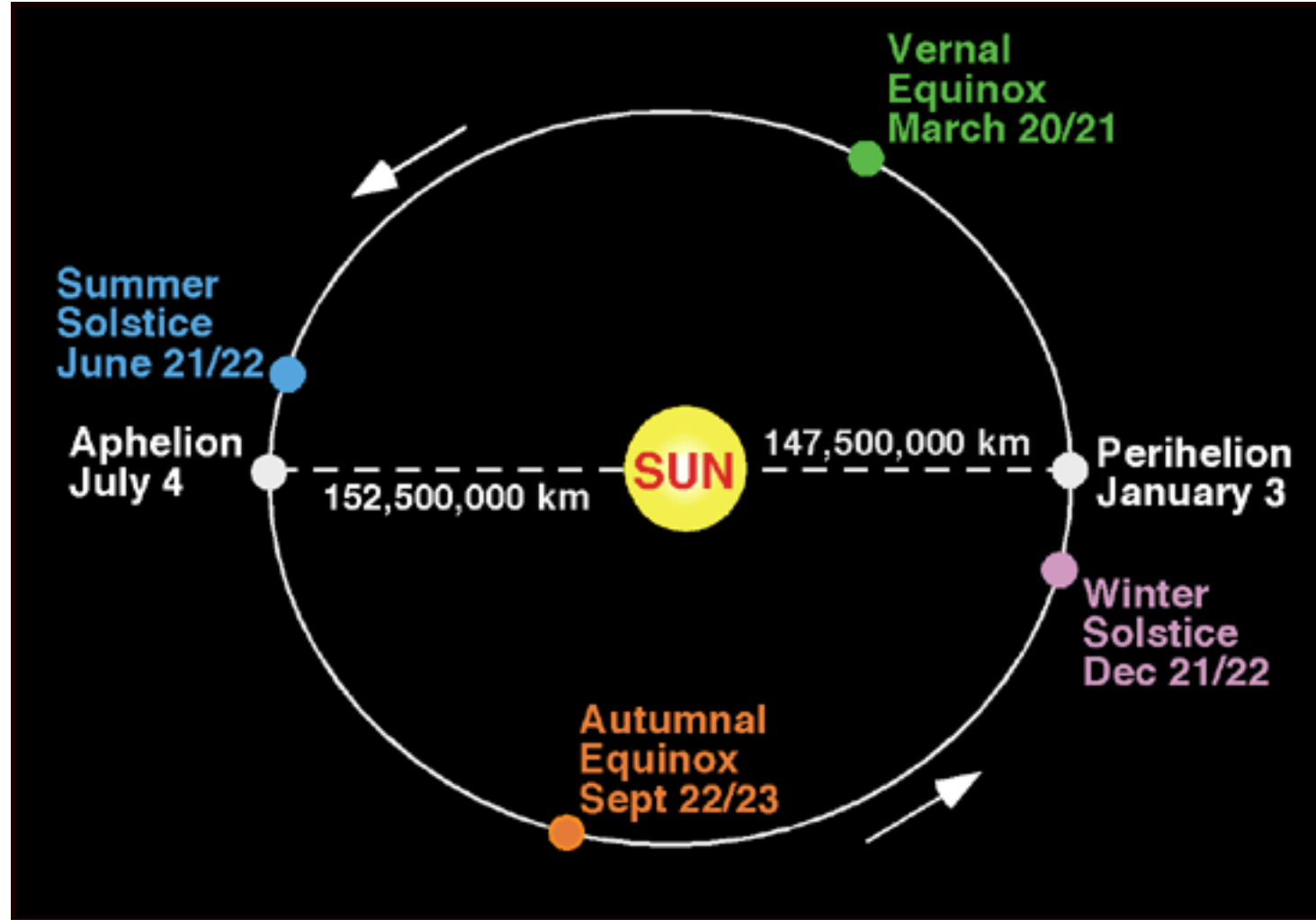
1. Science
2. Feminism
3. Mindfulness: integration of East and West
4. Environmentalism: Earth and sentient beings
5. Social justice and human migration

# Science and Technology







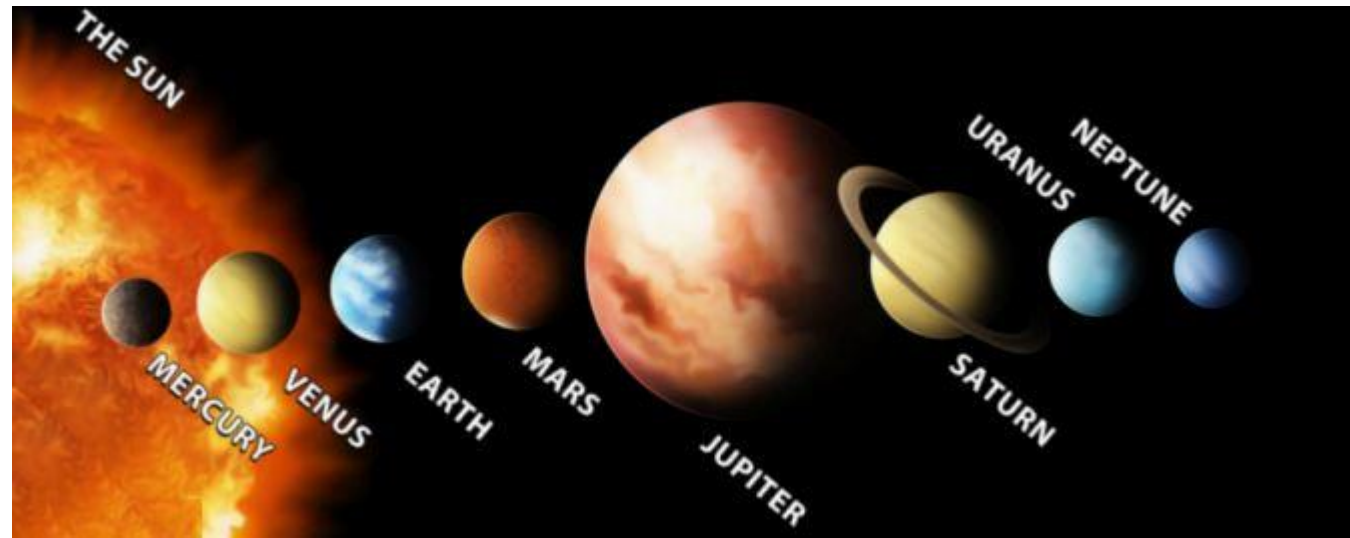


# Velocity of the Earth

The earth travels at  
a speed of 107,000 km per hour  
as it orbits the sun.

At the equator, the earth spins at a speed of  
1,600 km per hour (1,000 miles per hour).



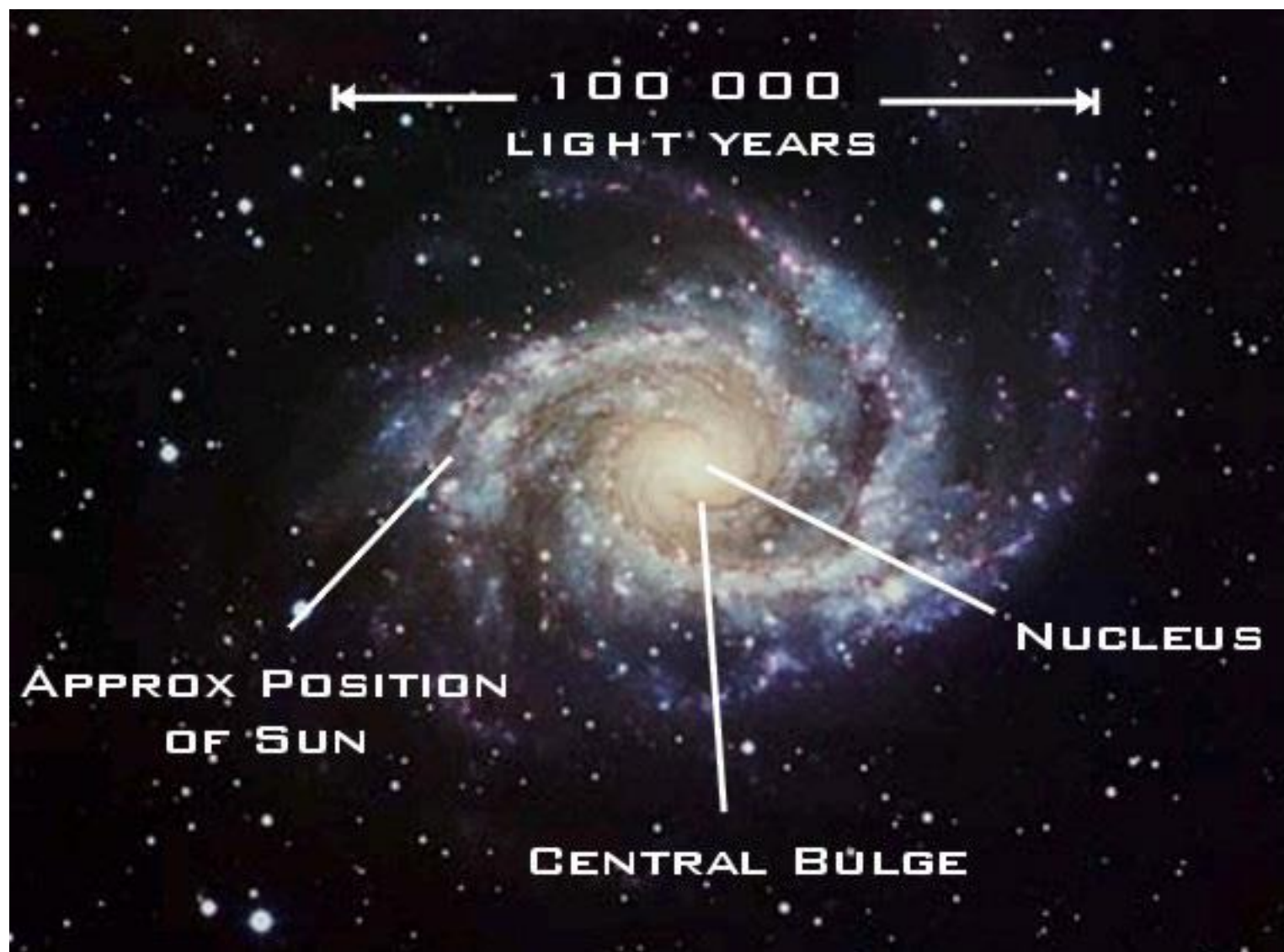


# Clusters and Superclusters

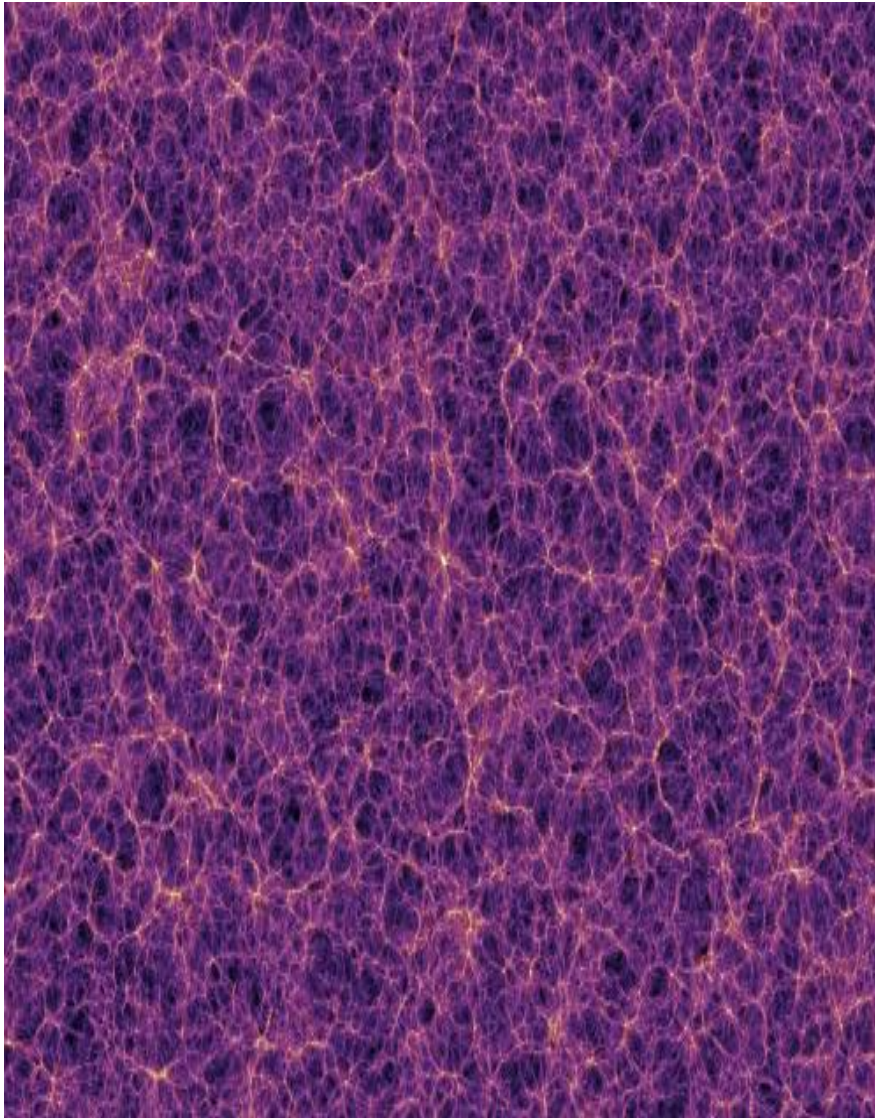


This group of galaxies called the Fornax cluster, is about 60 million light-years from the Earth.





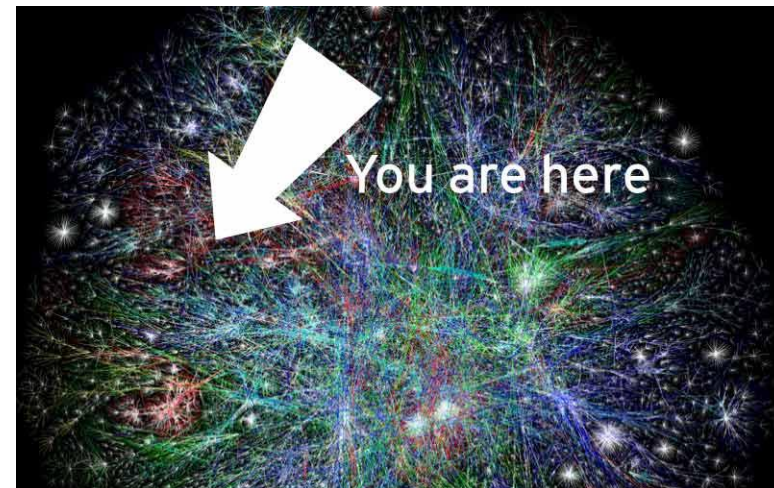
## A “Sponge” Structure of the Universe



Galaxy clusters  
attract each  
other to  
produce  
**superclusters**  
of tens to  
hundreds of  
clusters.

# The Human in the Universe

- Expanding universe 13.7 billion years old.
- Sun: 4.5 billion years old.
- Earth: 4.45 billion years old.
- First microorganisms 4 billion years old.
- Evolution of life forms.



# What time is it?

- Cosmic time as one complete year.
- September 22 (3.8 billion years ago): first cells.
- December 26 - 30 (225 - 65 million years ago): dinosaurs.
- December 31, 9:00 p.m.: proto-humans.
- December 31, 11:58 p.m.: early humans.
- December 31, 11 seconds ago, earliest civilizations.
- Seven seconds ago: Biblical texts.
- Three seconds ago: Jesus of Nazareth.
- One second ago: Galileo.
- One lifetime: .02 seconds.





# Where are we?



- Universe: 14 billion light years in diameter.
- (Light travels at the speed of 186,000 miles per second.)
- Galaxies: 100 billion – 1 trillion
- Local groups: dozens or thousands of galaxies.
- Milky Way galaxy has 100 billion stars.
- Sun is one star.
- Solar system: 28,000 light years from the centre of the Milky Way.



# Mary Evelyn Tucker and Brian Swimme



Journey of the Universe (p. 106)

“The deep truth about matter, which neither Descartes nor Newton realized, is that, over the course of four billion years, molten rocks transformed themselves into monarch butterflies, blue herons, and the exalted music of Mozart.”







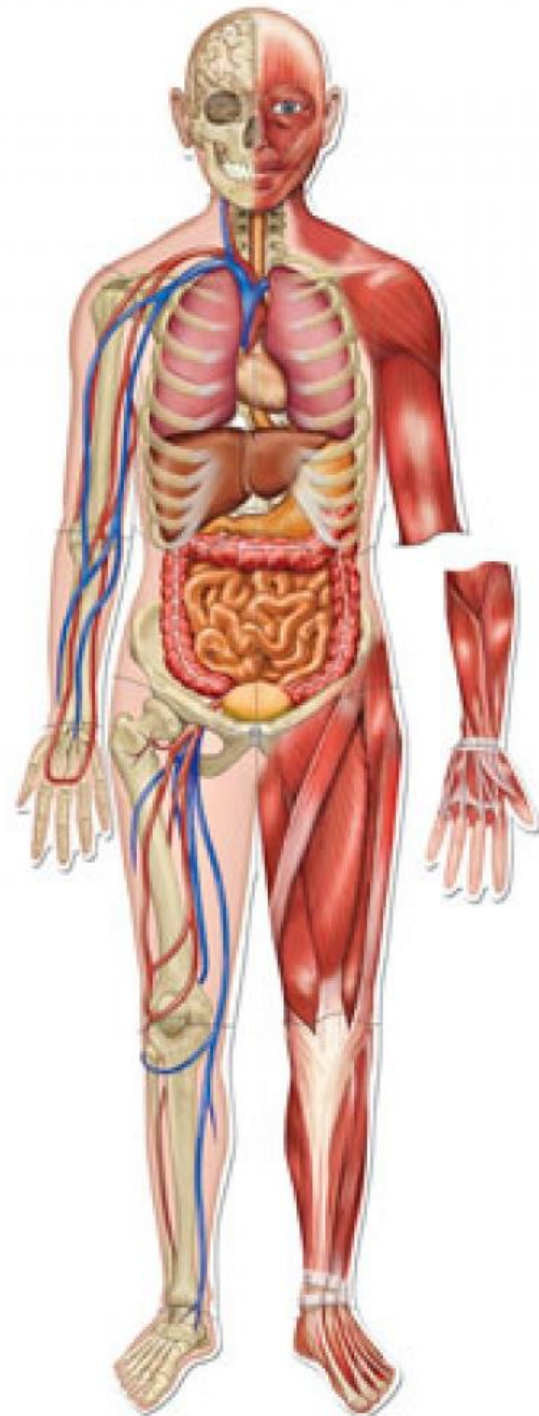
## Journey of the Universe (p. 106)

“Ignorant of this stupendous process, we fell into the fantasy that our role here was to reengineer inert matter.

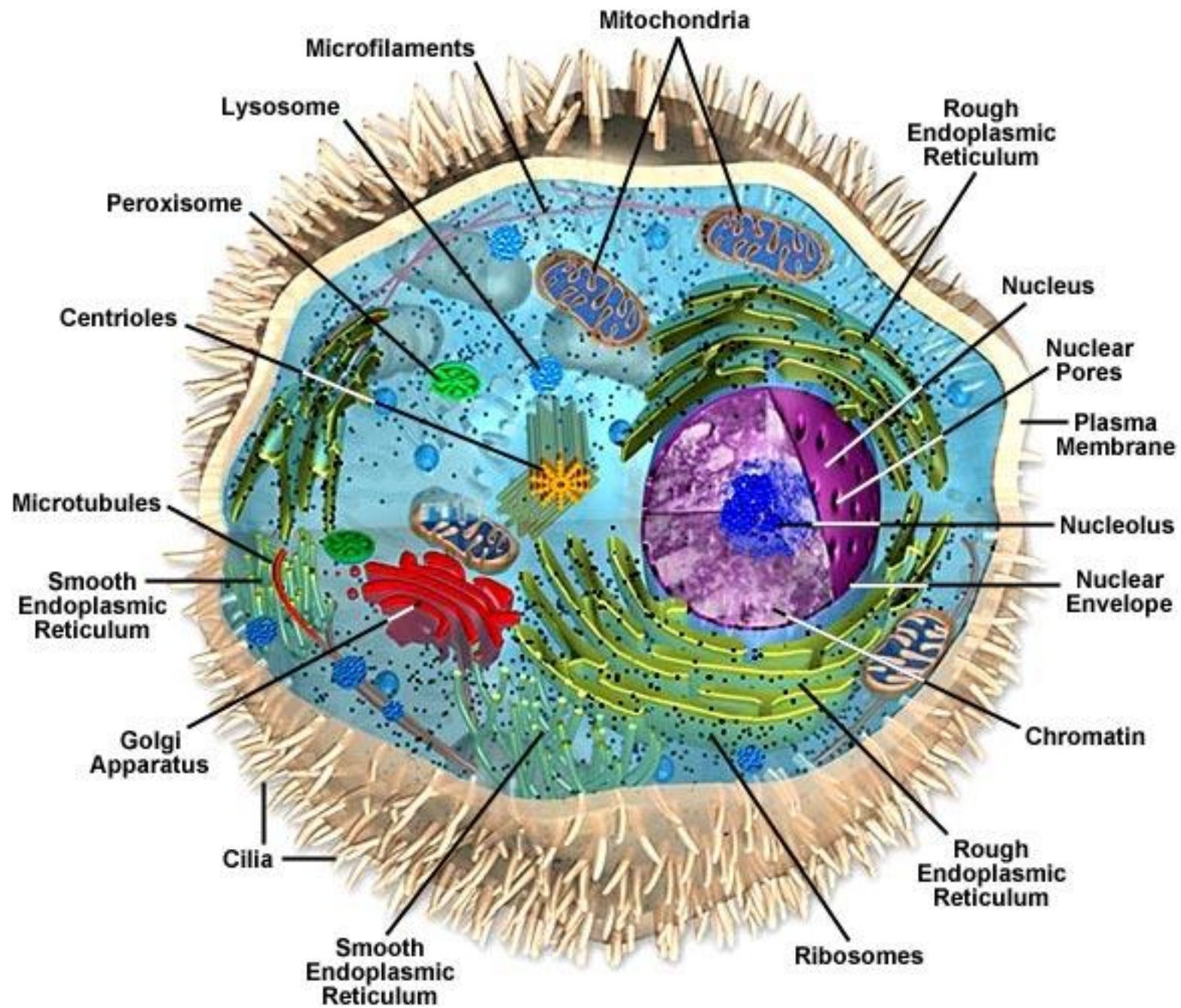
Our commitment to the control of the natural world has led to the withering of Earth’s ecosystems...”



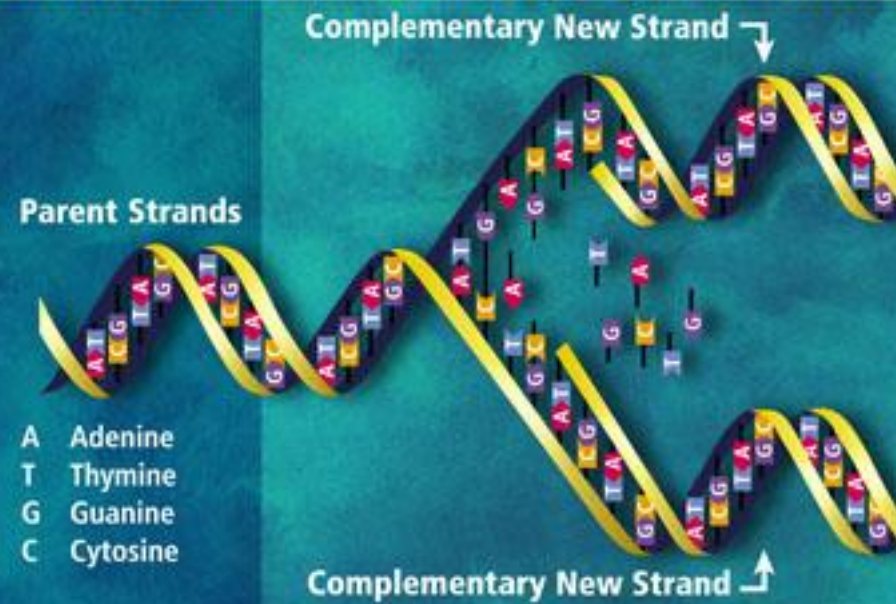








## DNA Replication Prior to Cell Division



**"There is no limit  
to what we, as  
women, can  
accomplish".**

**–Michelle Obama**





# Wangari Maathai

## Nobel Peace Laureate 2004



# Feminism



## **At Orthodox women's ordination, preaching a halacha of compassion**

Head of new Jerusalem co-ed smicha program says ordaining women rabbis is 'just the normal thing to do.' But is Modern Orthodoxy ripe for such a radical step?

### **Times of Israel**

By [AMANDA BORSCHEL-DAN](#) 11 June 2015, 2:22 pm

<https://www.timesofisrael.com/at-orthodox-womens-ordination-preaching-a-halacha-of-compassion/>







HOME

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In business, athletics, and art for professionalism, productivity, and innovation



## CULTURE & WISDOM

Religious studies, ethical reasoning, cultural contexts, and humanities with sciences



### Patricia "Tish" Jennings Hired in Curry School of Education

08 OCT 2015 | The Curry School of Education has hired expert in mindfulness and teaching, Patricia (Tish) Jennings



### Mindfulness Class to be held for McIntire Students

08 OCT 2015 | McIntire School professor David Mick introduces 1 credit class called Life Maintenance and Stress Management for Commerce Students

## HEALTH & WELLBEING

Through research and learning in the health sciences, psychology, and other disciplines

### Tai Chi Comes to UVA

08 OCT 2015 | Contemplative Sciences Center and Intramural/Recreational Sports have teamed up to offer Tai Chi at the Aquatic Fitness Center





# wisdom 2.0

February 21<sup>st</sup> - 24<sup>th</sup>, San Francisco, CA

4 DAYS  
1 QUESTION

**How do we live  
wisely in the digital age?**

SPEAKERS INCLUDE:

**Huffington Post**  
Arianna Huffington



**Spiritual Author**  
Marianne Williamson



**Twitter, Cofounder**  
Evan Williams



**LinkedIn, CEO**  
Jeff Weiner



**Google, Vice President**  
Bradley Horowitz



**Mindfulness Teacher**  
Jon Kabat-Zinn



Join mindfulness teachers such as **Jon Kabat-Zinn** and **Jack Kornfield**, along with technology leaders such as Twitter founders **Evan Williams** and **Biz Stone**, at Wisdom 2.0 to explore creating a culture of mindfulness, wisdom, and compassion.

[www.wisdom2conference.com](http://www.wisdom2conference.com)



# Mindfulness

What is your **intention**?

“May my practice benefit all sentient beings.”

**The criteria for practice:**

- Experience compassion for all sentient beings
- Commit to actualizing compassion for all sentient beings.

# Bhutan









# King Jigme Khesar Namgyel Wangchuck and Queen Jetsun Pema of Bhutan













# Kingdom of Bhutan

## Gross National Happiness Index

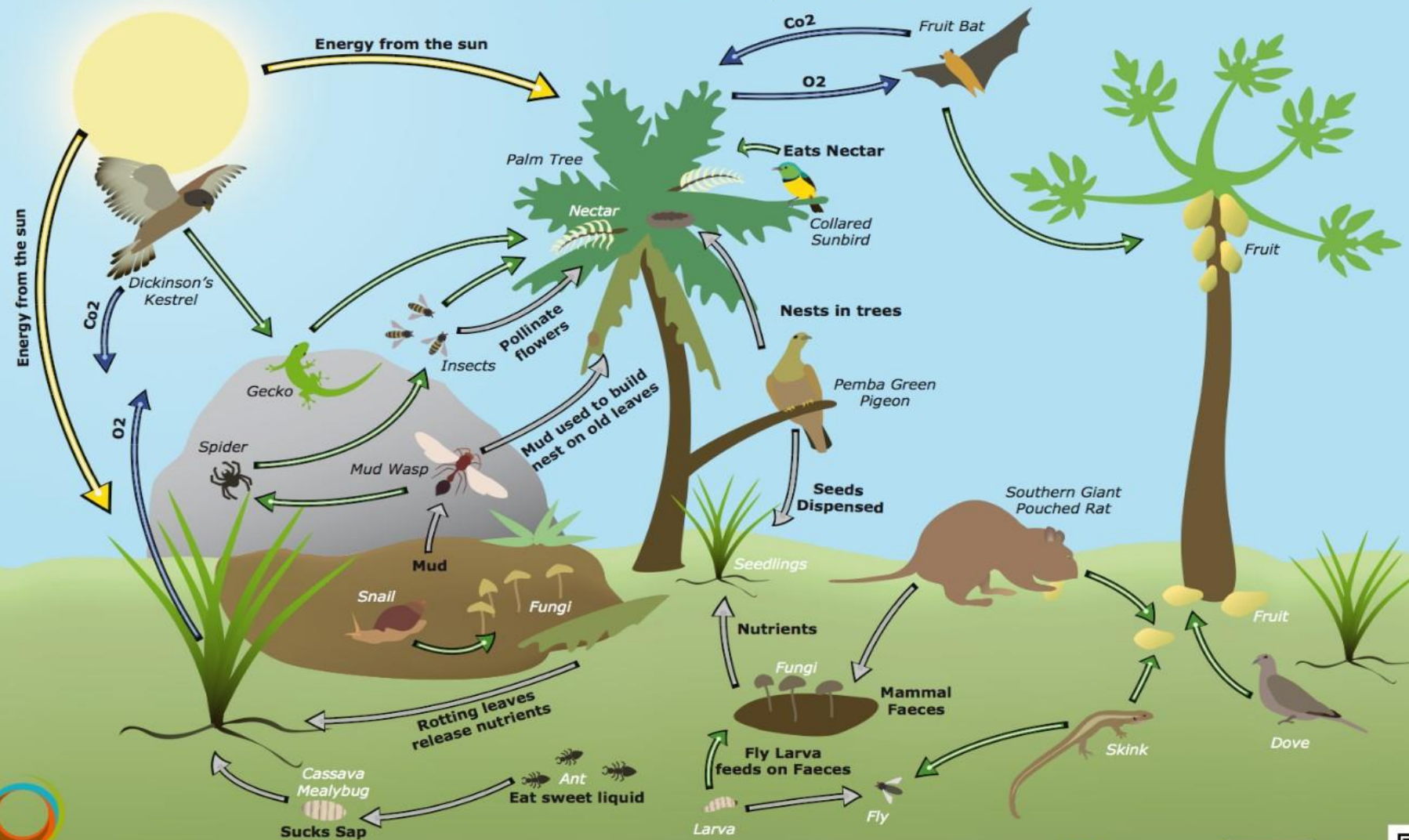
“Gross National Happiness is a term coined by His Majesty the Fourth King of Bhutan, Jigme Singye Wangchuck in the 1970s.

The concept implies that **sustainable development** should take a **holistic approach** towards notions of progress and give **equal importance to non-economic aspects of wellbeing.**”





# Biodiversity Web



[www.sazaniassociates.org.uk](http://www.sazaniassociates.org.uk)  
Supporting Sustainable Livelihoods in Zanzibar



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# Greta Thunberg











*"I think we can make a call to Canadians that we are their last and best hope of saving this planet."*

*— Pam Palmater, Mi'kmaq lawyer, professor, activist, politician and runner up in the 2012 Assembly of First Nations leadership elections*

*@Pam\_Palmater  
#IdleNoMore*

# First Nations Consciousness

- Listen to the land
- Listen to all living beings
- Live in communion with the earth

# Canada Resettled More Refugees Last Year Than Any Other Country: UN

HuffPost06/19/2019 15:46 EDT



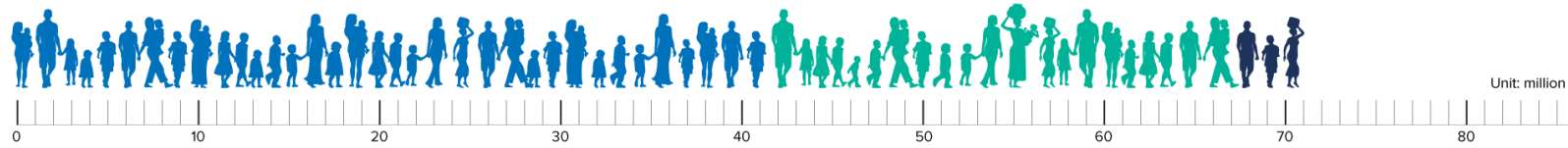
# UNHCR The United Nations Refugee Commission

- We are now witnessing the highest levels of displacement on record.
- An unprecedented **70.8 million** people around the world have been forced from home. Among them are nearly **25.9 million refugees**, over half of whom are **under the age of 18**.
- **There are also millions of stateless people** who have been denied a nationality and access to basic rights such as education, healthcare, employment and freedom of movement.
- Nearly **1 person is forcibly displaced every two seconds** as a result of conflict or persecution,



# 70.8 million

forcibly displaced people worldwide



Internally Displaced People  
**41.3 million**

Refugees  
**25.9 million**

20.4 million under UNHCR's mandate  
5.5 million Palestinian refugees under UNRWA's mandate

Asylum-seekers  
**3.5 million**

Where the world's displaced people are being hosted



About 80 per cent of refugees live in countries neighbouring their countries of origin

**57%** of UNHCR refugees came from three countries

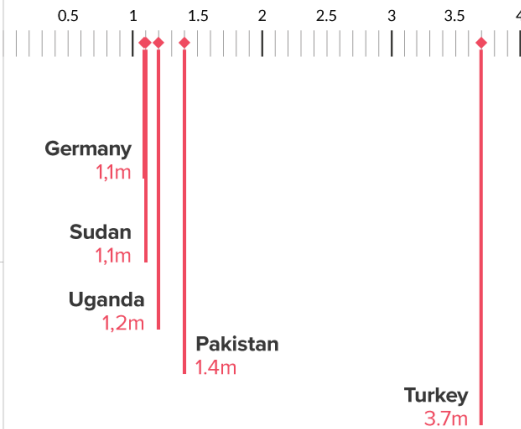


**341,800**  
new asylum seekers

The greatest number of new asylum applications in 2018 was from Venezuelans



Top refugee-hosting countries



UNHCR has data on

**3.9 million**  
stateless people  
but there are thought to be millions more



**92,400**  
refugees resettled

**37,000** people  
a day forced to flee their homes because of conflict and persecution

**16,803** personnel

UNHCR employs 16,803 people worldwide  
(as of 31 May 2019)

**134** countries

We work in 134 countries (as of 31 May 2019)

We are funded almost entirely by voluntary contributions, with 86 per cent from governments and the European Union and 10 per cent from private donors

