individuals. Some of these patterns are less variable than others. The Jews are a case in point.

PURPOSE OF THIS ARTICLE

It is my hope to discover something of value in studying the low percentage of Jewish drinking problems that can be applied in programs of education and treatment for the benefit of non-Jews. This will be pursued by a study of two of the Chafetz and Demone factors: (1) Socio-Cultural Factors; and (2) the Influence of Models. In addition, because of the particular significance of the historical perspective, a brief survey of Biblical and historical references will serve as a foundation for the study.

BIBLICAL AND HISTORICAL PERSPECTIVE

Many instances in the Old Testament reveal abuse of alcohol in both social and individual contexts. History, however, had its own minimizing influence. It is suggested, for example, that during the 200 years following the return from the first (Babylonian) exile, drunkenness all but disappeared from the people of Yahweh as they fought to banish the Canaanite gods and their orgiastic, drunken festivals. With the success of this effort, the Hebrew scripture was formally adopted as the constitution of the nation, synagogues were established as places of learning and worship, and the ritual use of wine was fixed as a part of that worship. There is some evidence that a few instances of abuse and lingering fear of drunkenness survived for several hundred years, but by the Middle Ages in Europe "... neither drunkenness nor the fear of it any longer survived in the Jewish communities." 3

During the Diaspora, families and communities of Jews grew in number. Their status in various countries differed according to the attitude of the government and the general populace. In Alexandria, there was official "toleration" of the Jewish presence, but in most places—including Alexandria—the exclusive religion of the Jews stimulated prejudice and antipathy among others. 4

As seems to happen whenever there is a prejudice toward a minority, oppression became central to the lifestyle and experience of Jewish communities. This tended to reinforce the solidarity of Jewishness throughout the Roman world. A national consciousness, based on their religion, emerged. Early practices and rituals grew in uniformity to the extent that being Jewish meant accepting an ethnic as well as religious value system. 5 This resulted in an increased "... demand for

4 Raymond, Teaching of Early Church, p. 16.
5 Ibid.