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0521826926 - A Dictionary of Jewish-Christian Relations
Edited by Edward Kessler and Neil Wenborn
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A Dictionary of Jewish-Christian Relations

An A to Z companion to 2,000 years of encounter between Judaism and Christianity, *A Dictionary of Jewish-Christian Relations* is a pioneering work which explores and defines the many factors that characterise the historic and ongoing relationship between the two traditions. From Aaron to Zionism, the editors have brought together over 700 entries – including events, institutions, movements, people, places and publications – contributed by more than 100 internationally renowned scholars.

The *Dictionary*, compiled under the auspices of the Cambridge-based Centre for the study of Jewish-Christian Relations, offers a focus for the study and understanding of Jewish-Christian relations internationally, both within and between Judaism and Christianity. It provides a comprehensive single reference to a subject which touches on numerous areas of study such as theology, religious studies, history, Jewish studies, literature and social and political studies, and will also attract the interest of a wide international readership beyond these disciplines.

Edward Kessler is a Founding and Executive Director of the Cambridge Centre for the study of Jewish-Christian Relations. He is the author of several works on Jewish-Christian relations including the acclaimed *Bound by the Bible: Jews, Christians and the Sacrifice of Isaac* (2004).

Neil Wenborn is a full-time writer and publishing consultant. He is the author of several biographies and is co-editor of the highly respected *History Today Companion to British History*.

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Contributors

Anna Sapir Abulafia

Vice-President and College Lecturer in History, Lucy Cavendish College, Cambridge, UK

David Abulafia

Professor of Mediterranean History, University of Cambridge, Cambridge, UK

James K. Aitken

Research Fellow, Department of Classics, University of Reading, and Honorary Fellow, Centre for the study of Jewish–Christian Relations, Cambridge, UK

Philip Alexander

Professor of Post-Biblical Jewish Studies, University of Manchester, Manchester, UK

Hamutal Bar-Yosef

Professor Emerita, Ben-Gurion University, Beer-Sheva; Research Fellow, The Hartman Institute, Jerusalem, Israel

Michael Battle

Assistant Professor of Spirituality and Black Church Studies, Duke University, Durham, North Carolina, USA

Anders Bergquist

Vicar of St John’s Wood, London; formerly Vice-Principal of Westcott House, Cambridge and Canon Residentary of St Alban’s Abbey, St Alban’s, UK

Reimund Bieringer

Professor of New Testament Exegesis, Faculty of Theology, Katholieke Universiteit Leuven, Belgium

Barbara E. Bowe

Professor of Biblical Studies, Catholic Theological Union, Chicago, Illinois, USA

Mary C. Boys

Skinner & McAlpin Professor of Practical Theology, Union Theological Seminary, New York, USA

Marcus Braybrooke

President of the World Congress of Faiths, Co-Founder of the Three Faiths Forum, UK

Margaret Brearley

Lecturer/Academic Board member, London Jewish Cultural Centre; formerly Fellow in Jewish–Christian Relations, Selly Oak Colleges and Institute of Jewish Affairs, London, UK

James Carleton Paget

Lecturer in New Testament Studies, University of Cambridge, Fellow and Tutor of Peterhouse, Cambridge, UK

Kenneth Cracknell

Professor of Theology and Global Studies, Brite Divinity School, Fort Worth, Texas, USA

Robert Crotty

Adjunct Professor of Religion and Education, University of South Australia, Adelaide, Australia

Philip Culbertson

School of Theology, Auckland University, Auckland, New Zealand

Philip A. Cunningham

Executive Director, Center for Christian–Jewish Learning, Boston College, Boston, Massachusetts, USA

Alan Detscher

St Catherine of Sienna Parish, Riverside, Connecticut, USA

Audrey Doetzel

Christian–Jewish Relation and Encounter, Sisters of our Lady of Sion, Canada-USA

Alice L. Eckardt

Professor Emerita, Lehigh University, Bethlehem, Pennsylvania, USA

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[More information](#)

List of contributors

Artem Fedortchouk

St Andrew's Biblical Theological College, Moscow,
Russia

Eugene J. Fisher

Associate Director, Secretariat for Ecumenical and
Interreligious Affairs, US Conference of Catholic
Bishops, Washington, DC, USA

Martin Forward

Helena Wackerlin Professor of Religious Studies and
Executive Director of the Wackerlin Center for Faith
and Action, Aurora University, Aurora, Illinois, USA

Lawrence E. Frizzell

Director, Institute of Judaeo-Christian Studies, Seton
Hall University, South Orange, New Jersey, USA

Helen P. Fry

Honorary Research Fellow, Department of Hebrew
and Jewish Studies, University College, London, UK

Petr Fryš

Director, Society of Christians and Jews (ICCJ),
Prague, Czech Republic

Ruth Gledhill

Religion Correspondent, *The Times*, London, UK

Deirdre J. Good

Professor of New Testament, The General Theological
Seminary, New York City, USA

Sergei Hackel

Formerly Reader in Russian Studies, University of
Sussex, Brighton, UK, and Archpriest of the Russian
Orthodox Church

Walter Harrelson

Professor Emeritus, Vanderbilt University Divinity
School, and Adjunct University Professor, Wake Forest
University Divinity School, Southport, North
Carolina, USA

C. T. R. Hayward

Professor of Hebrew, Department of Theology,
University of Durham, Durham, UK

Hans Hermann Henrix

Director, Bischöfliche Akademie des Bistums Aachen,
Aachen, Germany

Michael Hilton

Rabbi, Kol Chai Hatch End Jewish Community,
London, UK

K. Hannah Holtschneider

Lecturer in Modern Judaism, New College,
Edinburgh, Scotland

Colin Honey

Senior Research Associate, The Lonsdale Centre for
Applied Ethics, Melbourne, Australia

Morna D. Hooker

Lady Margaret's Professor Emerita, University of
Cambridge, and Fellow of Robinson College,
Cambridge, UK

William Horbury

Professor of Jewish and Early Christian Studies,
and Fellow of Corpus Christi College, Cambridge,
UK

Rebecca J. W. Jefferson

Research Assistant, Taylor-Schechter Genizah
Research Unit, University Library, Cambridge,
UK

Robin M. Jensen

The Luce Chancellor's Professor of the History of
Christian Art and Worship, Vanderbilt University
Divinity School, Nashville, Tennessee, USA

Ivor H. Jones

Methodist Minister, resident in Lincoln; formerly
Principal of Wesley House, Cambridge, UK

Adam Kamesar

Hebrew Union College, Cincinnati, Ohio, USA

Wolfram Kinzig

Professor of Ecclesiastical History (Patristics),
Evangelical Theological Faculty, University of Bonn,
Bonn, Germany

William Klassen

Adjunct Professor of Religion, University of Waterloo,
Waterloo, Ontario, Canada

Ruth Langer

Associate Professor of Jewish Studies, Theology
Department, and Associate Director, Center for
Christian-Jewish Learning, Boston College, Boston,
Massachusetts, USA

Daniel R. Langton

Centre for Jewish Studies, Department of Religions
and Theology, University of Manchester, Manchester,
UK

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[More information](#)

List of contributors

Christopher M. Leighton

Executive Director, Institute for Christian and Jewish Studies, Baltimore, Maryland, USA

Amy-Jill Levine

E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, Vanderbilt Divinity School, Nashville, Tennessee, USA

Lee I. Levine

Professor of Jewish History and Archaeology, Hebrew University, Jerusalem, Israel

Jane Liddell-King

Member of the English Faculty, University of Cambridge, Cambridge, UK

Judith Lieu

Professor of New Testament Studies, King's College, London, UK

Gareth Lloyd Jones

Professor of Theology and Religious Studies, Department of Theology and Religious Studies, University of Wales, Bangor, UK

Andrew Louth

Professor of Patristic and Byzantine Studies, University of Durham, Durham, UK

Rachel McCann

Associate Professor, School of Architecture, Mississippi State University, Mississippi, USA

John McDade

Principal of Heythrop College, University of London, London, UK

Michael McGarry

Rector, Tantur Ecumenical Institute for Theological Studies, Jerusalem, Israel

Bernard McGinn

Naomi Shenstone Donnelley Professor Emeritus of Historical Theology and of the History of Christianity, Divinity School, University of Chicago, Chicago, Illinois, USA

James S. McLaren

Senior Lecturer, School of Theology, Australian Catholic University, Fitzroy, Victoria, Australia

Dennis D. McManus

Senior Adjunct Professor, Department of Theology, Department of Classics, Georgetown University, Washington, DC, USA

Steven J. McMichael

Assistant Professor, Theology Department, University of St Thomas, Saint Paul, Minnesota, USA

Jonathan Magonet

Principal, Leo Baeck College – Centre for Jewish Education, London, UK

Ian Markham

Professor of Theology and Ethics, and Dean, Hartford Seminary, Hartford, Connecticut, USA

Justin J. Meggitt

Staff Tutor in the Study of Religion, Institute of Continuing Education, and Fellow, Hughes Hall, University of Cambridge, Cambridge, UK

John C. Merkle

Professor of Theology, College of Saint Benedict, Saint Joseph, Minnesota, USA

David M. Neuhaus

Pontifical Biblical Institute (Jerusalem), Shalom Hartman Institute (Jerusalem) and Religious Studies Department, Bethlehem University, Bethlehem, Palestinian Autonomy

Judith H. Newman

Associate Professor of Old Testament, Emmanuel College, University of Toronto, Toronto, Canada

Stephen Nicholls

Centre for German–Jewish Studies, University of Sussex, Brighton, UK

Peter Ochs

Edgar Bronfman Professor of Modern Judaic Studies, University of Virginia, Charlottesville, Virginia, USA

John J. O'Keefe

Associate Professor of Theology, Creighton University, Omaha, Nebraska, USA

David Patterson

Emeritus President, Oxford Centre for Hebrew and Jewish Studies, Yarnton, Oxford, UK

John T. Pawlikowski

Professor of Social Ethics and Director, Catholic–Jewish Studies Program, Catholic Theological Union, Chicago, Illinois, USA

Sarah J. K. Pearce

Senior Lecturer and Director of the Parkes Institute for the Study of Jewish/Non-Jewish Relations,

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[More information](#)

List of contributors

University of Southampton,
Southampton, UK

Peter A. Pettit

Director, Institute for Jewish–Christian
Understanding; Assistant Professor, Department of
Religion, Muhlenberg College, Allentown,
Pennsylvania, USA

Christine Pilkington

Principal Lecturer in Religious Studies, Canterbury
Christ Church University College, Canterbury,
UK

Stephen Plant

Senior Tutor and Director of Studies, Wesley House,
Cambridge, UK

Marcus Pledest

Vice-Principal and Director of Studies, Institute for
Orthodox Christian Studies (Cambridge Theological
Federation) and Research Fellow, Faculty of Divinity,
University of Cambridge, Cambridge, UK

Daniel Polish

Rabbi of congregation Shir Chadash, Poughkeepsie,
New York, USA

Didier Pollefeyt

Professor of Catechetics, Religious Education and
Jewish–Christian Dialogue, Faculty of Theology,
Katholieke Universiteit Leuven, Belgium

John D. Rayner

Honorary Life President of Liberal Judaism; Emeritus
Rabbi of the Liberal Jewish Synagogue, London, UK

Stefan C. Reif

Professor of Medieval Hebrew Studies, Faculty of
Oriental Studies; Director, Genizah Research Unit,
University Library; Fellow of St John’s College –
University of Cambridge, Cambridge, UK

John Rogerson

Emeritus Professor of Biblical Studies, University of
Sheffield; Canon Emeritus of Sheffield Cathedral,
Sheffield, UK

Jonathan Romain

Minister, Maidenhead Synagogue, Berkshire,
UK

Daniel Rossing

Director, Jerusalem Center for Jewish–Christian
Relations, Jerusalem, Israel

John K. Roth

Edward J. Sexton Professor of Philosophy and
Director of the Center for the Study of the Holocaust,
Genocide, and Human Rights, Claremont McKenna
College, Claremont, California, USA

Miri Rubin

Professor of European History, Queen Mary,
University of London, London, UK

A. James Rudin

Senior Interreligious Advisor, The American Jewish
Committee; Distinguished Visiting Professor of
Religion, Saint Leo University, Saint Leo, Florida,
USA

Marc Saperstein

Charles W. Smith Professor of Jewish History and
Director of the Program in Judaic Studies, The
George Washington University, Washington, DC,
USA.

John F. A. Sawyer

Emeritus Professor, University of Newcastle upon
Tyne, Newcastle upon Tyne, UK

Joachim Schaper

Reader in Old Testament, School of Divinity,
History and Philosophy, University of Aberdeen,
UK

Simon Schoon

Minister of the Reformed Church, Gouda; Professor of
Jewish–Christian Relations, Theological University,
Kampen, Netherlands

Stefan Schreiner

Professor of History of Religions and Jewish Studies
and Director of Institutum Judaicum, University of
Tübingen, Tübingen, Germany

Frank Shaw

Formerly Visiting Assistant Professor of Classics, St
Francis Xavier University, Antigonish, Nova Scotia,
Canada

Franklin Sherman

Founding Director, Institute for Jewish–Christian
Understanding, Muhlenberg College, Allentown,
Pennsylvania, USA

Michael A. Signer

Abrams Professor of Jewish Thought and Culture,
Department of Theology, University of Notre Dame,
Notre Dame, Indiana, USA

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List of contributors

- David Sim**
Senior Lecturer, School of Theology, Australian Catholic University, Victoria, Australia
- Norman Solomon**
Member of the Oxford University Teaching and Research Centre in Hebrew and Jewish Studies, Yarnton, Oxford, UK
- R. Kendall Soulen**
Professor of Systematic Theology, Wesley Theological Seminary, Washington, DC, USA
- Joann Spillman**
Professor of Theology, Rockhurst University, Kansas City, Missouri, USA
- Sacha Stern**
Reader in Jewish Studies, School of Oriental and African Studies, University of London, London, UK
- Kenneth Stow**
Professor of Jewish History, University of Haifa, Haifa, Israel
- Jesper Svartvik**
Docent and Senior Research Fellow, Lund University and the Swedish Research Council, Lund, Sweden
- Lucy Thorson**
Program Director, Cardinal Bea Centre of Jewish Studies, Gregorian Pontifical University, Rome, Italy
- Liam M. Tracey**
Professor of Liturgy, St Patrick’s College, Maynooth, Ireland

- Christine Trevett**
Professor, School of Religious and Theological Studies, Cardiff University, Cardiff, UK
- Murray Watson**
Lecturer in Sacred Scripture, St Peter’s Seminary, London, Ontario, Canada
- David Weigall**
Formerly Head of Department of History, Anglia Polytechnic University, Cambridge, UK
- Michael Weisskopf**
Lecturer in Russian-Jewish history, Department of Slavic Studies, Hebrew University, Jerusalem, Israel
- Susan White**
Harold L. and Alberta H. Lunger Professor of Spiritual Resources and Disciplines, Brite Divinity School, Fort Worth, Texas, USA
- George R. Wilkes**
Lecturer, Centre for the study of Jewish–Christian Relations; Affiliated Lecturer, Divinity Faculty, University of Cambridge, Cambridge, UK
- Isabel Wollaston**
Senior Lecturer, Department of Theology, University of Birmingham, Birmingham, UK
- Abigail Wood**
School of Humanities, University of Southampton, Southampton, UK
- Melanie J. Wright**
Academic Director, Centre for the study of Jewish–Christian Relations, Cambridge, UK

Editors' preface

Since the beginning of the twentieth century the relationship between Judaism and Christianity has changed dramatically and is one of the few pieces of encouraging news that can be reported today about the encounter between religions. The rapprochement in relations and the development of a new way of thinking were pioneered by a small number of scholars and religious leaders in the first half of the century. However, it was the impact of the Holocaust, the creation of the State of Israel, the development of the ecumenical movement and the work of the Second Vatican Council (1962–5) which in combination made the changes more widespread. As a result, Christianity, so long an instigator of violence against Jews, rediscovered a respect and admiration for Judaism, and the once close relationship, which had become a distant memory, has been to a large extent restored. For Jews, the traditional view that they were on their own and that Christianity was an enemy has been replaced by a realisation that partnership with Christianity is possible and that both faiths share a Messianic vision of God's kingdom on earth.

At the same time as gaining a new appreciation of Judaism, Christianity during this period acknowledged its contribution to antisemitism and the detrimental impact of the legacy of the *Adversus Judaeos* (anti-Jewish) literature. It no longer holds that Jewish interpretation of scripture was false or has been replaced by Christian interpretation. This is illustrated by the teaching of the Roman Catholic Church, which now states: 'The Jewish reading of the Bible is a possible one, in continuity with the Jewish Sacred Scriptures . . . a reading analogous to the Christian reading which developed in parallel fashion.' (*The Jewish People and their Sacred Scriptures in the Christian Bible*, 2002). The Churches are also aware of the need to learn about developments in post-biblical Judaism, as demonstrated by the World Lutheran Federation's assertion that 'Christians also need to learn of the rich and varied history of Judaism since New Testament times, and of the Jewish people as a diverse, living com-

munity of faith today. Such an encounter with living and faithful Judaism can be profoundly enriching for Christian self-understanding' (*Guidelines for Lutheran–Jewish Relations*, 1998). Consequently, there is today wide recognition within Christianity that the formation of Christian identity is dependent upon a right relationship with Judaism. Every bishop is now commended to 'promote among Christians an attitude of respect towards their "elder brothers" so as to combat the risk of anti-semitism, and . . . should be vigilant that sacred ministers receive an adequate formation regarding the Jewish religion and its relation to Christianity' (*Congregation for Roman Catholic Bishops, Directory for the Pastoral Ministry of Bishops*, 2004).

For their part, many Jews initially responded with distrust to the modern changes in Christian teaching about Judaism; others engaged in dialogue with Christians for defensive reasons, in order to tackle prejudice and antisemitism. There were, of course, individual Jewish figures who promoted a positive view of Christianity, such as Martin Buber who reminded Jews that Jesus was a fellow Jew, their 'elder brother'. But in recent years there have been stirrings of a new and much more widespread interest in Christianity among Jews, illustrated by the publication in 2000 of *Dabru Emet* ('Speak Truth'), a cross-denominational Jewish statement on relations with Christianity which asserts, for example, that 'Jews and Christians seek authority from the same book – the Bible (what Jews call "Tanakh" and Christians call the "Old Testament")'. The eight-paragraph statement demonstrates awareness of a common purpose with Christianity. Furthermore, the impact of the papal visit to Israel, also in 2000, made an indelible mark on the Jewish psyche.

Of course, there continue to be divisions and quarrels over, for example, attitudes towards the State of Israel and its relationship with the Palestinians as well as with its other Arab neighbours. Evidence of increasing antisemitism, particularly in Europe and the Middle East, has also led to a corresponding increase in

Editors' preface

Jewish sensitivity to criticism, particularly Christian criticism. In addition, the consequences of 9/11 and the upsurge of violence in the Middle East are causing a strain on relations. Nevertheless, it seems clear that in the mainstream of both traditions many of the principal divisive issues have been either eliminated or taken to the furthest point at which agreement is possible. The efforts of Catholics and Protestants towards respect for Judaism project attitudes that would have been unthinkable a few decades ago. Christian theology has been profoundly revised at the official level: all Churches are now committed to the fight against antisemitism, and the vast majority are actively committed to teaching about the Jewishness of Jesus, and the problem of mission to Jews has been significantly reduced.

Yet it is not only questions of faith that have provided the basis for relations between Judaism and Christianity. Jews and Christians do not exist only in religious communities – they also live in the world. The Jewish–Christian encounter has influenced and been influenced by the evolution of civilisation and culture, both for good and for ill. Take, for example, the record of the German Mennonite community. As Melanie Wright has shown, although core elements of Anabaptist theology – radical Church–state separation and pacifism – should (*if* one assumes that having the right theology leads to right action) have prevented them from participating in Nazism, German Mennonites abandoned their heritage in order to support Hitler. To understand this one needs to turn not to theology, but to the socio-political realm. Many of the Church's members were returnees from the Soviet Union and consequently, in the context of the new ethnic politics, keen to prove their identity as true Germans. They believed that failure to do so would have had negative consequences for the Church.¹

The *Dictionary of Jewish–Christian Relations* is the first work comprehensively to address not only the theological, but also the philosophical, historical, sociological and political dimensions of the ongoing encounter between Judaism and Christianity. Surprising as it may seem, while the history of that encounter stretches over two millennia, it represents a relatively

new subject of study. Although the distinctiveness, even uniqueness, of the relationship between the two faiths has long been noted by Jews and Christians alike, there has until now been no single work that explores and defines the many factors that go to make up this relationship. The dramatic developments of the last half-century have led to a greater degree of mutual respect, as witnessed in the widespread use of such familial terms as 'elder and younger brothers'. Yet these terms remain vague and undefined. They illustrate the fact that the uniqueness of the relationship is far easier to proclaim than to define, let alone explain. The contributors to this *Dictionary*, drawn from a wide range of disciplines, backgrounds and countries, are therefore involved in a ground-breaking endeavour. In uncovering the elements of the long and continuing relationship between Judaism and Christianity, we hope that the *Dictionary* will contribute significantly to the definition of, and will act as a focus for, a new field of study.

That field is by its very nature interdisciplinary, and a key feature of the *Dictionary* is that it not only focuses on subjects – whether historical, theological, political or cultural – within the Jewish–Christian encounter itself, but also reflects broader historical, theological, political or cultural subjects through the prism of that encounter. Thus, it includes not only the sort of entries the reader might expect to see in a work of this kind – baptism, Hebrew Bible, New Testament, Messiah, Holocaust – but also entries on such topics as architecture, abortion, the Ottoman Empire, Russian literature, music. Just as 'Holocaust studies' is accepted today as a field within which people use tools and insights from a range of different disciplines, so Jewish–Christian relations both involves and impacts upon many other fields of study. The entries in the *Dictionary* include *inter alia* events, institutions, movements, people, places, publications and theology, and the extensive network of cross-references between them itself serves to dramatise – and, we hope, tempt the reader to explore – the variety and interconnectiveness of the subject's many aspects. For example, it should no longer be possible for a student of English literature to claim an understanding of *The Merchant of Venice* without understanding the perception of Jews and Judaism in sixteenth-century England, or for a biblical scholar to address the development of Christian scriptural interpretation without an examination of Jewish interpretations of scripture. Nor is it possible for a historian to study modern history without

¹ Wright, M. J., *The Nature and Significance of Relations between the Historic Peace Churches and Jews during and after the Shoah*, in Porter, S., and Pearson, B. W. R. (eds), *Christian–Jewish Relations through the Centuries* (Sheffield, Sheffield Academic Press, 2000), 410–12.

taking into consideration the impact of the Holocaust or the creation of the State of Israel. The *Dictionary* will therefore be of interest not only to Christians and Jews, but also to all those who are interested in the contribution to, and continuing influence upon, contemporary society of the encounter between the two traditions.

At the same time, however, the *Dictionary* deliberately avoids offering either a Jewish approach to the relationship or a Christian one; nor, while it necessarily deals with the subject, is its principal focus on dialogue between the two religions – dialogue is a subsection of Jewish–Christian relations but not its equivalent. In other words, the guiding criterion for the choice of entries has not been their significance to the understanding of Judaism or Christianity (or even both); rather, it has been their significance to the encounter *between* Judaism and Christianity. No doubt, as with any work of this kind, there are other subjects we might have included, as well as differences in emphasis and approach between related subjects, but every entry aims to describe and evaluate the importance of its subject to the encounter, and that importance is the touchstone against which both its inclusion and its treatment have been rigorously tested.

In providing a broader basis for a discourse about Judaism and Christianity than has ever been achieved before, the *Dictionary* will, we hope, not only help establish boundaries for the field of study, but will also provide a valuable insight into the relationship between the two traditions. The significant growth of Holocaust studies, as well as growing Christian recognition of Christianity's contribution to antisemitism and the Holocaust, has burdened the study of Jewish–Christian relations with emotion and apologetic. The same burden has increased the general ignorance among adherents of both religions of the historical and theological roots of the contemporary Jewish–

Christian encounter. The *Dictionary* seeks to lay bare those roots, as well as to trace their outgrowth in the encounter itself. It is based on the latest scholarly thinking and does not attempt to flatter or to veil unpleasant truths, for only accurate descriptions of the Jewish–Christian encounter can provide a basis for positive relations in the future. It is to be hoped that the *Dictionary* will contribute both to the self-professed need within Christianity to develop a closer and more understanding relationship with Judaism and to the need within Judaism to update its own traditions and make more widely known its teachings about Christianity.

Finally, the transformation of Jewish–Christian relations has significance for the wider interfaith encounter. The contemporary encounter intends not to abolish differences but to develop a partnership – for Jews a *hevruta* and for Christians a common mission – to tackle one of the great challenges of the twenty-first century: the encounter between all faiths. The challenge takes place daily not only in the seminary or the place of worship, but also in the classrooms of the primary, secondary and tertiary sectors as well as in popular culture and in the workings of intercommunal and international relations. The establishment of Jewish–Christian relations as a field of study will not lead to consensus or uniformity, nor will it tell us all we want or need to know about the relations between the two traditions. However, a better understanding of the relationship will lead to the realisation that, while Judaism and Christianity are separate, they are also profoundly connected. The *Dictionary of Jewish–Christian Relations* and its bringing together of Jewish and Christian scholars from around the world is one more sign that a new relationship has begun. If this can happen between Judaism and Christianity it can surely happen in the encounter with other religions as well.

Acknowledgements

It will be no surprise that editing a book of this scale has been hard work. That it has also turned out to be so rewarding is due to several institutions and a significant number of people.

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an interest in the work of the Centre for the study of Jewish–Christian Relations.

As for individuals, it is no easy task to thank properly everyone who encouraged us from inception. Indeed, if anyone should keep within their word-limit, it should surely be the editors. However, of the many factors that made this work rewarding the most important was our contact with contributors, who were willing to give their time and energy to a project that must often have seemed to consume more of both than they had anticipated. Their patience and willingness to take on board editorial suggestions, on numerous occasions, are greatly appreciated. We particularly thank Professor John Pawlikowski, who read through the manuscript at a draft stage and offered wise advice, and also Petr Fryš, whose ready and efficient help in the final stages of the project, not least with preparing the bibliography, was invaluable. To you all, we thank you.

Abbreviations

<i>b.</i>	Babylonian Talmud
<i>m.</i>	Mishnah
<i>t.</i>	Toseftah
<i>y.</i>	Jerusalem/Palestinian Talmud
Hebrew Bible/Old Testament	
Gen.	Genesis
Exod.	Exodus
Lev.	Leviticus
Deut.	Deuteronomy
Josh.	Joshua
Judg.	Judges
Ruth	Ruth
1–2 Sam.	1–2 Samuel
1–2 Kgs	1–2 Kings
1–2 Chr.	1–2 Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esth.	Esther
Job	Job
Ps./Pss	Psalms(s)
Prov.	Proverbs
Eccl.	Ecclesiastes
Song	Song of Songs
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Joel	Joel
Amos	Amos
Obad.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah

Mal.	Malachi
New Testament	
Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom.	Romans
1–2 Cor.	1–2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1–2 Thess.	1–2 Thessalonians
1–2 Tim.	1–2 Timothy
Titus	Titus
Phlm.	Philemon
Heb.	Hebrews
Jas	James
1–2 Pet.	1–2 Peter
1–2–3 John	1–2–3 John
Jude	Jude
Rev.	Revelation
Apocrypha	
Bar.	Baruch
1–2 Esd.	1–2 Esdras
Jdt.	Judith
1–2 Macc.	1–2 Maccabees
Sir.	Sirach
Tob.	Tobit
Wis.	Wisdom of Solomon
Old Testament Pseudepigrapha	
<i>1 En.</i>	<i>1 Enoch (Ethiopic Apocalypse)</i>
<i>2 En.</i>	<i>2 Enoch (Slavonic Apocalypse)</i>
<i>Jub.</i>	<i>Jubilees</i>
<i>L.A.B.</i>	<i>Liber antiquitatum biblicarum</i> (Pseudo-Philo)
<i>Pss. Sol.</i>	<i>Psalms of Solomon</i>
<i>T. Dan</i>	<i>Testament of Dan (Testaments of the Twelve Patriarchs)</i>

List of abbreviations

New Testament Pseudepigrapha

<i>Ps. -Clem.</i>	<i>Pseudo-Clementines</i>
Philo	
<i>Conf.</i>	<i>De confusione linguarum</i>
<i>Contempl.</i>	<i>De vita contemplativa</i>
<i>Fug.</i>	<i>De fuga et inventione</i>
<i>Leg.</i>	<i>Legum allegoriae</i>
<i>Legat.</i>	<i>Legatio ad Gaium</i>
<i>Migr.</i>	<i>De migratione Abrahami</i>
<i>Mos.</i>	<i>De vita Mosis</i>
<i>Opif.</i>	<i>De opificio mundi</i>

Josephus

<i>Ag. Ap.</i>	<i>Against Apion</i>
<i>Ant.</i>	<i>Jewish Antiquities</i>
<i>J. W.</i>	<i>Jewish War</i>
<i>Life</i>	<i>The Life</i>

Apostolic Fathers

<i>Barn.</i>	<i>Barnabas</i>
<i>Did.</i>	<i>Didache</i>
<i>Diogn.</i>	<i>Diognetus</i>
<i>Herm. Mand.</i>	<i>Shepherd of Hermas, Mandate</i>
<i>Ign. Magn.</i>	<i>Ignatius, To the Magnesians</i>
<i>Ign. Phld.</i>	<i>Ignatius, To the Philadelphians</i>
<i>Ign. Smyrn.</i>	<i>Ignatius, To the Smyrnaeans</i>
<i>Ign. Trall.</i>	<i>Ignatius, To the Trallians</i>
<i>Mart. Pol.</i>	<i>Martyrdom of Polycarp</i>

Greek and Latin Works

Ambrose	
<i>Abr.</i>	<i>De Abraham</i>
<i>Enarrat. Ps.</i>	<i>Enarrationes in XII Psalmos davidicos</i>
Aquinas	
<i>Summa</i>	<i>Summa Theologica</i>
Augustine	
<i>Adv. Jud.</i>	<i>Tractatus adversus Judaeos</i>
<i>Civ.</i>	<i>De civitate Dei</i>
<i>Enarrat. Ps.</i>	<i>Enarrationes in Psalmos</i>
Clement of Alexandria	
<i>Paed.</i>	<i>Paedagogus</i>
Cyprian	
<i>Dom. or.</i>	<i>De dominica oratione</i>
<i>Test.</i>	<i>Ad Quirinium testimonia adversus Judaeos</i>
Eusebius	
<i>Hist. eccl.</i>	<i>Historia Ecclesiastica</i>
<i>Vit. Const.</i>	<i>Vita Constantini</i>
Gregory of Nazianzus	
<i>Ep.</i>	<i>Epistulae</i>

Irenaeus	
<i>Haer.</i>	<i>Adversus haereses</i>
Jerome	
<i>Comm. Gal.</i>	<i>Commentariorium in Epistulam ad Galatas libri III</i>
<i>Comm. Habac.</i>	<i>Commentariorium in Habacuc libri II</i>
<i>Comm. Isa.</i>	<i>Commentariorium in Isaiam libri XVIII</i>
<i>Epist.</i>	<i>Epistulae</i>
<i>Ruf.</i>	<i>Adversus Rufinum</i>
<i>Vir. ill.</i>	<i>De viris illustribus</i>
John Chrysostom	
<i>Adv. Jud.</i>	<i>Adversus Judaeos</i>
Justin	
<i>1 Apol.</i>	<i>Apologia 1</i>
<i>Dial.</i>	<i>Dialogus cum Tryphone</i>
Origen	
<i>Cels.</i>	<i>Contra Celsum</i>
<i>Comm. Jo.</i>	<i>Commentarii in evangelium Joannis</i>
<i>Comm. Rom.</i>	<i>Commentarii in Romanos</i>
<i>Ep. Afr.</i>	<i>Epistula ad Africanum</i>
<i>Fr. 1 Cor.</i>	<i>Fragmenta ex commentariis in epistulam 1 ad Corinthios</i>
<i>Fr. Luc.</i>	<i>Fragmenta in Lucam</i>
<i>Hom. Gen.</i>	<i>Homiliae in Genesim</i>
<i>Hom. Jos.</i>	<i>Homiliae in Josuam</i>
<i>Hom. Num.</i>	<i>Homiliae in Numeros</i>
<i>Princ.</i>	<i>De principiis</i>
Pliny the Elder	
<i>Nat.</i>	<i>Naturalis historia</i>
Pliny the Younger	
<i>Ep.</i>	<i>Epistulae</i>
<i>Ep. Tra.</i>	<i>Epistulae ad Trajanum</i>
Pseudo-Tertullian	
<i>Adv. omn. haer.</i>	<i>Adversus omnes haereses</i>
Quintilian	
<i>Decl.</i>	<i>Declamationes</i>
Suetonius	
<i>Claud.</i>	<i>Divus Claudius</i>
Tertullian	
<i>Adv. Jud.</i>	<i>Adversus Judaeos</i>
<i>Apol.</i>	<i>Apologeticus</i>
<i>Cor.</i>	<i>De corona militis</i>
<i>Marc.</i>	<i>Adversus Marcionem</i>
<i>Paen.</i>	<i>De paenitentia</i>
<i>Pud.</i>	<i>De pudicitia</i>

Maps



Ancient Palestine

Maps



The Roman Empire

Maps



Maps



The Byzantine Empire



The Ottoman Empire

Maps



The Russian Empire



The State of Israel

THE WORLD

GREENLAND

ICELAND

BRITISH ISLES

FRANCE

GERMANY

ITALY

SPAIN

PORTUGAL

MOROCCO

ALGERIA

LIBYA

EGYPT

SUDAN

CHAD

ANGOLA

CONGO STATE

UGANDA

KENYA

INDIA

AFGHANISTAN

IRAN

IRAQ

SAUDI ARABIA

QATAR

TRUCIAL STATES

MUSCAT & OMAN

ADEN PROTECTORATE

SOMALILAND

ABYSSINIA

ETHIOPIA

RUSSIA

FINLAND

SWEDEN

NORWAY

LAPLAND

NOVAYA ZEMLYA

TURKISTAN

CEYLON

MADAGASCAR

SEYCHELLES

MAURITIUS

CHAGOS ARCHIPELAGO

ATLANTIC OCEAN

INDIAN OCEAN

ARCTIC OCEAN

0 1000 2000 3000 4000 5000 km

0 1000 2000 3000 4000 miles

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The structure of the book

A Dictionary of Jewish-Christian Relations is an A to Z companion to 2,000 years of encounter between Judaism and Christianity. From Aaron to Zionism, it consists of entries on theological, historical and cultural topics – including events, institutions, movements, people, places, publications and theology – contributed by more than a hundred scholars worldwide.

As we explain in the Preface (see page xiii), the selection and treatment of every entry has been rigorously tested against the criterion of its significance to the Jewish-Christian encounter. However, while we have tried to ensure that the length of each entry corresponds broadly to the importance to the encounter of the subject of that entry, the very interconnectedness of the entries has led us to remain flexible in our judgement of the internal balance. There can be no doubting, for example, the epoch-making significance of the Second Vatican Council in the history of Jewish-Christian relations. However, the Vatican II entry is connected at so many points to the subjects of other individual entries that we have sought to avoid undue repetition by allowing cross-references to do some of its work for it. Much the same applies, for example, to the entry on Germany, where there would have been little point rehearsing the significance to the encounter of Hitler, Nazism and the Holocaust, all of which form the subject of individual entries and are thus cross-referred to from the Germany entry.

Indeed, it is an index of the interconnectedness of the field of Jewish-Christian relations itself that every entry in the *Dictionary* includes cross-references to other entries. Such cross-references are printed in bold in the text. As with any book of this kind, there is a fine editorial line to be walked between, on the one hand, providing helpful routes of access for the reader from each entry to the body of the work as a whole and, on the other, giving the impression that the truth always lies elsewhere. We hope we have trodden that line as sure-footedly as possible. We have aimed to include cross-references only where they may provide readers with

additional information to inform their understanding of the subject in hand. We have not, for example, cross-referenced every mention of God or the Bible, even though both are the subject of individual entries. Again, wherever possible without artificiality we have tried to ensure that cross-references fall within the body of the text of an entry and that they take the same form as the heading of the entry to which they cross-refer. In some cases, however, we have included 'See alsos' at the end of an entry for such other entries as the reader may find it particularly helpful to read in conjunction with that entry. We have also permitted some inexact cross-references where it would have been artificial to do otherwise and where following up the inexact cross-reference will anyway take the reader to the same point in the book as would an exact cross-reference: for example, **eschatological** to **eschatology**, or **Pharisaism** to **Pharisees**. We have included what seem to us a minimum of cross-reference headings (e.g. **Christian Zionists** *see* **Zionists**, **Christian**; **Election** *see* **Chosen People**), and an even smaller minimum of cross-references to cross-reference headings. Again, the watchword has been the avoidance of artificiality: the cross-references are there to enhance the reader's understanding of the subject, not as an exercise in spurious editorial standardisation. The mode we and the contributors have tried to achieve in each entry is perhaps best characterised as resonant economy, and the cross-referencing is intended as an important part of the resonance.

The *Dictionary* includes numerous biographical entries, for people as various as Church Fathers and musicians, artists and popes, rabbis and medieval kings. In selecting whom to include we have again been guided by the relationship of the parts to the whole. We have not, for example, included entries for a wide range of modern scholars whose work has had an impact on Jewish-Christian relations, since there exists an overarching entry on modern scholarship in Jewish-Christian relations which deals thematically with the work of many of these scholars. Similarly, we have not

included entries for composers or writers whose relevance is already educed in the entry on music or the various entries on national literatures, unless the work of that composer or writer is of sufficient significance to the encounter to warrant a dedicated entry: Bach, Wagner, Shakespeare and Bialik are examples of individuals who escape the gravitational pull of their generic entries to secure an individual place in the sun. Since it would have been artificial to include cross-reference headings for all those people who are mentioned in other entries but do not have a dedicated entry, we have provided an index of people to enable the reader to find all references to individuals wherever they may fall in the book; where the individual in question has a dedicated entry the page reference for that entry is given in bold in the index. Again, within the limits of artificiality, life and/or regnant dates are given in the text after the first mention of any people not themselves the subject of individual entries.

It is an important part of the intention of the *Dictionary* to act as a springboard for further exploration of the field of Jewish-Christian relations, and a detailed bibliography is crucial to that purpose. Here too we had a choice to make. Many dictio-

naries of this kind sensibly include short bibliographies at the end of individual entries. In the present dictionary, however, we have again taken into account the interconnectedness of the subject and, rather than court a prohibitive degree of repetition between bibliographical entries, we have included a single bibliography at the end of the whole work, subdivided by the broader theological and historical categories into which the individual entries fall. No bibliography of this kind can be comprehensive, but we hope that it will serve both to support references in the entries and as a helpful source of further reading.

A Dictionary of Jewish-Christian Relations embodies the latest scholarly thinking in the field of Jewish-Christian relations and in the many other disciplines on which it draws. We and the contributors have been at pains to ensure, however, that it remains accessible not only to scholars, but also to anyone interested in the historical and continuing encounter between Judaism and Christianity. We hope the decisions we have made about the structure of the book will have gone some way towards achieving that aim, but we would always be interested to hear suggestions from readers as to how its accessibility might be enhanced in future editions.