MASSAH

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JOURNEY

Journal of the
New Zealand Council
of Christians & Jews

29 Winter 2010

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Massah

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Editorial

Readers may notice a few changes with this issue of *Massah*. Graphic designer, Keith Guyan, has given us a new version of our old cover. Thanks Keith. A few minor changes in editorial style reflect the undersigned coming "off the benches" of the Editorial Committee to take up the role of Editor.

The task of the Council of Christians and Jews is to continue a reconciliation, through education and dialogue, after centuries of broken relationship, due primarily to Christian religious ignorance and triumphalism. My hope is that *Massah* will continue to be a useful and significant forum to help us all better understand how both religious differences and commonalities have impacted upon Christians and Jews, not only historically, but also today.

Along with the usual columns, in this issue Elaine Wainwright helps us make connections between contemporary concerns for ecology and our Biblical heritage. Brian Arahill reminds us that our yearning for communion (in the broadest sense) is rooted deep within divine mystery. There are book reviews. And Lucia Faltin traces how the vision for better Jewish-Christian relations in Cambridge (UK) over a decade ago became the Woolf Institute of today.

Shalom....
Tony Stroobant

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Contributors

Brian Arahill
Monsignor Brian Arahill is Parish Priest of St Michael's Roman Catholic Parish, Remuera. Present at the inaugural meeting of the Council of Christians and Jews over two decades ago, he continues to take a keen interest in the activities of the Council .

Lucia Faltin
Lucia Faltin, originally from Slovakia, is Director of International Programmes at CJCR, having joined the Centre in January 2000. She is also MA Course Director and MSt Course Advisor. She holds a degree in Modern European History and is currently completing a PhD at the University of Cambridge.

Chris Honoré
Rev Christopher Honoré is an Anglican priest who teaches Anglican Studies at St John's College Auckland. He is interested in Biblical text and interpretation, 19th century Christian missions to NZ, the culinary arts and the cultivation of olives for oil.

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Rev Dr Lynne Wall was born in Sussex and emigrated to New Zealand with her family in 1965. A Methodist minister, she has a special interest in biblical studies. Her PhD from Birmingham focused on Christian origins and the use of Jewish methods of biblical interpretation.

Elaine Wainwright
Professor Elaine Wainwright is Head of the School of Theology at the University of Auckland. She is a biblical scholar with particular expertise in the Gospel of Matthew as well as biblical interpretation generally. Her current research is an ecological reading of Matthew's Gospel.

Peter Wedde
Rev Peter Wedde is a retired Presbyterian minister who was for 27 years minister at Onehunga, Auckland. Peter developed an interest in Christian-Jewish relations through attending a course at Cambridge University during a term of study leave in 1994. He is also a keen amateur musician who plays viola in the Manukau Symphony Orchestra.

For Your Diary

Auckland and Wellington

Saturday/Sunday July 3/4, Wesley Hall, St John's College, 202 St Johns Road, Meadowbank, Auckland.

National 2010 CCJ Conference

Theme: *Christian-Jewish Dialogue: Encouraging Development, Emerging Challenges.*

Speakers: The Rev Dr John Pawlikowski OSM, for over 40 years a leading figure in Jewish-Christian relations worldwide, and Paul Morris, Professor of Religious Studies, Victoria University, along with noted storyteller Mona Williams.

Full details in *Massah 28.* Registration form on the NZCCJ website.

Auckland

Sunday August 22, 2.30pm, St John's College, 202 St Johns Road, Meadowbank.
Annual combined CCJ/CCM meeting.

The festival that means most to me. *Jewish, Christian and Muslim speakers.*

Wednesday October 13, 7.30pm, St Paul's Church lounge, 12 St Vincent Avenue, Remuera. ***Strangers in a Strange Land*** with Ann Gluckman and Kathryn Schollum, who will share some of what it meant for their families to be New Zealand immigrants.

Kathryn will reflect on the journey of the Puhoi settlers and the vicissitudes they endured, the kindness of Maori at the mouth of the Puhoi river, the enormous faith and heroic endurance they had, and how they earned respect for their diligence, honesty and determination to succeed in their adopted country.

Ann's talk, based on her book *Postcards from Tikums: A Family Detective Story* (due out in bookshops by the end of July), traces how a Jewish family from Latvia under Tsarist rule, came to Taranaki, and the challenges of a totally different life, which impacted differently on the three daughters.

A treat for our final public meeting of the year! Attend and bring a friend!

With Ecological Eyes: Reading a Shared Tradition

Elaine M. Wainwright

Based on an address given to the Auckland Council of Christians and Jews on March 16, 2010

The current plight of the planet is challenging the human community to a new ethic given the extraordinarily damaging effects of much of that community's political, social, economic and cultural activity. Not surprisingly, the rise of ecological ethics is engaging a range of religious communities among whom are Jews and Christians. In this article I lay out briefly one possible approach to reading biblical texts ecologically which I have developed and which I bring to a reading of the Gospel of Matthew. I discuss this framework in the context of responses to ecological challenges within Judaism and Christianity as both communities grow in ecological awareness.

I was interested to read in Mark X. Jacob's chapter "Jewish Environmentalism: Past Accomplishments and Future Challenges" (2002: 450) that he, like so many Christian scholars engaging with contemporary environmental and ecological issues, sees the first indications of a "Jewish response to environmental issues" being evoked in response to Lynn White's now famous 1967 article "The Historical Roots of our Ecological Crisis" (1967). In his article, White lays blame for this crisis, in part at least, at the door of the biblical tradition, a tradition shared by Jews and Christians given White's particular focus on the early chapters of Genesis.

Since White's 1967 critique, there has been a developing global awareness of ecological issues. Christians and Jews have been involved with international organizations like *Friends of the Earth International* but have also established groups such as the *Friends of Creation Spirituality* associated with Matthew Fox, *Genesis Farm* and other Christian ecological centres scattered around the world, and Ellen Bernstein's *Shomrei Adamah—Keepers of the Earth*. Such organizations and centres are now numerous, local and national/international and hence cannot be all cited here but I draw attention to these few as exemplars of ways in which the religious traditions of Judaism and Christianity are engaging the global challenge of ecological ethics.

It is not sufficient, however, simply to be aware. Writers like Lorraine Code call for a shift to what she calls *ecological thinking* (Code 2006), a consciousness which Mary Mellor characterizes in this way: "that all living organisms must been [sic] seen in relation to their natural environment," or that "[h]umanity must always be seen as embedded within local and global ecosystems" (Mellor 1997, 1). At its core is a repositioning of human thinkers, knowers and actors as Earth-beings in complex interrelationships with all other Earth-beings or Earth-constituents. Those of us who share a religious perspective would want to add that these complex interrelationships are also with the sacred or with that mystery which is more than nature in the language of John Haught (Haught 2006, 22). The first thing we share, therefore, as Jewish and Christian participants in Earth's processes and readers of the biblical text, is this call to change our way of thinking, to change our anthropocentric or human-centred perspective.

Along with such a shift in awareness, however, is the need to be able to read our sacred texts anew. We need an ecological reading process. Norman Habel who has coordinated the Earth Bible project since its inception in Adelaide in the 1990s says that in the project, biblical scholars "have sought to formulate a fresh approach to reading the Bible. Rather than reflecting *about* the Earth as we analyze a text, we are seeking to reflect *with* Earth and see things from the perspective of earth" (Habel 2000: 33-34). Mark Jacobs who was the founding director of the Coalition on the Environment and Jewish Life [COEJL], established in 1993 and "charged with catalyzing a distinctively Jewish programmatic and policy response to the environmental crisis" says that it is necessary to "[e]ngage Jewish scholars, rabbis, and educators in an examination of Judaism's perspectives on a range of environmental issues and broadly integrate such examination into curricula" (Jacobs, 469). For both, the challenge is to read anew our sacred texts and traditions.

Developing Ways to Read Ecologically

Reading texts and traditions anew is a process encoded into the biblical text. The prophets, in particular, critically engage texts and traditions and the way/s they found expression in the religious lives of the people of their time. For us today, given the pervasiveness of the anthropocentric perspective of mastery with its various manifestations of oppression encoded into our biblical texts, we need to read our texts critically, with a questioning, a prophetic mind. Such a perspective is well known within current biblical studies as feminist and postcolonial readers, both Jewish and Christian, have demonstrated. This critical perspective is a significant practice since pervasive anthropocentrism and a domination and/or erasure of women, the colonized and the more-than-human other have characterized the ideology of/in author, text and reader from the genesis of the biblical text through its long history of interpretation to the present. In the light of these systems, it is essential, therefore, that a *suspicion* attentive to these interlocking processes of erasure and mastery characterize every phase of the ecological reading process. This, however, will not dominate the reading and in many instances will not be the entry point into an ecological reading process. The major task is a *reconfiguring* or a *re-reading* that will enable new reading/s to emerge.

There are a variety of ways in which this reconfiguring or re-reading is taking place. Tsvi Blanchard highlights in Judaism what is likewise happening among Christian biblical/ecological readers such as Habel, the Earth Bible project participants and others, namely that "secular and religious languages are [being] employed, sometimes together, sometimes separately… we feel we must understand inherited Jewish texts in ways that allow us to find our voice within wider policy debate" (Blanchard 2002: 426).

In developing a framework for reading biblical texts, I have found the category of *habitat* to be particularly useful for guiding my ecological reading. Lorraine Code defines *habitat* as a "place to know" such that "social-political, cultural, and psychological elements figure alongside physical and (other) environmental contributors to the "nature" of a habitat and its inhabitants at any historical moment" (Code, 37). Human and habitat are inseparable–a significant shift of thinking in the face of the profound anthropocentrism that characterizes the dominant world view or perspective in which and from which the human community functions. This is to bring, as Blanchard promoted above, secular and religious languages together as we bring this category to the biblical text.

Habitat characterizes my reading of the various textures of the biblical/Matthean text. These textures include the inner texture or the narrative texture, intertextures (the texts with which the Matthean text intersects), and the social and cultural texture (which includes those social and cultural elements of first century society encoded in the text). The reading of these different textures are interconnected in an ongoing spiral of interpretation. In developing an ecological framework for reading, I want to explore more of the permeability of author/text/reader and their worlds. While attention to habitat will characterize my reading of the various textures, I also introduce what I call an *ecological* texture. This is the result of a recognition that the ecological fabric or habitat is not only encoded in the text but is present in the very materiality of the text—the papyrus, vellum or paper and web of ecological processes which constitute it. This ecological texture also includes all those elements of habitat and their interconnectedness of the first century to which the text linked and links its past and present readers. There are already literary, historical, sociocultural and archaeological studies and processes that will assist in the reading of the ecological texture. I extend these studies to the secular languages that Blanchard refers to, the interrelated aspects of habitat and ecosystems of the first century that have not been given attention in the knowing of place in the Matthean story. This can be combined with understandings of cosmology, of geography and of the interrelationship that constitutes Earth and its hi/story.

The process that can best hold together the various types of studies needed for reading the ecological texture of the text I call *inter-con/textuality*. I use this term in order to highlight the reciprocity of text and context as it is inscribed in the text together with the recognition that context

is more than just place and time as it has been traditionally understood in biblical studies but it shares in the rich complexity and interrelationship of multiple factors as conveyed by the notion of habitat in an ecological reading. In reading intercon/textually, habitat in all its diversity of the embodied, materially and socially related Earth beings, of social, temporal and physical locations, of their histories and genealogies and of their power relations comes into focus. There is much more that could be explored in relation to the reading process but that is not possible here so with this brief introduction, I turn now to a reading of Matt 13:1-9 in order to give you an example of the type of reading which this theoretical framework can yield.

Reading Matt 13:1-9 Ecologically

That same day Jesus went out of the house and sat beside the sea.

[2]Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach.

[3]And he told them many things in parables.

(Matt 13:1-3).

These opening verses of Matt 13 can very easily be overlooked as readers turn attention to what is considered the important material in this chapter, namely Jesus' teaching in parables. The verses are, however, rich in detail when reading ecologically. The reader is drawn into the ecological texture of the text and *habitat* as it is encoded into the text. The reader is engaged with *temporal location* (on that same day), with *physical location* (out of the house, by the sea and in a boat), and *social location and interdependence* (great crowds gather around Jesus on the beach). Code emphasizes that "temporal, physical, social location and interdependence are integral to the possibility of being, knowing and doing" (Code, 69) within ecological thinking and they are woven into the fabric of Matt 13:1-3.

Jesus comes out of the house, that material space of human habitation. House is a habitat of the human. House is also a social and cultural space. This house of Matt 13:1 is the place outside which Jesus own kin were located in 12:46 and there Jesus critiqued kinship structures that were not in keeping with God's desires (Matt 12:46-50). The material and the social interact in this text calling for transformation. The movement in Matt 13:1-3 is from house to seashore that links land and sea. It is, therefore, a borderland or marginal space between the two, a place where something new can happen. It is the space that separates Jesus from the crowds pointing to his authority that is also emphasized by his being seated in the boat. The seashore not only separates Jesus from the crowds but also it links him to them as his voice carries across this space, this borderland space, inviting them to think anew, to transform their vision through hearing parables. Habitat functions to give meaning to the text.

From this space Jesus preaches:

Listen! A sower went out to sow.
[4] And as he sowed, some seeds fell on the path,
and the birds came and ate them up.
[5] Other seeds fell on rocky ground,
where they did not have much soil,
and they sprang up quickly,
since they had no depth of soil.
[6] But when the sun rose, they were scorched;
and since they had no root, they withered away.
[7] Other seeds fell among thorns,
and the thorns grew up and choked them.
[8] Other seeds fell on good soil
and brought forth grain, some a hundred fold, some sixty, some thirty.
[9] Let anyone with ears listen!"

This parable is rich in inter-con/textuality, rich in the complexity of habitat that is evident in the introduction (Matt 13:1-3). The words given to Jesus by the Matthean redactor in 13:18, "you then hear the parable of the sower," have functioned to draw attention to the sower in the parable of 13:4-8. The text of the parable, is, however, much more multi-dimensional.

Exploring the ecological texture of the text, we note first that the sower can be imagined as slave or tenant farmer on one of the large Herodian or Roman estates that were becoming more numerous in first century Galilee; or she or he may have been a self-sufficient small farmer or member of a farming family. Whoever the sower, she or he would have been interconnected with the social fabric in different ways but would have shared the understanding of the seasons with their

rhythms of time for planting and for harvesting. The sower is engaged in a task, that of sowing seed. The seed is not specified but implied in the verb 'sow'. It is likely to be wheat or barley evoking the two most common agricultural products of Galilee in the first century.

The reader is drawn into the process and the outcome of the sowing through the pattern: "as he sowed, some seeds fell" followed by the three times repeated "and others fell…," with each followed by the outcome of the particular falling of seed. The seed seems to be being cast as ancient agricultural writings confirm. This links the sower intimately to the process of planting with the goal of growing grain to feed family and animals as well as to have seed for the next year's planting. The pressure on farmers or tenants to produce abundant harvests so as to develop exports for the Empire also lurks within the world that the parable creates. The parable, however, draws the reader into the ecosystem or ecocycle of sower and seed. Birds take up the seeds on the pathway so that they are fed. Weeds take up their groundspace so that there is insufficient space for the sower's seed in some places. The sun with the wind and the rain, elements that are not named enable the seed to grow but if the root is not deep enough, some plants will wither under the sun and others will be choked out by plants that are not useful in the agricultural cycle. The seed that falls on the soil prepared for it produces richly. This ecological process functions metaphorically within the parable which captures indeed a network of actants into the complexity of habitat - from sower, to seed, to bird, sun, earth/soil, weeds and thorns. It also draws hearers into the processes.

Jesus the parabler and his audience would have known intimately the agricultural system of their first century Galilee, and the Matthean author and readers that of Galilee/Syria. It is this that Jesus uses to evoke meaning. In his first parable by the sea he invites listeners/readers into the parabolic process through knowledge/experience. Listeners would have known the importance of the soil and its various types for particular crops. They too would have known the prolific nature of grain given the right conditions as well as the desired proliferation in the face of the Roman taxation on a small farmer's grain or soil. Among ancient writers, there are different perspectives on yields. Varro notes that yield might be tenfold in one district, fifteen in another, even a hundred to one near Gadara in Syria [Varro, *On Agriculture* 1.44.2]. Pliny the Elder proclaims that nothing is more prolific than wheat giving yields of 150, 360 and 400 (NH 18.21.94-95). Scholars note, however, that Pliny may well have been seeking to impress the emperor and so his figures may be exaggerated. A coin of Agrippa I that depicts three ears rich in seed springing from the one stalk may also shed light on Jesus' parable. It reminds us that in the Roman empire, abundance was attributed to the emperor or his representative such as Agrippa. Jesus the parabler challenges that perspective by attributing yield to the ecological processes. Life processes in agrarian Palestine/Syria in the context of the Roman Empire, life processes expressed in ecological language or secular language to draw again on Blanchard's distinctions, are drawn into the parable and invite reflection, invite religious reflection.

In the Roman empire abundance was attributed to the emperor... Jesus the parabler challenges that perspective by attributing yield to ecological processes

Jesus, the parabler of the *basileia* of the heavens/sky engages his audience of both crowds and disciples with aspects of Earth and its processes, of human and habitat that were familiar to them in their everyday lives. These constitute the ecological texture of the Matthean Parable Discourse in Matt 13, and they engaged gospel hearers/readers of first century Galilee/Syria with their world and reflection on it in a way that opens up potential for imagining divine presence intimately related to the unfolding of Earth and to the mystery of the *basileia* of the heavens/sky toward which the parables point.

In undertaking an ecological reading of just one of the parables of Matt 13, I have demonstrated how attentiveness not just to the human which is the more common approach to interpreting biblical texts but a recognition of habitat in all its hybridity of Earth constituents and processes in the ecological texture of the text enables the parable to be heard more evocatively. Inter-con/textuality

enabled me to re-member the world in/of the text in all its materiality – not just as construct of an author but with a consciousness of the porous borders between text and world and yet also not collapsing the distinction between text and world. Rather than being reduced to a single meaning related to human behaviour (as happens in the explanations of the parables in Matt 13), the parable is able to function in ways that draw readers/hearers into greater attentiveness to Earth processes, to learn from these an ecological ethic. The parable of Matt 13:3-9 closes with the invitation: Let anyone with ears listen/hear, just as it opened with the invitation: Listen/hear.

What I have sought to do in this paper is to indicate that scholars and readers of the biblical text both within Judaism and Christianity are seeking to read that text anew in light of and informed by a growing ecological awareness. Such reading with ecological eyes is a spiraling process. Ecological readers are already caught up in the move to ecological thinking that Lorraine Code explores in her book of that same name. Reading from such a perspective, in its turn, shapes, deepens and expands ecological consciousness/ecological thinking and also leads into action.

There are many ways other than the reading of our sacred texts in which Jewish and Christian believers are becoming more ecologically aware, more ecologically ethical. Within Judaism, some are exploring the Jewish calendar and the great holy days, reading and living them anew and Ellen Bernstein (2005) has gathered many examples of reading sacred place, sacred time and sacred community anew in her *Ecology and the Jewish Spirit: Where Nature and the Sacred Meet*. Within Christianity, the movement to ecologically friendly living in community is being undertaken by many and Sarah McFarland Taylor (2007) explores this through looking at one group, namely women religious within the Catholic tradition in her *Green Sisters: A Spiritual Ecology.* These are but two examples of a world of exploration and a world of living that is characteristic of new ecological awareness within Judaism and Christianity. This article focuses on just one small contribution to the shift in ecological consciousness that characterizes our world and that is impacting Jewish and Christian lives—namely reading of sacred texts—and that from within the Christian tradition.

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The Mystery of God's Call Towards Unity

Brian Arahill

Based on an address on the occasion of the launch, in October 2009, of Tony Stroobant's book "Beyond Contempt: Removing Anti-Jewishness From Christian Worship"

Most people would take the word "mystery" to mean something you can't understand or some question you could solve if you investigate long enough.

But "mystery" in religious terms is not something you cannot understand but something you can know more and more about. Or, even better still, *someone* you can know more and more about. If each one of us is unique so that there is nobody, nobody like me, then each person is a mystery to themselves and to everyone else who tries to get to know me.

Collectively human beings and therefore human history, is full of mystery stories. History is full of stories. History records series of events where each person tries to assert their uniqueness, tries to stand their ground, to dominate, showing I know more than you do or I know better what is right than you do.

We are told in Genesis that God made us in his own image and likeness, and that human beings have ever since been trying to make God into our own image and likeness: what *we* decide is what God wants. That, of course, is approaching blasphemy.

And the history of the relationship been Christians and Jews is no different. It is the story of seeking our own point of view. We have tried to press our point of view as the right one, almost saying our point of view is the *only* point of view. We have made mistakes, deadly mistakes. We have got things wrong. But with time (and didn't someone say time is a great healer) we can begin to make more creative choices rather than make so many negative choices. Negative choices are always destructive.

In July 2008, the Chief Rabbi, Sir Jonathan Sacks, addressed the Lambeth conference —the world meeting of Anglican Bishops that takes place every ten years. He began: "Friends, this is for me a profoundly moving moment. You have invited me, a Jew, to join your deliberations and I thank you for that and for all it implies. There's a lot of history between our two faiths and for me to stand here is a signal of hope for our children and the world they will inherit."

The Rabbi went on: "Many centuries ago the Jewish sages asked: who is a hero of heroes. They answered: not one who defeats his enemy, but one who turns an enemy into a friend. That is what has happened between Jews and Christians: strangers have become friends."

In the book *Beyond Contempt*, which I am very happy to endorse, the author mentions the Vatican Council's document *Nostra Aetate* ("In Our Age") of 1965 and calls it "revolutionary". Other documents followed: *Guidelines and Suggestions for Implementing the Document Nostra Aetate (1974), Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church (1985).* The latter document dealt with the sometimes harsh words in the Gospels when the authors are writing about the death of Jesus and the events leading up to it. Quoting Roman Catholic interfaith theologian, Eugene Fisher, the author says: "The Passion accounts should never be read from the pulpit or in the classroom without adequate [instruction] and preparation." Good Friday through to Easter worship, particularly, needs some sort of commentary these days alongside the Biblical narrative.

The author cites other Roman Catholic documents, one of which has the very blunt title *Memory and Reconciliation: The Church and the Faults of the Past (1999).* Taken together, I hope all these make up in some way for the mistakes of the past. Only weeds grow fast; the kauri tree takes a long time to grow and in the process of growth there has to be a lot of pruning—and that is often painful!

The last chapter of *Beyond Contempt* has the title "Eliminating anti-Jewishness from Worship." The above suggestions about preaching and passion plays are very important. But the author suggests books and films that can be helpful in bringing people to a deeper appreciation of the need for new attitudes and understanding. I decided to act on one thing. I read (p. 84):

> Pope John Paul II, generally regarded as a church conservative in most matters, was notably progressive in Jewish-

> Christian relations. As a boy, Karol Wojtyla the future pope, played with classmates of whom at least a quarter were Jewish at the Wadowice elementary school in Poland. After he was elected Pope, John Paul renewed a boyhood friendship with Jerzy Kluger. Their meetings and correspondence became the subject of a book *Letter to a Jewish Friend*. A Catholic news source says John Paul's papal dealings with Jews and Judaism reflected this lifelong personal relationship.

I hope to source that book and read it.

In her article "Forgiveness in Judaism" in the Spring 2009 issue of *Massah* (p. 12), Auckland CCJ Jewish Co-President, Wendy Ross, quotes Rabbi Lewis Eron, a Jewish community chaplain in New Jersey:

> The great drama of our Torah revolves around the themes of sin and forgiveness, human error and Divine forbearance. The great teaching of our scripture is that forgiveness is available to those who seek it. The great hope of our tradition is that we all avail ourselves of this gift and turn in repentance from our errors and mistakes to live fuller lives. The great dream of our people is that we can use this insight to strengthen the spiritual bonds that unite us with each other and our God.

I trust Christians can say—that's our dream too. Let us dream dreams and see visions and may the God of the Scriptures be with us all.

Beyond Contempt: Removing Anti-Jewishness from Christian Worship

Go to the Methodist Church website http://www.methodist.org.nz and click on the book title for details regarding this publication.

Copies available from:

Methodist Publishing
11 Terry Street
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Cardinal Walter Kasper Receives AJC Award

In April of this year, The American Jewish Committee (AJC) presented its prestigious Isaiah Interreligious Award to Cardinal Walter Kasper honouring his extraordinary achievement in interreligious affairs, his long-standing commitment to Jewish-Catholic dialogue, and for advancing understanding between the two faiths.

"I am deeply moved by this high distinction and I cannot but express my deep gratitude to AJC for the honour conferred on me as a German, as a Catholic theologian and as President of the Pontifical Commission for Religious Relations with Jews," said Kasper. "I am deeply grateful that I have been able to contribute to making a difference in relations between our two communities and to a healing process of the deep wounds inherited from the past."

Kasper, who is retiring this year, has been a key person in relations between the Vatican and the Jewish people, a role he said was "not merely duty but rather a personally engaging and fulfilling task." He also played a central role in the establishment of bilateral relations, initiated by Pope John Paul II, between the Chief Rabbinate of Israel and the Holy See.

"Cardinal Kasper has made some of the most far-reaching statements regarding the Catholic Church and Judaism, has firmly opposed attempts to proselytise Jews and has been a champion in the struggle against anti-Semitism and anti-Judaism, said Rabbi David Rosen, AJC's International Director of Interreligious Affairs, who presented the award.

Catholics and Jews together "have embarked on a vision of a world without Anti-Semitism and anti-Catholicism," said Kasper. "We strive together to make a difference in the world, working for the good of our children and the children of our children so that atrocities such as the Holocaust can never happen again."

AJC

Book Reviews

Chris Honoré introduces a new book alerting us to the resurgence of antisemitism. Peter Wedde reviews a book affirming the inextinguishable link between life and music. Lynne Wall offers us a novel and a memoir—each in their own way familiar and yet different. The following are based on talks given at an Auckland CCJ meeting in May of this year. Further reviews will be included in the next issue of Massah.

Globalising Hatred: The New Anti-Semitism
Denis MacShane
Orion Books, London, 2008, 2009
Reviewed by Christopher Honoré

Denis MacShane has been a British MP since 1994. His electorate in southern Yorkshire has many Muslim constituents. He is an Oxford graduate, holds a PhD from London University and has a background in journalism and in trade union and anti-apartheid politics. In 2005-6 he set up and chaired the All-Party Commission of Enquiry into Anti-Semitism, the first of its kind in the UK.

The book is a tough read, not because it is badly written but because of the subject matter. It arose out of MacShane's work with the Commission into Anti- Semitism and explores this phenomenon in its many forms, discussing the prevalence of this prejudice among parliamentarians in the UK, the rise of neo antisemitism throughout the world, and discusses the ways in which the freedom of speech laws in the UK allow hate groups to spread antisemitic prejudice on university campuses. McShane also charts the ways in which attacks on Jews seem to be on the rise, even in places like Germany where antisemitism is officially forbidden. It is still necessary in Frankfurt, for example, for police cars to be stationed discretely outside synagogues to guard against physical attack—something that no church, protestant or catholic, needs.

MacShane observes that the written word is key to the recent rise in neo antisemitism. Its ideological basis is to be found in the many writings of Muslim fundamentalist political activists, such as those in the Muslim Brotherhood, as well as the various streams of Christian fundamentalism linked to white supremacists employing the same rhetoric, recycling the same old dangerous lies about Jewish control of world monetary policies and rehearsing variations of the ancient Christian blood libel. Allied with this is the significant increase in Holocaust denial and denouncement of the State of Israel famously rehearsed by Iranian President Mahmoud Ahmadinejad at the April 2009 United Nations Meeting on Racism.

The author concludes by asking what can be done about this rising tide of antisemitism.

Ordinary people should defy the prevailing antisemitic culture in significant ways, as French villagers did in the 1940s by hiding and assisting Jews to escape to freedom in Switzerland. European governments must begin to enact policies which will arrest the tide of neo antisemitism. Israel's neighbours could take a lead from the example of the Israeli−Jordanian border agreement, following the European example of the fall of the Berlin wall and the rapprochement between East and West Germany.

The last chapter of the book asserts that "to combat global anti-Semitism is to confront words, language and political demands that start from the premise that Israel as defined by its citizens cannot exist". The issues of mass illiteracy, overemphasis on patriotism, administrative barriers which prevent the exchange of culture between countries, the control of governments over the minds of their citizens and the excessive use of propaganda in Arab countries must be addressed by those governments, for these ills cannot be laid at the feet of Israel either. And, speaking out of a political constituency which he understands well, McShane says that governments in Europe must also address the social, economic and faith needs of the growing number of their Islamic citizens in order to reduce the success of Islamist political demagogues seeking to politicise and radicalise impressionable youth.

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The Inextinguishable Symphony: A True Story of Music and Love in Nazi Germany
Martin Goldsmith
John Wiley and Sons, New York, 2000
Reviewed by Peter Wedde

Martin Goldsmith works as a music editor in a radio network in the USA. He borrows the image of the giant ash tree, growing in the home of the warrior Hunding in "Die Walkure" by Wagner, as a symbol of the "presence" in the home where he grew up, which was the unspoken history of both sides of his family. His mother, Rosemary, died in 1984 and it was only then that the author began to get information from his father, George Goldsmith, originally Gunther Goldschmidt. The author followed up his father's information with research in archives and in Germany, and was able to trace the main events of both his father's and mother's families.

In WWI, grandfather Alex Goldschmidt fought on both the western and eastern fronts and was awarded the Iron Cross. In the 1920s, the family suffered the effects of inflation and poverty, and witnessed the rise of the Nazi Party, who were particularly strong in their home city of Oldenburg, in northwestern Germany. Alex Goldschmidt established a women's clothing store and became a middle-class citizen. The book recounts subsequent events from one family's point of view: Hitler's accession to power in 1933, the early virtual banishment of great German musicians like Otto Klemperer, Bruno Walter and Rudolf Serkin (the pianist who played with the NZSO about 35 years ago), the boycott of Jewish businesses, and later in November 1938 the so-called Kristallnacht attack on Jewish homes, shops and synagogues.

The other family, called Gumpert, were musicians in Frankfurt, and the only child, Rosemary (the author's mother) became a professional violist. It was through music that Rosemary came to meet young Gunther Goldschmidt, who had learned the flute having been inspired after going to a performance of Mozart's "Magic Flute".

In one way the story is a familiar one. What may be new to many of us is the extraordinary story of the Kulturbund or Cultural Alliance of German Jews. This was set up under the vision and drive of a Jewish theatre director Kurt Singer and others, including Rabbi Leo Baeck. The Kulturbund (or Kubu as it was nicknamed) was a "Jews only" cultural organization which lasted until mid-1941. Only Jews (and SS observers!) were allowed at concerts and no German composers were to be played—except Mendelssohn of course—but the Kubu flourished on Dvorak, Tchaikovsky and most important of all, Mahler.

Throughout the book, Martin Goldsmith emphasises the place of music and the theatre in the lives of an increasingly harassed and persecuted group. The great triumph of the Berlin Kubu was a performance of Mahler`s 2nd Symphony, appropriately called "The Resurrection" as late as February 1941. The next symphony was to be the Danish composer Carl Nielsen's 4th, written at the outbreak of WW1 and called by Nielsen, "The Inextinguishable". But the Kubu was disbanded by the Nazis in mid-1941 just as the mood of the times changed with Germany`s massive attack on the Soviet Union.

Martin Goldsmith tells us what happened to Gunther and Rosemary and their families and friends, and to the leaders of the Kubu and their families. I warmly recommend this book as an inspiring read, to share in the tragedies and the triumphs, remembering that as Nielsen claimed: music and life alike are inextinguishable.

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The Flight
Bryan Malessa
Harper Perennial, London, 2008
Pushing Time Away
Peter Singer
Granta, London, 2005
Reviewed by Lynne Wall

The Flight written by Bryan Malessa in 2007 is a novel about the Second World War, but from a rather unusual perspective.

Malessa's novel tells of a German family living on the Samland peninsula in East Prussia on the Baltic coast, with Poland to the south and Lithuania to the north.

To the east lies Russia and therein lies the vulnerability of this small rural German community, isolated and cut off from Germany proper. The father, Paul, is serving with the German army, while his wife Ida tries to hold the family together. This becomes increasingly difficult as the war drags on and the Russian front moves ever closer to East Prussia. The eldest son Karl is swept up into the Hitler Youth movement but Ida, with the younger children, Peter and Leyna, along with a nephew Otto, sent by her sister from Berlin "for safety", is acutely aware of the danger they are in as Russian forces enter their village. The rest of the novel charts their journey as fugitives on the run during the final months of the war. Germans named this refugee experience that millions of their people endured as "The Flight," hence the name of the book. Ida's one aim is to save and protect her children, which she does with great courage but at enormous cost.

Well-written and carefully researched, this novel explores a hitherto unacknowledged part of the Second World War. We see that the family is naturally a product of Nazi indoctrination. It speaks of the brutality of war and of the desperation of its victims but also of its pressures on marriage, family dynamics and traditional values. At the end of the novel, both Paul and his son Karl must face their demons and deal with the consequences of their actions, one of which involved the shooting of a defenceless Jewish boy.

Peter Singer's *Pushing Time Away* is a memoir published in 2003. Singer, an Australian philosopher, becomes fascinated by the life of his maternal grandparents, David and Amalie Oppenheim, when he discovers a cache of letters in his aunt's Melbourne home. The letters were written by David to Amalie in the early years of the twentieth century, before they were married. Both came from well-educated Moravian Jewish families and both were students at the University of Vienna.

The letters reflect only one side of the relationship but have been carefully preserved, first by Singer's grandmother and then by his aunt. Amalie miraculously returned to Vienna after three years spent in Theresienstadt, a Jewish ghetto in Czechoslovakia to which they had been deported. David had died there in 1943 as a result of his diabetes, chronic diarrhoea and perhaps the lack of will to live in such appalling, overcrowded circumstances. Their daughters, Cora with her husband Ernest (Peter Singer's parents) and Doris, had seen the writing on the wall and had emigrated to Australia in 1938. They had begged David and Amalie to join them, but when they finally made the decision it was too late to escape from Vienna. After the war Amalie joined her family in Australia and died there in 1955.

But what is it that so fascinates Peter Singer about his grandparents? For him it is their rich intellectual life, their passion for each other and their search for a truly human life, a life lived with integrity and with a growing appreciation and understanding of human nature. David Oppenheim, his grandfather, was a classical scholar who worked initially as a high school teacher. From these humble beginnings he found himself caught up in the heady developments of the life of the mind as the science of psychology began to emerge in Vienna. In 1910, David was invited by Sigmund Freud to join what became the Vienna Psychoanalytical Society. David remained an active participant of this group for two years, but eventually sided with Alfred Adler over an issue Singer explores at some depth.

Singer is also haunted by the way in which National Socialism and the Holocaust destroyed the life of the mind and the human spirit which had blossomed in the Vienna of his grandparents' day, and sees an opportunity to "undo...a wrong done by the Holocaust" (p.13) by portraying his grandfather as an individual rather than as a statistic of the Shoah.

At the end I wished that the glimpses of Amalie's brilliant mind and courageous spirit had been explored further. (She, of course, gave up her studies in the fields of mathematics and physics when she married David.) Nevertheless, this memoir is a solid read, and a satisfying one, in light of Singer's goals.

Roads that Lead to Cambridge

The current teaching, research and public education programmes at (what is now) the Woolf Institute in Cambridge (UK) "would astound" the handful of students who arrived in September 1998 at the Centre for Jewish-Christian Relations to begin an MA, says Director, Dr Edward Kessler. The Institute celebrated its 10th anniversary last year. Lucia Faltin, Director of International Programmes at the CJCR, reviews developments over this period, and some of the Institute's current work.

"Interfaith" has become somewhat of a buzzword in our intertwined world. The encounter of religions has become an integral part of intercultural relations and it affects communal, national and international affairs. This is the result of two main phenomena dating back to the 1990s. The resurgence of religion in public life has been coupled with a communications revolution which has removed some major physical and psychological barriers. As Zygmunt Bauman puts it, the question is not whether we get somewhere, but how fast we get there. Twenty years on, 'interfaith' is *modus vivendi* to some and *modus operandi* to others, not least in the world of education and academia. Having just entered its second decade, The Woolf Institute in Cambridge exemplifies these developments.

The Woolf Institute is named after Lord Harry Woolf, the Lord Chief Justice of England and Wales between 1996 and 2000, in recognition of his commitment to the improvement of interfaith relations and the support he has been giving to the Institute. The Woolf Institute arose from the Centre for the Study of Jewish-Christian Relations (CJCR) founded in 1997. The CJCR was established in response for a need to create a platform that would academically underpin the growing number of civic groups engaged in Jewish-Christian dialogue. Cambridge, with its history of Jewish-Christian encounter, both within the University and in town, proved the natural place for this project. Moreover, a number of people who have been involved in Jewish-Christian dialogue, either within the Council of Christians and Jews or even the International Council of Christians and Jews, have been based in Cambridge.

The quest to explore in far more depth the role of Islam within the wider context of Jewish-Christian relations gave rise to the Centre's sister organisation, the Centre for the Study of Muslim-Jewish Relations (CMJR), which was established in 2006. Both institutions focus on research and teaching of the respective relations from a bilateral perspective.

The Institute has been delivering interdisciplinary programmes in the study of relations between Jews, Christians and Muslims throughout the ages. It brings together a range of academic disciplines – from history, cultural, religious and biblical studies, through political science, sociology, to bioethics. The Institute has brought the fruit of the communication revolution to its educational programmes which combine Cambridge-based teaching and highly interactive e-learning. In addition to the regular courses, most of the Institute's lectures, seminars and other events in Cambridge are also run online to enable people across the globe to join in or follow the recorded events later. The teaching and research team, along with the students (including numerous New Zealanders), correspond to the international nature of the subject they explore. A number of recent appointments have further expanded the expertise of the team.

Lars Fischer joined the Institute's Centre for the Study of Jewish-Christian Relations as Academic Director in September. He is a modern historian who specialises in the intellectual history of Jewish/non-Jewish relations. Lars oversees the Institute's flagship programme, the Master of Studies (MSt) in the study of Jewish-Christian relations. The MSt is a University of Cambridge degree, offered by CJCR in conjunction with the Divinity Faculty and the Institute of Continuing Education. Committed to the highest academic standards, this rigorous scholarly programme offers a unique opportunity to study in depth Jewish-Christian relations from a variety of disciplinary perspectives.

Visiting Fellows are an invaluable part of the team. There are currently two Fellows at CJCR.

Marcel Stoetzler works on modern social and political thought, usually in a historical perspective (the "social history of ideas"). Eva Maria Ziege, a sociologist by training, is working on the Frankfurt School's grappling with antisemitism while in exile. The Visiting Fellows will join Lars Fischer and other speakers at the CJCR international colloquium "The Frankfurt School and Antisemitism revisited" on 24–25 June which will address the Frankfurt School and its attempts to grapple with antisemitism.

The Institute's Centre for the Study of Muslim-Jewish Relations has by now become an established hub of expertise in what is still a rather under-explored field of intellectual enquiry. CMJR has developed a course entitled Studies in Islam, Judaism and Muslim-Jewish Relations which is part of the Cambridge University Certificate of Continuing Education. The programmes offer grounding in Islam, Judaism and the critical study of Muslim-Jewish relations in the past and today. Dawud Bone is Stone–Ashdown Director at CMJR. His research interests include comparative jurisprudence particularly with respect to family law and religious laws within a secular society, minority Islamic fiqh, and the use of web-based technologies for capturing and representing traditional knowledge transmission.

Junior Research Fellow Marta Dominguez-Diaz is researching the religious discourses when Jews and Muslims face specific bioethical dilemmas. She has convened a conference on Life and Death in Judaism and Islam organised by CMJR and the Prince Alwaleed Bin Talal Centre of Islamic Studies on 26 May.

Dr Josef (Yousef) Meri is about to join the team as CMJR Academic Director. Born in the United States, Meri hails from a Jerusalemite family. He has travelled extensively throughout the Middle East and has lived in the Middle East, notably in Amman where he oversaw a major Qur'anic exegesis project at the Jordanian Royal Court.

CMJR just welcomed its first Visiting Fellow Navras Jaat Aafreedi from Northern India who is exploring Muslim-Jewish relations in South India. He has extensively researched Indian Jewry including a project *The Indian Jewry and the Self-Professed "Lost Tribes of Israel" in India.*

The Institute's alumni are a vital part of the sustainability and further development of its work. The Alumni Reunion in June will bring together many of the nearly 2000 people who have passed through its programmes. The theme, "Marginalised Minorities", explores questions of how groups preserve their authenticity and heritage, what isolates minorities, and what happens when a minority becomes a majority.

The Institute has always been committed to public dissemination of its work. It has recently formalised its Public Education Programmes (PEP) as a unit in its own right. Run by two CJCR alumni, Trisha Kessler and Andrew Brown, it offers a number of public education programmes specially tailored for faith communities, public-sector bodies and wider community-based groups. The Woolf Institute encourages progressive learning, and those who complete these courses and are interested in continuing their studies can choose from a range of further programmes run by the Institute.

Further information: www.woolf.cam.ac.uk

New Interfaith Library Opens

A new library completely dedicated to Jewish-Christian dialogue has opened in London. The Irene Rachel Lass Memorial Library—the culmination of a two-year project by the Council of Christians and Jews (CCJ)—brings together approximately 70 years of records detailing the Council's work. It was formally opened by the Bishop of Manchester, Rt Rev Nigel McCulloch, at a ceremony at the CCJ's headquarters in early March last. More than 3000 titles, articles, pamphlets and magazines relating to Jewish-Christian relations form the bulk of the collection, which features sections on the two religions as well as on Islam, Israel, antisemitism and the Shoah. The library was named in memory of a former member and long-time supporter of the CCJ, Irene Rachel Lass.

Methodist Recorder

News and Notes

Auckland

March 16. Meeeting at 7 St Vincent, Professor Elaine Wainwright addressed us on the topic "With Ecological Eyes: Reading a Shared Tradition", with Rabbi Dean Shapiro responding. Professor Wainwright's talk was the basis of the lead article in this issue of *Massah*.

May 5. Hosted by St Paul's Methodist, four members of the Auckland CCJ shared some of their recent reading. Reviews from that evening appear in this and the next issue of *Massah*.

Wellington

The year began in a subdued manner for the Wellington Council for Christians and Jews. At the end of last year we farewelled three stalwart WCCJ members: Colonel Margaret Hay, who replaced the late Major Peter Thorpe as the Salvation Army representative. (Margaret and her husband have moved to Dunedin.); Bryce Morris, a long time representative from the Church of Christ who has suffered indifferent health for some time and Rabbi Johanna Hershenon who moved to Dallas and is developing her writing abilities. (Her excellent blog can be found at: aponderfromdownyonder.blogspot.com/) Shortly, Rabbi Chaim Dovrat, a founding member of the WCCJ will return to Israel. Rabbi Dovrat has charmed and educated us with his insights during our regular *Bible* studies.

We are inviting and including local Muslims in our meetings and events, though it is possibly some time before this becomes a formal arrangement.

Jenny Chalmers

Wellington Symposium

On June 9, in the Myers Hall of the Wellington Jewish Community Centre, The Wellington CCJ hosted a Public Symposium "How Our Religious Traditions Inform Economic Policy", with speakers Hon Chris Finlayson, Attorney General, Dr Prue Hyman, Adjunct Professor, VUW, and Imam Afroz Ali, President Al-Ghazzali Centre for Islamic Sciences and Human Development (Sydney).

A number of themes emerged, notably the tension between individual and state (with corporations, perhaps, between them), responsibilities for economic well-being and how to address or balance that tension, the inequalities between rich and poor, and the dangers of debt.

The Hon Chris Finlayson gave a scholarly account from a conservative-liberal viewpoint, citing medieval Christian writers. Imam Alfroz Ali outlined the Islamic principles as to how things should run, looking at the "accrual of benefits" in terms of four environments, natural, social, economic and spiritual. Islam also sees five rights: life, religion, knowledge, family and private material property. Dr Prue Hyman spoke from a feminist, leftist position, and also mentioned some Torah injunctions, such as charity, respect for others' property, fair weights and measures and prompt payment for labour.

A question and discussion session followed.

At the end of the evening, tree certificates were presented to the speakers and also to Rabbi Chaim Dovrat who was about to return to Israel, and who had been a valued member of the WCCJ during both his terms in Wellington. The Rev. Jenny Chalmers made a presentation on behalf of the Council members and thanked him for his many contributions.

Janet Salek

Times and Seasons

Holy days for this calendar year

Jewish

5770

Tish B'Av	July 20

5771

Rosh HaShannah	September 9-10
Yom Kippur	September 18
Sukkot	September 23-29
Simchat Torah	September 30 (Reform) October 1 (Orthodox)
Chanukah	December 2-9

Christian

2010

All Saints	November 1
All Souls	November 2
Advent Sunday	November 28
Christmas Day	December 25

WOOLF INSTITUTE studying relations between Jews Christians & Muslims

Introduction to the Study of Jews, Christians and Muslims in Contemporary Europe

The Woolf Institute has developed a new course. Starting in October 2010, it will provide a multi-disciplinary learning framework to explore the subject through the course modules

- History
- Culture
- Citizenship

This course is taught via e-learning at an academic level equivalent to the final year of undergraduate study. Applicants are expected to demonstrate either relevant academic or professional qualifications or an active interest in areas relevant to the course.

For futher information see www.woolf.cam.ac/courses or contact Lucia Faltin

lucia.faltin@woolf.cam.ac.uk

LimmudNZ Conference

Sunday 22 and Monday 23 August (9.00am-5.30pm both days) at 108 Greys Ave (Kadimah College). Single day and single session passes available. A diverse range of speakers touching upon Jewish life, including Marti Friedlander (photographer), Dr Melanie Landau (Australian Centre for Jewish Civilisation, Monash University) and Wally Hirsh (former Race Relations Conciliator). Full programme details at www.zfnz.org.nz. Further information from limmudnz@gmail.com.

MASSAH

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JOURNEY