

**A BLESSING  
TO ONE ANOTHER**  
POPE JOHN PAUL II &  
THE JEWISH PEOPLE

Since May 2005, this exhibit has been seen by > 800,000

- Xavier University, Cincinnati, OH
- Maltz Museum of Jewish Heritage, Cleveland, OH
- George Washington Carver Museum, Phoenix, AZ
- Jewish Museum of Maryland, Baltimore, MD
- Canisius College, Buffalo, NY
- Duquesne University, Pittsburgh, PA
- Museum of Jewish Heritage, New York City, NY
- Loyola University Museum of Art, Chicago, IL
- Kimmel Center (St. Joseph's University), Philadelphia, PA
- Florida Holocaust Museum, St. Petersburg, FL
- Rapid City Blessing Museum, Rapid City, SD
- Pope John Paul II Cultural Center, Washington, DC
- Loyola University Museum of Houston, Houston, TX
- Skirball Cultural Center, Los Angeles, CA
- Avila University, Kansas City, MO
- Alvernia University, Reading, PA
- Virginia Holocaust Museum, Richmond, VA
- Skirball Museum at Hebrew Union College, Cincinnati, OH



John Paul II's greets Elio Toaff, Chief Rabbi of Rome, outside Great Synagogue, 4/3/86; first Papal visit to a Jewish house of worship

**The exhibit is divided into four major areas.**

**FIRST**, around Wadowice, Poland, where Karol grew up in an apartment owned by a Jewish family. One of his closest friends was Jerzy Kluger, whose father was the head of the Jewish community in that town.

**SECOND**, years of the Holocaust and World War II. Karol began his university studies underground and Jerzy and his family were deported to concentration camps.

**THIRD**, Karol's rise from priest to bishop to cardinal; Jerzy miraculously survives the camps but his entire family is killed. The two friends reunite after the war.

**FOURTH**, the papacy of Pope John Paul II as he and Jerzy Kluger together begin the healing between their two faiths.

## LECTURE

### "Mind the Gap": Bridging One Dozen Lacunae in Jewish-Catholic Dialogue



## GENERAL "GAPS"

**"Mind the Gap" #1:** Theological Compared to Historical Discourse

**"Mind the Gap" #2:** Teaching Pre- as Well as Post-Vatican II History



Joseph Cardinal Bernardin

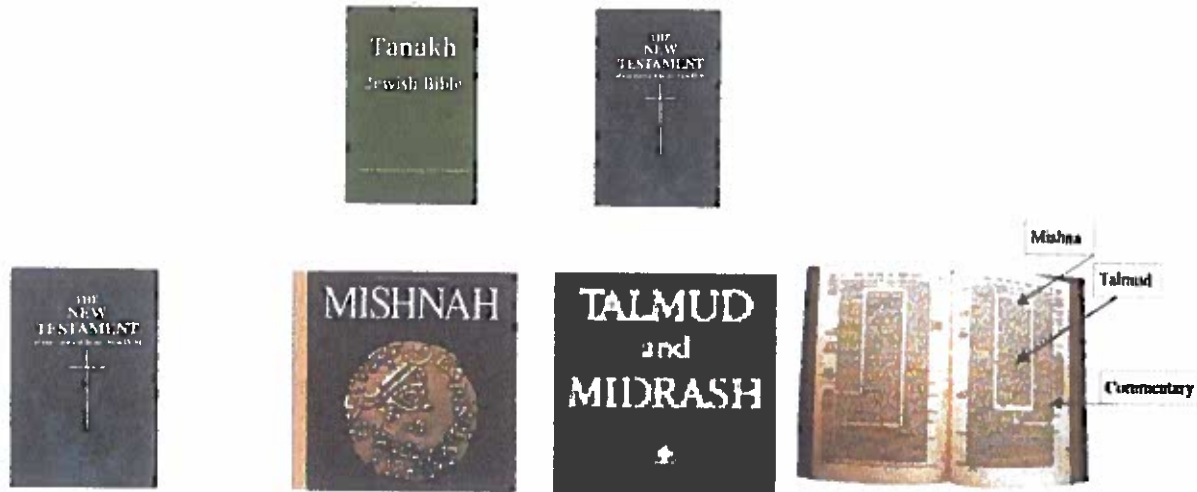


Pope John Paul II

**"Mind the Gap" #3:** Christian Religious Antisemitism in Relation to the Holocaust

**"Mind the Gap" #4:** Were the Gospels Implicitly Anti-Jewish or Only Anti-Jewishly Misapplied?

"Mind the Gap" #5: Juxtaposing New Testament to Jewish Scripture or Rabbinic Literature?



"Mind the Gap" #6: Should "Typology" Be Processed as Prediction or Conformance?

Is This Jesus?

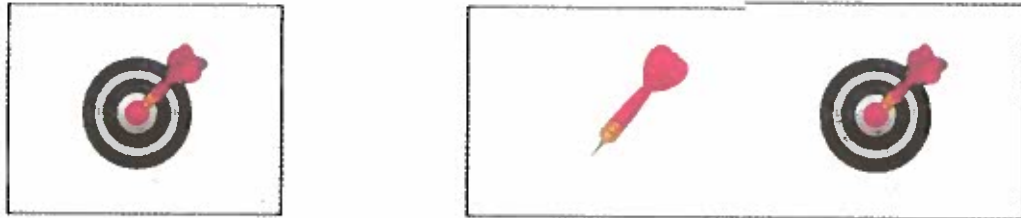
Long ago, there lived a righteous Jew who spoke for God. Defying the religious establishment, he aroused enmity from Jewish priests. Demanding they amend their ways, he threatened destruction of the Temple ("a den of robbers"). The priests threatened him with death. He warned that they could bring innocent blood upon themselves. The vacillating civil authority summoned and pronounced him innocent, expressing reluctance to heed his accusers' demands. As the just man warned, the Temple was later destroyed.

This is *JEREMIAH*

11.1—*Parallels Between Jeremiah and Jesus*

Jeremiah		Jesus
"Has the house ... become a den of robbers ...?" (7:11)	→	"Is it not written [Jer 7:11], 'My house ... you have made ... a den of robbers?'" (Mk 11:17 & par)
I will "do to th[is] house [temple #1] ... as I did to Shiloh [1 Sa 4-6]!" (7:14)	→	"We heard him say, 'I will destroy this temple [#2] ...'" (Mk 14:58 & par; cf. Jn 2:19)
"All the people laid hold of him, saying: 'You shall die'" (26:8)	→	"All the people" demanded his death (Mt 27:25)
An inquiry convened for Jeremiah (26:10)	→	A Sanhedrin convened for Jesus (Mk 14:53 & par)
Priests (and others) said Jeremiah "deserves ... death" for words that "you have heard" (26:11)	→	The Sanhedrin decided that Jesus "deserves death" (Mt 26:66 [cf. Mk 14:64]) for words that "you have heard" (Mk 14:64; cf. Mt 26:65)
"you will bring innocent blood upon yourselves" (26:15)	→	"His blood be on us and on our children!" (Mt 27:25)
His captors took him for execution to the vacillating King Zedekiah, who replied: "He is in your hands ..." (38:5)	→	His captors took him for execution to the vacillating prefect Pilate, who replied: "See to it yourselves" (Mt 27:24)
Wanting a private conversation, "Zedekiah sent for Jeremiah" (38:14)	→	Wanting a private conversation, "Pilate ... called Jesus" to him (Jn 18:33)
Zedekiah was "afraid" (38:19)	→	Pilate was "the more afraid" (Jn 19:8)

**The PROBLEM:** Did the author of Jeremiah genuinely cast Jeremiah's Passion in terms uncannily foreshadowing the Passion of Jesus; or were later traditions about Jesus *tailored to match Jewish Biblical imagery*?



*The "Bull's-Eye" Analogy*

A farmer once arrayed his barn wall with bull's-eyes, with an arrow piercing the center of each. But appearances differed from reality: he had shot the arrows first and only thereafter painted a bull's-eye around each! The end result looked the same but not to someone who knew the underlying process. We should be dialoguing over this "gap" in perception: the degree to which passages perceived as Jewish Scriptural predictions are "arrows shot first," with Jesus' Gospel image a bull's-eye framed to surround them. (Cf. solution of Raymond Brown: that not only might Gospel narrators have created incidents "to give scriptural flavor," but from incidents that did actually occur narrators dramatized those capable of echoing the scriptures

*(The Death of the Messiah [New York: Doubleday, 1994], p. 16 n20).*



**"Mind the Gap" #7: The Problematic "Sibling Faiths" Metaphor**

## FIVE (5) MORE "GAPS" FROM MAJOR RESPECTIVE SOURCES

**"Mind the Gap" #8: PAUL – Do We Misapply Romans 9-11? (Mid-50s)**

**SUETONIUS, *CLAUDIUS* 25.1-5 --**

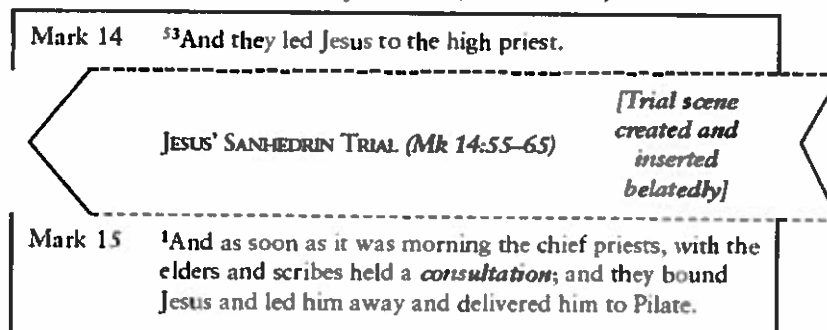
"Since the Jews constantly made disturbances at the instigation of Chrestus ["Christ?"],  
he [Claudius] expelled them from Rome." (49 CE)

- Wariness by returning **Jews** of renewed Jewish-Christian missionary incursions akin to those sparking Claudius' expulsion of Jews and Jewish-Christians to start with!
- Anger of returning **Jewish-Christians** at condescending Gentile-Christians who, in the interim, had displaced them as leaders of the very Roman church that Jewish-Christians themselves had founded!
- **Gentile-Christians** who argued a status reversal: Jewish-Christians' banishment was God's displacement of them with Gentile-Christians as those fit to run the Roman church. (Explains disparagement of Jesus' *Jewish* disciples by Mark, a Gentile-Christian writing in Rome? See Cook, *Modern Jews Engage the New Testament*, pp. 189-191.)

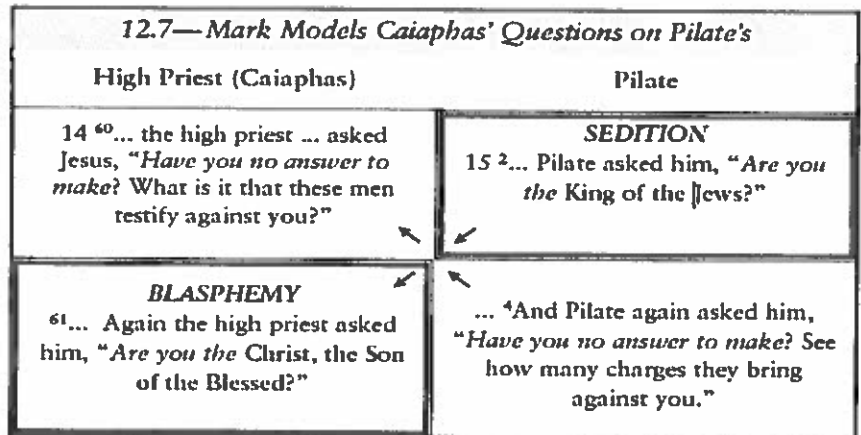
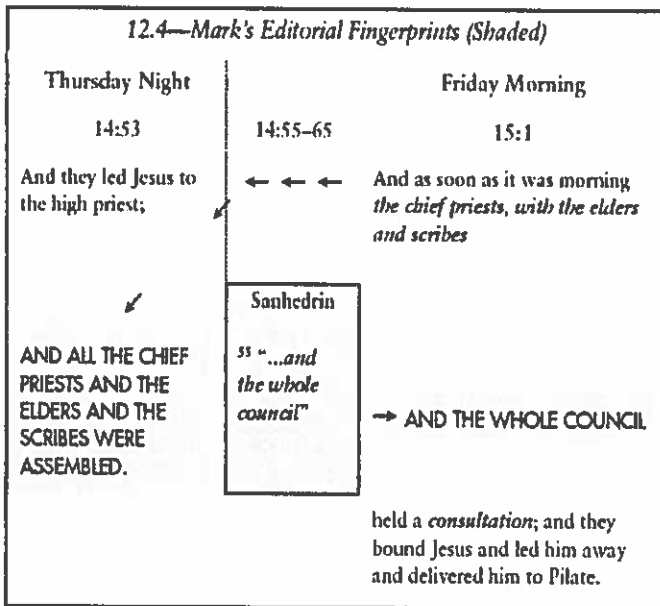
**"Mind the Gap" #9: MARK -- Is the Sanhedrin Trial an Aggrandized "Consultation"?**

Diagrams 12.3; 12.4; 12.7; & 12.2 & Discussion from Cook, *Modern Jews Engage the New Testament*, pp. 134-140.

12.3—Mark Inserts the Sanhedrin Trial Between the  
"Delivery" Texts (Short Form)



## The Sanhedrin Trial -- Genuine History or Literary Artistry?



<sup>60</sup> And the high priest [Caiaphas] stood up in the midst, and asked Jesus,

[Query #1] "Have you no answer to make? What is it that these men testify against you?"<sup>61</sup> But he was silent and made no answer.

Again the high priest asked him,

[Query #2] "Are you the Christ, the Son of the Blessed?"<sup>62</sup> And Jesus said, "I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven."

<sup>63</sup> And the high priest tore his garments, and said, "Why do we still need witnesses? <sup>64</sup> You have heard his *blasphemy*. What is your decision?" And they *all* condemned him as deserving death.

**"Mind the Gap" #10: MATTHEW-- The "Lost Sheep of ... Israel" vs "the Great Commission"**

Diagrams / discussion from Cook, *Modern Jews Engage the New Testament*, pp. 192-209.

When his disciples embark on their mission, Jesus charges them:

*"Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" (10:5-6).*

And when implored to heal the daughter of a Canaanite woman, he intensifies this warning:

*"I was sent only to the lost sheep of the house of Israel" (15:24).*

Here Jesus' concern is not simply to go to the Jews primarily but to the Jews *alone*.

**WHY THEN ....?**

Mark 12:28ff.

One of the scribes ... asked him, "Which commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and

you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' ..."

Matthew 22:35ff.—revising Mark

One of [the Pharisees], a lawyer, asked him a question, *to test him*. "Teacher, which is the great commandment in the law?"

And 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 great and first commandment....

**AND WHY THEN ....?**

16.7—Why *Ethne* in Matthew's Ending May Mean "Gentiles [Only]"

Mt 10:5-6: "Go nowhere among the Gentiles [*ethne*], and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel."

Mt 28:19: "Go and make disciples of all \_\_\_\_\_? \_\_\_\_\_ [*ethne*]"

**"Mind the Gap" #11: LUKE – The Possibility of Inadvertent (i.e., in Full Faith) Retrojection?**



- Luke 4:16ff. depicts Jesus rejected in his home synagogue, Nazareth. Did this occur, or did Luke intend it as a paradigm for what Christian preachers would *later* undergo?
- Jesus recites messianic texts from Isaiah, but was reading from the Prophets (2nd division of the *Tanakh*) liturgical practice already in Jesus' day (ca. 30) or does this instead *reflect Luke's time* = retrojection from the 90s?
- When Jesus begins developing an anti-Jewish message, his audience rejects, then ejects, him. Why enlist this episode as proving Jesus' Jewishness rather than *Luke's* theology?
- Does it, instead, reflect *Luke's* need to account for Christianity's rejection by Jews of *Luke's own time* – which he presents as foreshadowed by Jesus' (alleged) rejection by people of his native town = retrojection from the 90s?
- Like examples .... blasphemy; Pharisees; etc.?

**"Mind the Gap" #12: JOHN -- Why Counter "Jews" (Judoans) with Jesus, Not the Disciples?**

Diagram 18.2 from Cook, *Modern Jews Engage the New Testament*, p. 227.

18.2—“The Disciples” and “the Jews” as Counterparts in John

JESUS



**“THE DISCIPLES”**  
(Personifying BELIEF)  
Sample passages:

“His disciples BELIEVED in him” (2:11).

“His disciples ... BELIEVED ... the word ... Jesus had spoken” (2:22).

“We [the twelve disciples] have BELIEVED, and have come to know, that you are the Holy One of God” (6:68–69).

“[To the disciples Jesus says:] ... BELIEVE in God, BELIEVE also in me.... BELIEVE me that I am in the Father and the Father in me; or else BELIEVE me for the sake of the works themselves.... He who BELIEVES in me will also do the works that I do” (14:1–12).

“His disciples said, ‘... by this we BELIEVE that you came from God’” (16:29–30).

**“THE JEWS”**  
(Personifying UNBELIEF)  
Sample passages:

“How can you [Jews] BELIEVE? ... If you BELIEVED Moses, you would BELIEVE me, for he wrote of me. But if you do not BELIEVE his writing, how will you BELIEVE my words?” (5:44–47).

“I told you [Jews] that you would die in your sins ... unless you BELIEVE that I am he” (8:24).

“Because I tell the truth, you [Jews] do not BELIEVE me.... Why do you not BELIEVE me?” (8:45–46).

“I told you [Jews], and you do not BELIEVE” (10:25–26).

“Though he had done so many signs before [the Jewish crowd] ... they did not BELIEVE in him ... that the word [of] ... Isaiah ... be fulfilled: ‘Lord, who has BELIEVED our report ...?’ Therefore they could not BELIEVE” (12:37–39).