Chanukah And The Building Of The Temple

By Marc H. Tanenbaum

The eight-day festival of Chanukah, which begins Dec. 22, commemorates the rededication of the Holy Temple, the Bet Hamikdosh, in Jerusalem in the year 165 BCE, following its pagan defilement by the Syrians. With the destruction of the resplendent Herodian temple by the Romans in 70 C.E., the focus of Chanukah observance in the Diaspora inevitably shifted to the "miracle of the cruse of oil," and the Festival of Lights.

Since the time of King Solomon's temple, which was constructed about 1000 BCE, the Bet Hamikdosh was the dramatic national and religious focus of Israelite unity. The Roman destruction in the first century rendered the temple more symbolic than real in Jewish consciousness.

But with the reconquest of Jerusalem and the Temple Mount by Israel in the 1967 war, a preoccupation has developed among mainly traditional Jews to "rebuild the Temple speedily in our days."

There are fundamental differences of Halachic views among Orthodox Jews as to whether contemporary Jews have a right to rebuild the Temple before the Messiah arrives. Nevertheless, groups of Israeli traditional Jews are preparing seriously for the construction of "an intermediate temple" before the Messianic era.

There are now Talmudic schools in Jerusalem studying elaborate details of the Temple service, the genealogy of priests who may conduct animal sacrifices, and reconstructing the ritual imple-

ments that will be required should Temple sacrifices be restored.

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Clearly, a reconstituted temple would trigger off major internal conflicts between traditionalist and modernists in the Jewish community. Instead of restoring the ancient glory of national unity, it could become a cause for further polarization.

Unquestionably, it would have massive consequences in the Moslem and Christian worlds. The Moslems speak of launching a jihad, a holy war, whould their Al Aksa Mosque become threatened by a Jewish temple. Fundamentalist Christians are thrilled by the idea of the reborn temple, since that would fulfill their theological precondition for the Second Coming.

While I have heard or seen no response in the Vatican or in the Catholic religious world as yet, I would imagine a rebuilt temple in Jerusalem would not cause them rejoicing. A renewed Jewish temple, raised in glory and with panache, would be the death blow of that ancient Christian belief of the

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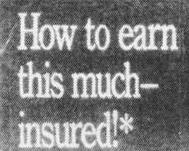
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"wandering Jews" punished by God. A truly brilliant daily and weekly Jewish temple service, with or without sacrifices, would place Jerusalem front and center in the religious universe, rivaling Home, Constantinople, and Mecca

as the cynosure of spiritual presence.

In the meantime, we continue to light the eight glowing Chanukah candles, and that will keep us joyful and faithful for a long time until the Messiah



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