

# RLST 137: JEWISH-CHRISTIAN RELATIONS

## (Spring 2021)

PROFESSOR GARY GILBERT

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OFFICE HOURS: MONDAY 10:00-4:00, WEDNESDAY 7:00-9:00, AND BY APPOINTMENT

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### **COURSE DESCRIPTION**

The course will examine the varied relations between Jews and Christians from antiquity to the present, focusing on the ways in which Jews and Christians have thought about, represented, and interacted with the other, and the issues that have divided the two communities. We will trace the origins of Christian anti-Judaism and examine how theology, culture, politics, and economics contributed to the formation of antisemitism in the Medieval and modern periods. We will also study how Jews have understood Christianity and responded to Christian claims about Jews and Judaism.

### **COURSE OBJECTIVES**

To understand the perceptions and attitudes that Jews and Christians have had toward one another, how those attitudes have been expressed in religious and secular literature, and how those attitudes have manifested themselves in personal, social, and legal relations.

To understand how politics, economics, science, and culture have influenced relations between Jews and Christians.

To understand the connection between inter-group relations and identity formation, and what a group's perception of the other says about or contributes to its own self-definition.

### **COURSE MATERIALS**

*Required texts* (electronic versions of both texts are available through the Claremont Colleges Library)

Edward Kessler, *Jewish-Christian Relations* (Cambridge, 2010)

William Shakespeare, *The Merchant of Venice*

Electronic Reference works (available through Claremont Colleges Library)

- *Encyclopaedia Judaica* (2<sup>nd</sup> ed., 2007)
- *Oxford Dictionary of the Christian Church* (2005)

## CLASS TOPICS AND ASSIGNMENTS

Most of our time in class will be spent reading and analyzing the primary texts. In order to facilitate these discussions, please have these texts with you in class.

Note: For the biblical texts, the passages will be indicated using the standard citation convention of book, chapter, and verse. Thus Genesis 12.1-9 indicates the book of Genesis, chapter 12, verses 1 through 9.

1. (1.26) Introduction: Defining the Issue
2. (1.28) Israel and the Nations  
Israel  
Hebrew Bible/Old Testament (Sakai)  
Genesis 12.1-9; 15; 17  
Exodus 19-23  
Leviticus 19-20  
Deuteronomy 4.30-31; 29.9-31.13  
Isaiah 1; 56; 66  
Jeremiah 11; 30-31; 33  
Psalm 119  
Dead Sea Scrolls, "Commentary on Habakkuk" (Sakai)  
  
The Nations  
Hebrew Bible/Old Testament (Sakai)  
Isaiah 56.5-7  
Jeremiah 10.1-10  
Micah 4.1-5  
Zechariah 14  
Texts on Noahide Covenant and Converts (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 1-24
3. (2.2) Jesus and the Jews  
Gospel of Matthew (Sakai)  
Gospel of John 8-9 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 25-40
4. (2.4) Paul on the Covenant and the Law  
Paul, Letter to the Galatians (Sakai)  
Paul, Second Letter to the Corinthians 3 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 40-44

5. (2.9) Paul on Israel  
Paul, Letter to the Romans 1-11 (Sakai)
6. (2.11) Christian Theologizing of Jews  
Acts of the Apostles 2-3; 7; 10; 13; 24-26 (Sakai)  
Hebrews 6.13-9.22 (Sakai)  
*Epistle of Barnabas*, selections (Sakai)  
Justin Martyr, *Dialogue with Trypho*, selections (Sakai)  
Melito of Sardis, *Paschal Homily*, 34-47; 66-99 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 45-57
7. (2.16) Images of Jews in Classical Christian Thought  
John Chrysostom, *Homily Against the Jews*, 1, I.1-VII.11 (Sakai)  
Jerome, "On the Promised Land," Letter 129 to Dardanus (Sakai)  
Augustine, *Reply to Faustus*, 12.9-13 (Sakai)  
Augustine, *City of God*, 4.34; 18.46 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 57-64
8. (2.18) Jewish-Christian Relations in Late Antiquity  
Roman Laws and Church Canons  
*Codex Theodosianus XVI*: Laws Concerning the Jews (Sakai)  
Apostolical Canons 62; 64; 70; 71 (Sakai)  
  
Synagogue Destructions  
Ambrose, *Letter 40 and 41* (Sakai)  
Stories of synagogue destructions (Sakai)  
  
Conversions  
Severus of Minorca, "Conversion of the Jews" (Sakai)  
Stories of conversions (Sakai)
9. (2.23) Jewish Views of and Responses to Christianity  
Jewish Texts on Jesus and Christianity (Sakai)  
Birkhat Ha-Minim (Blessing for the Heretics) (Sakai)  
*Piyyutim* (liturgical poems) of Yannai (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 65-101

10. (2.25) Jews and Christians in Early Medieval Europe  
Charters and Privileges  
Germany: Bishop of Speyer (Sakai)  
England: Charter of Richard I (Sakai)  
England: Charter of King John of England (Sakai)
- Moneylending  
Loans to the Abbey of St. Edmunds (Sakai)  
Loan arising from a tax (Sakai)  
Concerning loans from the Jews 1170) (Sakai)  
Marvin Perry and Frederick Schweitzer, "Homo Judaicus Economicus,"  
*Antisemitism* (2002), 119-134 (Sakai)
- Kessler, *Jewish-Christian Relations*, 102-106, 111-116
11. (3.2) The Crusades  
Christian Accounts of the Crusades  
Albert of Aix and Ekkehard of Aura (Sakai)  
Bernard of Clairvaux, "Letter to Eastern France and Bavaria Promoting the  
Second Crusade, 1146" (Sakai)  
Peter the Venerable, "Letter to King Louis VII" (Sakai)  
Peter the Venerable, *Against the Inveterate Obduracy of the Jews* (Sakai)
- Jewish Accounts of the Crusades  
Solomon bar Samson (Sakai)  
Anonymous, "The Martyrs of Mainz" (Sakai)  
David bar Meshullam of Speyer, "The Sacrifices" (Sakai)  
Ephraim of Bonn, "The Slaughter of Isaac and His Revival" (Sakai)
- Kessler, *Jewish-Christian Relations*, 107-108  
Jeremy Cohen, "Introduction: The Persecutions of 1096," *Sanctifying the Name  
of God*, 1-9 (Sakai)

12. (3.4) The Lie That Won't Die: Ritual Murder/Blood Libel  
Accusations of Ritual Murder/Blood Libel  
Thomas of Monmouth, "Life of William of Norwich" (Sakai)  
Geoffrey Chaucer, "The Prioress's Prologue and Prioress's Tale," *Canterbury Tales*, 431-440 (Sakai)  
Gregory X, Letter on Jews (Sakai)
- Jewish Reports of and Responses to Accusations  
Ephraim ben Jacob, "Ritual Murder Accusation at Blois" (Sakai)  
Ephraim of Bonn, "Lament for Massacre at Blois" (Sakai)  
Barukh of Magenza, "The Martyrs of Blois" (Sakai)
- Blood Libel Trail (Sakai)

### Spring Break

13. (3.16) The Growth of Eliminationist Attitudes  
Catholic Law and Theology  
Fourth Lateran Council, Canons 67, 68, 69, 70 (Sakai)  
Thomas Aquinas, *Summa Theologica* II.2 "Question 10: Unbelief in General," articles 1-2, 7-12 (Sakai)  
Solomon Grayzel, "The Papal Bull *Sicut Judeis*," *Essential Papers on Judaism and Christianity in Conflict* (1991), 231-259 (Sakai)
- Disputations  
Gilbert Crispin, "Disputation of a Jew with a Christian" (Sakai)  
Peter of Blois, "Against the Perfidy of the Jews" (Sakai)  
The Barcelona Disputation  
Jewish perspective: Rabbi Moses ben Nachman (Sakai)  
Christian perspective: Anonymous Latin Report (Sakai)
- Royal Restrictions and Expulsions  
Edward I, "Statute of Jewry" (Sakai)  
Rigord, *Gesta Philippi Augusti* (Expulsion of the Jews from France) (Sakai)

14. (3.18) Jewish Responses to Christianity  
Nestor the Priest, "The Account of the Disputation of the Priest," sections 1-30, 127-134 (Sakai)  
*Nizzahon Vetus* on Psalm 22 (Sakai)  
Joseph Kimhi, *The Book of the Covenant*, 46-49, 74-78 (Sakai)  
Hasdai Crescas, "Concerning the New Torah," *The Refutation of the Christian Principles*, 67-78 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 109-111  
David Berger, "The Jewish-Christian Debate," *Essential Papers on Judaism and Christianity in Conflict* (1991), 484-513 (Sakai)
15. (3.23) Jews and Christians in Late Medieval Spain  
Spanish Laws Regulating Jews  
Las Siete Partidas (Sakai)  
Ordinances of the Jews (Sakai)  
Toledo 1449, Sentencia-Estatuto (Sakai)  
Account of Expulsion (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 116-119  
Jane Gerber, *The Jews of Spain* (1994), 115-144 (Sakai)  
Yosef Yerushalmi, "Assimilation and the Purity of Blood" (1982) (Sakai)
16. (3.25) Images of Jews in Medieval and Renaissance Drama and Art  
Passion Plays  
Gordon Mork, "Christ's Passion on Stage: The Traditional Melodrama of Deicide," *Journal of Religion and Film* 8 (2004) (Sakai)  
*The Oberammergau Passion Play*, VIII.3, XI (Sakai)  
George Panaghi, "Passionsspiele Oberammergau 2010," *Western European Stages* 23 (2011): 67-72 (Sakai)  
  
Christian Art  
Moshe Lazar, "The Lamb and the Scapegoat," *Antisemitism in Times of Crisis* (1991) (Sakai)  
Labaree, Anti-Semitic Sculpture (Sakai)
17. (3.30) Shakespeare and Jews  
Shakespeare, *The Merchant of Venice*

18. (4.1) Reformation and the Jews  
Johannes Reuchlin, *Recommendation Whether to Confiscate, Destroy, and Burn All Jewish Books*, 37-46 (Sakai)  
  
Martin Luther, "That Jesus Christ Was Born a Jew" (Sakai)  
Martin Luther, "On the Jews and Their Lies" (Sakai)  
  
Stephen G. Burnett, "Calvin's Jewish Interlocutor," *Bibliothèque d'Humanisme et Renaissance* 55 (1993): 113-23 (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 119-123
19. (4.6) The Promises of Modernity  
Gotthold Lessing, "Parable on Toleration," from *Nathan the Wise* (Sakai)  
Wilhelm von Dohm, "Concerning the Amelioration of the Civil Status of the Jews" (Sakai)  
Johann Michaelis, "Arguments Against Dohm" (Sakai)  
French National Assembly, Statement of Count Clermont-Tonnere (Sakai)  
Count Mole, Napoleon's Instructions to the Assembly of Jewish Notables (Sakai)  
Assembly of Jewish Notables, Answers to Napoleon (Sakai)  
  
Kessler, *Jewish-Christian Relations*, 124-131
20. (4.8) The Jewish Question  
Voltaire, "Jews" (Sakai)  
Immanuel Kant, Writings on Jews and Judaism (Sakai)  
G. W. F. Hegel, Writings on Jews and Judaism (Sakai)  
Johann Fichte, "A State Within a State" (Sakai)  
Bruno Bauer, "The Jewish Problem" (Sakai)  
Karl Marx, "On The Jewish Problem" (Sakai)  
Adolf Stoecker, "What We Demand of Modern Jewry" (Sakai)  
Heinrich von Treitschke, "A Word About Our Jewry" (Sakai)  
Karl Duehring, "The Question of the Jew Is a Question of Race" (Sakai)

21. (4.13) Jews Answer Back  
What is Judaism  
Moses Mendelssohn, “Judaism as Revealed Religion,” from  
*Jerusalem* (Sakai)  
Saul Ascher, from *Leviathan* (Sakai)  
  
Conversion  
Moses Mendelssohn, “Letter to Johann Caspar Lavater” (Sakai)  
David Friedländer, “Open Letter to Probst Teller” (Sakai)  
Wilhelm Teller, “Response to the Open Letter to Me” (Sakai)  
  
Reform Movement  
The Reform Rabbinical Conference at Brunswick (Sakai)  
Pittsburgh Platform (Sakai)  
  
Wissenschaft des Judentums (The Science of Judaism)  
Immanuel Wolf, “On the Concept of a Science of Judaism” (Sakai)
22. (4.15) Churches and Jews in the 19<sup>th</sup> Century  
Blood Libel Cases  
Sandomierz (Poland)  
Zuchowski, Sandomierz (1710) (Sakai)  
Daniel Tilles, “The ‘Compelling Need for Truth’: Reflections on  
Sandomierz’s Blood-Libel Plaque,” *Notes from Poland* (2015) (Sakai)  
Damascus (Ottoman Empire)  
Count de Ratti-Mention, Damascus Blood Libel Allegation (1840) (Sakai)  
The Murder in Damascus: The Blood Libel in Modern Times (Sakai)  
  
The Catholic Church and the Mortara Case  
Nathan Shields, “The Church’s Once-Notorious Seizure of a Jewish Child Is  
Back. Why?” *Mosaic* March 5, 2018 (Sakai)  
Romanus Cessario, “Non Possumus,” *First Things* February 2018 (Sakai)  
  
Protestant Theology and Jewish Responses  
Adolf Harnack, *What is Christianity?* (selections) (Sakai)  
Uriel Tal, “Liberal Protestantism and the Jews in the Second Reich,” *Jewish  
Social Studies* 26 (1964): 23-41 (Sakai)  
Leo Baeck, “Harnack’s Lectures on the Essence of Christianity” (Sakai)  
Franz Rosenzweig, “Selections from the Letters” (Sakai)



23. (4.20) The Failures of Modernity  
The Dreyfus Affair  
Edouard-Adolphe Drumont, *Jewish France* (Sakai)  
Antisemitic songs (Sakai)  
Albert Lindemann, "The Dreyfus Affair," *The Jew Accused* (1991), 94-120 (Sakai)  
Hannah Arendt, "From the Dreyfus Affair to France Today," *Jewish Social Studies* 4 (1942): 195-240 (Sakai)
- Conspiracy Theories  
*Protocols of the Elders of Zion* (Sakai)  
American Experience, "Ford's Anti-Semitism" (Sakai)  
USHMM, "History of a Fraud" (Sakai)
- Exclusionary Violence  
Amos Elon, *The Pity of It All*, 101-107 (Sakai)  
Pogroms in Pereiaslavl, Pltava Province (1881) (Sakai)  
Eyewitness Accounts of the Kishinev Pogrom (1903) (Sakai)  
Daniel Unowsky, "Local Violence, Regional Politics, and State Crisis: the 1898 Anti-Jewish Riots in Habsburg Galicia" (2014) (Sakai)
- Kessler, *Jewish-Christian Relations*, 124-131
24. (4.22) Jews and Christians on Jesus  
Jewish Reclamation of Jesus  
Susannah Heschel, "Reversing the Gaze," *Abraham Geiger and the Jewish Jesus* (1998), 1-22 (Sakai)  
Robin Cembalest, "Resurrecting Chagall's Jewish Jesus," *ArtNews* 10 September 2013 (Sakai)
- Aryanization of Jesus  
Susannah Heschel, "Reading Jesus as a Nazi," *A Shadow of Glory* (2002), 27-41 (Sakai)

25. (4.27) Christians, Christianity, and the Holocaust  
German Protestant Theologians  
Doris Bergen, "Storm Troopers of Christ," *Betrayal* (1999), 40-67 (Sakai)  
Karl Barth, "The Jewish Problem and the Christian Answer" (Sakai)  
Dietrich Bonhoeffer, "The Aryan Clauses" (Sakai)  
Wolfgang Gerlach, *And the Witnesses Were Silent* (2000), 93-108 (Sakai)
- Pope Pius XII and the Catholic Church  
Michael Marrus, "Pius XII and the Holocaust: Ten Essential Themes," *Pope Pius XII and the Holocaust* (2002), 43-55 (Sakai)  
Michael Phayer, "Ethical Questions about Papal Policy," *Pope Pius XII and the Holocaust* (2002), 221-26 (Sakai)
- Bogdan's Journey* (video) (Sakai)
- Kessler, *Jewish-Christian Relations*, 131-37
26. (4.29) Post-Holocaust and Contemporary Reflections and Relations  
Catholic Statements (Sakai)  
*Nostra Aetate*, section 4 (1965)  
Notes on the Correct Way to Present Jews and Judaism (1985)  
We Remember: Reflections on the Shoah (1998)  
Dominus Iesus (2000)
- Protestant Statements (Sakai)  
World Council of Churches, "The Church and the Jewish People" (1967)  
Evangelical Church of the Rhineland, "Towards Renovation of the Relationship of Christians and Jews" (1980)  
National Council of Churches, "Interfaith Relations and the Churches" (1999)
- Jewish Statements  
*Dabru Emet* (Speak Truth) (2002) (Sakai)
- Kessler, *Jewish-Christian Relations*, 140-146; 170-190  
John Conway, "The Changes in Recent Decades in the Churches Doctrine and Practice Toward Judaism and the Jewish People," *Major Changes Within the Jewish People in the Wake of the Holocaust* (1993), 589-612 (Sakai)  
David Berger, "Jewish-Christian Relations: a Jewish Perspective," *Essential Papers on Jewish-Christian Relations* (1990), 328-361 (Sakai)
- Note: Curriculum paper due May 2*

27. (5.4) Israel and Jewish-Christian Relations  
Carl Voss and David Rausch, "American Christians and Israel," *Essential Papers on Jewish-Christian Relations* (1990) (Sakai)
- Presbyterian Church (PCUSA)  
Laurie Goldstein, "Presbyterians Vote To Divest Holdings to Pressure Israel," *New York Times* June 20, 2014 (Sakai)  
Letter from American Rabbis to Our Christian Neighbors Regarding Divestment Proposals (2014) (Sakai)
- Palestinian Churches  
Kairos Palestine, "A Moment of Truth" (Sakai)  
Central Conference of American Rabbis, "Resolution on the 2009 Kairos Document" (Sakai)
- Christian Zionism  
Tim Weber, "How Evangelicals Became Israel's Best Friend," *Christianity Today* October 5, 1998 (Sakai)  
Christians United for Israel (Sakai)  
David Kirkpatrick, et al., "Israel and Evangelicals" *New York Times* May 19, 2018 (Sakai)  
'Til Kingdom Come (trailer for documentary) (Sakai)
- Kessler, *Jewish-Christian Relations*, 147-169
28. (5.6) Conclusion

## **COURSE REQUIREMENTS**

### **1. Class Attendance and Participation (30 points)**

We will meet on Tuesdays and Thursdays, 2:30-3:45 pm (PT).

Most of our time in class will be spent analyzing and discussing the primary sources written by Jews and Christians describing their understanding of the other. Your presence and participation are vital for making these discussions a success. Please come to class having read the assigned materials for that day, and prepared to contribute your thoughts and questions.

I welcome your participation in class, and very much hope that you will enhance our discussions with your observations, comments, and questions. I also want to be sure that you understand the terms and ideas we are discussing. Please feel free to ask questions by raising your virtual hand or through the chat feature (directed either to the entire class or to me personally).

I will be communicating with the class using your campus e-mail address. Please check it regularly.

#### *Office Hours*

Office hours are a great time to meet and discuss course material and answer questions. My office hours for this semester are Mondays 10:00-4:00 and Wednesdays 11:00-2:00. To make an appointment, please go to: <https://calendly.com/profggilbert/office-hours-for-spring-2021>. If those times are not convenient for you, please email me and we will find a time to meet.

#### *The Zoom Classroom*

##### **Class Etiquette**

- Please log on to the Zoom session a couple minutes before class time. That will allow us to greet each other and begin promptly at 2:30.
- Please close all unrelated applications (e.g., social media, email, web sites) to avoid distractions.
- Turn on your camera. This contributes to a sense of community in the virtual classroom and allows for more personal discussions. I recognize that certain environments and poor internet connections may make this difficult. If that is the case, then you are welcome to keep your camera off.
- Video and/or audio recording of class sessions or distributing such recordings without my previous written permission is prohibited.

I recognize that our current conditions may create circumstances that are unexpected and beyond our control (e.g., technological problems, family obligations). At those times when you are unable to attend class, I encourage you to contact me and let me know your situation. You and I will devise a plan to ensure that you can remain fully engaged with the class. At the same time, I may need to revise the syllabus to take account of developing circumstances.

### *Accommodations*

I am happy to provide exam and other accommodations. I do ask that you provide an official notice of the requested accommodations. Please note that this process may take some time to complete and accommodations are not retroactive. Except with prior permission, exams should be taken on the same day as indicated on the syllabus.

### *Academic Integrity*

I expect students to understand and to follow basic standards of honesty and integrity. Some common violations of these basic standards of academic integrity include but are not limited to: plagiarism, cheating on tests and examinations, presenting work completed for one course as original work for another, and other forms of dishonest performance on college assignments. Violations of the policy on academic integrity will be reported to the Academic Standards Committee (or similar body at another college).

## **2. Exam (100 points)**

Friday, May 14, 2:00-5:00. Alternate times will be available to those living in a location more than three hours time difference from Pacific Time. This will be an open-book, open-note exam. More information will be provided closer to the date of the exam.

## **3. Conversation and Papers (165 points)**

### *In Conversation on.... and Paper (30 points)*

For several of the sources in the first half of the semester I will assign you to pairs to engage in a conversation on the assigned text.

There are two participants in this conversation, presenter and questioner. The role of the presenter is to present the information and implications of the text or topic. The role of the questioner is to pose questions to the presenter and then to follow-up to elicit more information or clarify certain points. The nature of the conversation will vary depending on the nature of the text, but typically the conversation should cover authorship, major argument or issues presented in the text, the sources used by the author, the impact of the text, argument, or event on Jewish-Christian relations. The conversation should last 10-15 minutes.

I strongly recommend that you work together as you prepare for the in-class presentation.

**Presentation Paper:** The presenter should submit a short paper (approximately 1,000 words) on the topic. The paper should focus on the major points/arguments and the impact on Jewish-Christian relations. The paper is due by class time of the discussion.

**RLST 137: Jewish-Christian Relations**  
**Conversation Topics and Participants**

<b>Class</b>	<b>Topic</b>	<b>Presenter</b>	<b>Questioner</b>
7	John Chrysostom		
7	Augustine		
8	Roman Laws		
8	Severus of Minorca		
9	Toldoth Yeshu		
10	Jews and moneylending		
11	Salomon bar Samson and Ephraim of Bonn		
12	Thomas of Monmouth		
13	The Barcelona Disputation: Christian and Jewish		
14	Hasdai Crescas		
15	Conversos and Purity of Blood in Spain		
16	The Oberammergau play		
18	Martin Luther		
19	Christian Wilhelm von Dohm		
22	The Mortara Case		
23	The Dreyfus Affair		
25	Pope Pius XII		

*Jewish-Christian Relations Curriculum (135 points); due May 2*

For most of this class, you act as consumers of information. This assignment invites you to take on the role of producer. In this assignment you will develop a curriculum for the teaching of some aspect of Jewish-Christian relations. You will put together a lesson plan and compile the materials to be assigned to the students. The target audience is other college students.

The curriculum should include the following elements

- *General description of the topic* (approximately 2,000 words): This section should introduce the students to the topic, its main ideas and/or events, the historical time period when they were written, and how the topic relates to Jewish-Christian relations. The section should include a discussion, where appropriate, on the legacy of the issues in modern or contemporary Jewish-Christian relations and ways in which Jews and/or Christians have addressed this issue.
- *Lesson plan*: Devise three class sessions that address various aspects of your course, including, if relevant, its modern/contemporary legacy. One session could be devoted to the topic's historical, literary, social, or cultural context. Each session should have:
  - a particular focus dealing with the general topic,
  - a list of main topics to be covered and questions to be examined
  - a selection of primary texts that relate to the topic (the passages may come from those assigned in the syllabus, but in many cases you will want to find additional sources); each passage should come with annotations that provide the student with explanatory information about terms, persons, dates, and/or ideas.
  - a selection of secondary sources, readings, videos, websites, that will assist students in understanding the texts and issues for that particular session.
- *Time line*: A list of important dates related to topic.
- *Glossary*: Explanation of critical terms related to the topic.
- *Map(s)* and/or *image(s)* where appropriate.

Sample topics

- Jewish views of Jesus
- Jewish and Christian interpretation of Scripture
- Accusations of ritual murder/blood libel
- Associations between Jews and money
- Catholic teachings and policies on Jews
- Depictions of Jews in literature
- The Dreyfus Affair
- The churches and the Holocaust
- The place of Israel in Jewish-Christian relations

### *General Instructions for All Papers*

I encourage you to seek out assistance with your writing through the services available at CMC's Center for Writing and Public Discourse (or a similar center at another college).

Please observe the following conventions

- Use one-inch margins and 12-point, Times Roman font.
- Include page numbers.
- Citations should follow an accepted style format, such as MLA, APA, or Chicago.
- If appropriate, include works cited/bibliography using an appropriate style (and not as a separate file).
- Papers should be submitted preferably as a Word (.doc/.docx) document; Adobe (.pdf) documents are also acceptable.
- Submit all work to the "Assignments" section on Sakai.
- Papers are due by midnight on the date indicated.

The papers will be graded according to the following criteria:

1. **Topic:** The paper identifies a topic that is focused and manageable. While you may want to provide some general or background information, but the majority of the paper should focus on the particular topic.
2. **Sources:** The paper reflects an awareness, proper understanding, and appropriate use of the relevant primary (e.g., ancient texts, artifacts) and secondary (e.g., scholarly articles and books) sources. This is an academic paper that should reflect an understanding of academic discussions. While the internet contains many sites that provide basic information, good analysis usually takes place in journal articles, books, and other scholarly writings.
3. **Analysis:** The paper develops insightful arguments based on the interpretation of the sources. Present a clear argument or point of view that seeks not only to describe but to persuade based on an explanation of the evidence.
4. **Style:** The paper conforms to proper rules of grammar, syntax, punctuation, and formatting (e.g., using page numbers). Proofread your paper.

Requests for extension. I will accept requests for extension on the following bases:

- You have an extenuating circumstances (e.g., illness, personal emergency; you do not need to go into detail or reveal sensitive medical/personal information)
- You submit your request in writing no less than 24 hours before the assignment is due.
- You provide an indication of when the work will be submitted

For work submitted after the deadline and without an approved extension, points will be deducted according to the following schedule:

- 6-24 hours late: 5% reduction
- 24-48 hours late: 25% reduction
- 48-72 hours late: 50% reduction
- more than 72 hours late: 100% reduction