

Jesus' Jewishness in the Aftermath of Nicaea

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The main theological struggles of the first millennium focused on the Jesus' divinity. At the Council of Nicaea 325 the dogma of the full divinity of Jesus was formulated and the subsequent councils underlined rather his divine role in the salvation of humankind. Not Jesus the Jew, and fewer Jesus the man of Galilee, but the "cosmic Christ" was in the middle of the long debates of the Christian Theology over centuries. The 20th century eventually changed this ductus through the sad experience of the Holocaust and other atrocities. As an upshot, many Christians and Churches started to rediscover and re-evaluate the humanity of Jesus and the Jewish roots of their own liturgy, the Jewishness of the New Testament, and the Jewishness of Jesus himself. Important steps for the Jewish-Christian Dialogue were already made.

In this issue of RES, we want to reflect on the role of the Jewishness of Jesus in the aftermath of the Councils of Nicaea. Since both councils Nicaea 325 and 787 are so important for the Eastern Church, we invite authors to reflect on the relevance of the Jesus' Jewishness for the nowadays theology. Helpful questions would be: In what degree could Christians find a common ground for speaking about Jesus together with Jews if we are aware of both his divinity among Christians and his rejection among the Jewish tradition? What about the role of the icons, hymnography and generally of the Christian art and liturgy? In what degree do they separate and how much potential for dialogue with Judaism can we find in them?

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