

CD-1104 Transcription

Address at the Dr. B. Benedict Glazer Institute, Temple Beth El,
Bloomfield Hills, Mich. [1]

Daniel Polish:

And welcome. I apologize about us starting late. It's purely a factor of people greeting old friends. And I found, as I walking in with Rabbi Tanenbaum, that he knows everybody in the world, (laughter) and certainly most of the people in the room. So, he had a chance to say hello, renew old ties, and greet friends of longstanding. And that, of course, in part, is what this day is about for us.

Before we begin, before I forget, a chance to welcome you. The most urgent kind of business -- three cars with lights on. This is almost like a raffle: a tan Chevrolet Chevette, license plate 430URK; a beige Tempo, license plate [00:01:00] 912ELR; and a brown Chevette -- I'm glad to see that everyone is driving American cars (laughter) -- license number 430URK. I guess that's the same one. So, there are only two cars with lights on.

This is a wonderful gathering. This is my fourth Glazer Institute, and this is a time that I really look forward to every year, as I welcome friends into the life of Temple Beth

El. One of my Protestant friends told me that, in his denomination, this is regarded as the preeminent gathering of Christian clergy in the course of a year. (laughter) It certainly is the largest, most inclusive gathering of clergy. I'm sure [00:02:00] that we've got more brands of bishops here today than many a sanctuary gets to see over a number of years. And, until this year, it was correct to say that this is the largest gathering of Christian clergy in metropolitan Detroit. But this is a special year for us. This is the fiftieth anniversary of this institute -- what used to be called an institute on Judaism for Christian clergy. And as part of this important celebration, we also recognize the need to really bring this exchange -- this interfaith exchange -- into the '90s. And we welcome this year -- from the bottom of our hearts, we welcome our brothers of the Muslim clergy, who are with us this year. We are delighted to include you in what will, from now on, be an institute on [00:03:00] Judaism for Christians, Muslims, and, parenthetically, Jews. This is, also, the first year that we have welcomed the rabbinate of the Greater Detroit area to join us. So, this is now a Christian, Muslim, Jewish exchange -- a chance to study together, and to develop our bonds to one another. It's a very important time.

Most of you here did not have a chance to know Rabbi B. Benedict Glazer, or "Babe," as he was more affectionately known. He was the rabbi of this congregation for too short a period of time. But he left his imprint on the life of this congregation, and on the community. He was a man of remarkable energy, of dynamism. You've read about him in your invitation. And, hopefully, in your program, you will have the opportunity to review something of his life. He gave himself selflessly to every facet of the life of the Detroit community. And it is appropriate [00:04:00] that he leaves us, as a tribute and as a symbol of what he stood for, this institute that he created soon after coming to Temple Beth El, and at the very outbreak of that episode of human barbarity known as World War II.

It's a special joy for us to be able to welcome his family. I'm going to ask them to stand. You'll get to meet them again at the lunch, but let's meet them at the beginning of the day. His beloved Ada Glazer, and their children Mark Glazer, Mania Glazer, and Stephanie Ettelson. And I don't know if -- I know it hasn't happened in the last four institutes -- I'm really delighted to welcome Rabbi Glazer's grandchildren, Catherine Glazer, Bruce and Carolyn Ettelson. Delighted to have you. It's very meaningful to have you. (applause) [00:05:00]

Because this is the fiftieth anniversary, I wanted to find a speaker of appropriate stature. And we thought long and hard until we discovered the absolute right person. And, of course, the absolute right person is Rabbi Marc Tanenbaum. He was once described as the most well-known Jewish clergyman in the United States. His is a name that, when asked to talk about who the significant religious figures in the world area, his name would always appear on the short list. He served as the director of interreligious affairs for the American Jewish Committee, and then director of international relations. He has served as the chairman of the International Jewish Committee on Interreligious Relations. He has worked extensively in every facet of interfaith activities, which is why so many of you here know him personally, and all of us [00:06:00] know of him. He was deeply involved in involving the Jewish community in Vatican II, and all that has flown from that, in terms of not only Jewish-Christian relations, but Jewish-Christian-Muslim relations. He has manifested a consistent commitment to human rights for all peoples. You will recall that, when President Carter summoned a group of American religious leaders and thinkers to the mountaintop to consult with him on what America should be doing next, the rabbi that he called to join him was Marc Tanenbaum. He's been involved in the Human Rights Research Committee of the

Foreign Policy Association. He's been involved in efforts for corporate responsibility.

All of us know of his work. Many of us have been involved with him in his work. It's a delight and an honor to introduce to you our speaker, who, indeed, needs no introduction: Rabbi Dr. Mark Tanenbaum. [00:07:00] (applause)

Marc Tanenbaum:

Good morning, and *shalom aleikhem*, and *as-salam alaykum*. It's a quite genuine privilege and pleasure to be back here again, to address the Dr. B. Benedict Glazer Institute. I must tell you that [00:08:00] the interreligious ecumenical track has become a rather extensive and intensive experience these days. Yesterday, in New York, I had to plan my day in order that our international Jewish delegation could leave with Cardinal Cassidy, who was in New York for a meeting with our International Jewish Committee for Interreligious Contacts. And, a few days before that, I was in Tulsa, Oklahoma, meeting with Lutheran leaders and other Christian leaders at the University of Tulsa, and, before that, Tulane. So, I need all the consolation I can get. And I must tell you how grateful I am to Rabbi Daniel Polish for doing me the great favor of reading that fulsome introduction, just the way I wrote it. (laughter)

[00:09:00] Very consoling, although I must say that his own words in re-conceptualizing it meant a great deal to me.

It is not a truism or a convention. It is a high privilege to be invited to speak at the 50th anniversary of the Dr. Benedict Glazer Institute. If I may say this, and I hope I'm not misunderstood, it's an institute on Judaism, but my experience with it has been that it is an institute on Judaism and Christianity, and, increasingly, Islam. [00:10:00] It's an institute which helps all of us together, in a whole new spirit, to try to reexamine, in a family way, who we are, how we got here, and what challenges we face together.

I cannot help but feel, in an age which is filled with so much cynicism, so much distrust, at a time when people are increasingly disturbed over the corruption, the deceit, the lies which go on in so many parts of our lives, that there was a person by the name of Benedict Glazer -- a rabbi -- [00:11:00] who more than 50 years ago, before there was a Vatican Council, and before there was a genuine movement of Jewish, Christian, and Muslim understanding, had the vision and foresight to know that it was not a luxury to bring people together in this way, especially people who believe in sacred scripture. But that, in

fact, it was an urgent necessity for the survival of this great nation as well as the human family.

I am especially grateful for the opportunity to spend some time with my distinguished colleague and friend, Rabbi Daniel Polish, who is really one of the leading lights in the American rabbinate, and who presides over this distinguished congregation. [00:12:00] So, I have very good feelings about our being together here this morning. And I regret that I'm not able to see Rabbi Hertz, who was the first person to invite me to an institute some years ago, but I certainly send him my best regards.

The first address that I was asked to speak to is that of dealing with a theme of interfaith, interreligious relationships since Vatican Council II. As many of you know, Vatican Council II took place between 1962 and 1965. I had the privilege of being invited by the late Cardinal Bea, and, especially, Lawrence [00:13:00] Cardinal Shehan in Baltimore, both of them of blessed memory, to be a guest observer at Vatican Council II. And that is something of the context of the remarks that I wish to make in examining major features of the relationship of Jews, Christians, and, more recently, our Muslim brothers and sisters over the past 50 years.

Let me begin by telling you a story -- part of my narrative, the narrative of my journey into Jewish-Christian relationships, which began some 30 years ago. The story, if written by a fiction writer, would appear to be almost grotesque. [00:14:00] But, in point of fact, it was a reality that impacted on me, and almost changed the course of my life. It is a story that many Jewish people will understand out of their visceral understanding of Jewish history. As a child, I was born in Baltimore, Maryland. Born of Russian-Jewish immigrant parents, who came to the United States fleeing poverty, pogroms, anti-Semitism in the Ukraine, in Kiev Gubernia. On the eve [00:15:00] of Passover, in our traditional home, my parents -- who were quite observant Jews even though very poor Jews, and our religion was the richest part of our lives, which sustained us -- we were sitting together with my father and mother in our living room. And suddenly, as if seized, my father gushed forth with this account. It was a period in which Passover and Easter were very close together. And my father told us this story. I was about four years old at the time. Living in this village of Demidivka in the Ukraine, on a Good Friday, [00:16:00] as my father recalled it, his family had come together. His older brother, who was a poet and in Odessa, had come to visit the family for Passover. And while the family was together, suddenly

they heard a scrambling outside their house. And it turned out that there was a Russian Orthodox priest who had just celebrated the Good Friday liturgy, who was leading his congregation up the road to great stirring and a babble of voices. And as they were coming up the road in this dusty town of Demidivka, people began picking up rocks and stones as they came closer [00:17:00] to the home in which my father lived. His father, not incidentally, was known as a [staristor?]. He was the de facto mayor of that village in the Ukraine.

Suddenly, the Russian Orthodox priest, with the congregation behind him, came to the door and, with his staff, he banged on the door of my father's house, called everyone out of the house including my grandfather and all the children, and, after some words of exchange, the priest pointed his staff at my Uncle Aaron, who was visiting from Odessa. And the congregation -- which, by this time, had become virtually a howling mob -- grabbed my uncle, as my father told it, took him down to the lake around which [00:18:00] the village was constructed, caused all of the members of the family to surround him, and then brought out all of the two to three hundred Jews in the village to stand at the edge of the lake. And there, in the presence of that whole Jewish community, in the Passover period, the priest yelled out -- as my father recalled it vividly -- "*Zhydovska*

morda, godforsaken Jew, this is a ransom for the Jews having murdered our lord and savior Jesus Christ." And then they caused my Uncle Aaron to walk into the water of the lake, until it covered his head, and he disappeared. All that I know of my Uncle Aaron is that account of his passion on Good Friday.

[00:19:00] Nineteen sixty-five, I stood in the [ola?] of St. Peter's Basilica, deeply honored by the invitation I'd received from Cardinal Shehan, who was then the first chairman of the American Catholic Bishops Commission on Interreligious and Ecumenical Relations. And there, in the presence of 2,500 cardinals, bishops, and [parete?] theological advisors, Pope Paul VI proclaimed *Nostra Aetate* -- the Vatican declaration on Catholic-Jewish relations. "This sacred synod, as it searches the mystery of the Church, finds its common patrimony with the Jewish people. This synod deplores all forms of anti-Semitism by anyone [00:20:00] at any time and at any place. It calls upon all the Catholic faithful throughout the world to engage in biblical studies and fraternal dialogue with the Jewish people, so that that may lead to mutual respect and fraternal understanding." I hope this does not come off as melodramatic, but it's the way it happened. Standing there, listening to the holy father of the Roman Catholic Church proclaim those words for the first time in 2,000 years of history of Jewish-Christian

relations, I began to cry like a baby. I suddenly saw my Uncle Aaron. And I had the sense that, had this kind of relationship been [00:21:00] developed a hundred years ago, 500 years ago, what a different world the relationships between Christians and Jews, and civilization itself, might have come. I am persuaded that Nazi German could not have brought off its massive barbarism, its systematic effort to exterminate the whole of the Jewish people, had that kind of understanding of mutuality and respect and recognition of our common foundations in Holy Scripture and in the Word of the Lord become established as part of Western Christian civilization.

Well, if one had to summarize Jewish-Christian relations over the past 50 years, [00:22:00] one could say that an historic transformation as great as the Reformation has taken place. We have moved from what was, at one time, a culture of contempt based on all of these demonological notions of deicide, wandering Jews, rejected by God, and Jewish attitudes in response to that, which also I wish to talk about. And I have been persuaded ever since that Pope John XXIII, whose vision and courage to call accounts the Council in the face of much opposition -- there were conservative theologians who were running seminars [00:23:00] on how to impeach Pope John XXIII for calling a Vatican Council -- but I am persuaded he was sent

by God to literally help transform the relationship not only of the Roman Church with Jews, but with Christians and Muslims, and the whole human family.

Well, over the course of the years since the end of Vatican Council II, in 1965, literally a revolution has taken place. There is a priest who is the head of a Roman Catholic university with whom we were very close in Pro Deo University in Rome, who, at the height of the Vatican Council declared, when we began to see what was going on in the Council, with these magnificent addresses, especially of the American Catholic hierarchy, before Vatican Council II, rejecting [00:24:00] racism and bigotry and anti-Semitism, it was the greatest seminar in Jewish-Christian relations and human rights that probably has taken place over two millennia -- he said that we have now undergone a revolution in mutual esteem. Nowhere do I think that that was more explicitly stated than in a series of addresses by Pope John Paul II. There are all kind of internal discussions about the pope's theology and social justice, etc. I have no question, having studied and read every speech that Pope John Paul II, in speech and writing, has made about Catholic-Jewish relationships, that he has made, [00:25:00] next to Pope John XXIII, the greatest contribution to overcoming misunderstanding and stereotypes and hostilities of the past, and has laid the

foundation, theologically -- a systematic theology -- of understanding Judaism, the Jewish people, and the centrality of the dialogue between Christians and Jews.

As an illustration of the pope's commitment to the improvement of Jewish-Christian relations over this period of time, I quote from the text of a speech he made -- an address he made, during the course of an audience that I have the privilege of taking part in, and helping arrange with Cardinal Willebrands. On February 15th, 1985, in the Apostolic Palace in Vatican City, the pope declared the following: [00:26:00] "I am convinced, and I am happy to state on this occasion, that the relationship between Jews and Christians have radically improved in these years. Where there was ignorance and, therefore, prejudice and stereotypes, there is now growing mutual knowledge, appreciation, and respect. There is, above all, love between us. That kind of love, I mean, which is, for both of us, a fundamental injunction of our religious traditions, and which the New Testament has received from the Old." And then, as if to suggest this idea of pluralism between Christians and Jews, he added, and I quote, "Love involved understanding. It also involves frankness and the freedom to disagree in a brotherly way, with our reasons for it."

Now, I want to make a discursus at this point, because
[00:27:00] I want to come back to the fundamental themes in relationships between Christians and Jews -- all denominations of Christians that I have had the privilege to have contact with over 30 years, and say something about the context within which Vatican Council II emerged. Over the course of the past 50 years, as I have perceived it and experienced it, there have been cycles in relationships between Christians and Jews. The earliest relationships between Christians and Jews took place in the late 1940s, after the end of the war -- actually began toward the end of the war, under the great leadership of the [00:28:00] late Dr. Reinhold Niebuhr, one of the geniuses and great saints of the twentieth century, whose understanding of Nazism, of hatred, of the importance of dialogue between all groups, has led to the creation of *Christianity and Crisis*, and many other publications of his own. It was in the 1950s that the first meaningful dialogue took place, interestingly, between mainline Protestants and the Jewish community. It was in the late 1950s we began our first dialogue with the National Council of Churches, which had an extraordinarily brilliant leadership: Dr. Roswell Barnes, who was one of the most insightful, lucid minds that one encountered in mainline Protestants; Dr. Kenneth Neigh of the Presbyterian Church; all of the major Protestant denominations. [00:29:00] We began our first dialogic experience

in organizing a social-justice conference to deal with the problems of foreign aid, which was then being threatened. One looks back the beginning of Jewish-Christian relations -- the only Jewish-Christian relationship in the 1950s was between mainline Protestants and the Jewish people, which is interesting to reflect upon today, because of some of the problems with some national Jewish leadership and mainline Protestantism, and the Jewish community. And I'll want to come back to that a few moments.

But that dialogue between the mainline Protestants -- it was the mainline Protestants that began the first textbook studies to remove racism, sexism, anti-Semitism in the late 1950s. In fact, the first studies were begun at Drew University, a Methodist school, [00:30:00] which began to lay the foundation. It was mainline Protestants, through the World Council of Churches, in 1961, who, in fact, anticipated Vatican Council II, with a magnificent statement drafted by Reinhold Niebuhr and Dr. John Bennett of Union Theological Seminary, which condemned anti-Semitism and racism, and called for improved dialogue between Christians and Jews. We forget those origins and the contributions of mainline Protestants to our peril, because of stresses over some contemporary issues.

When Vatican Council II emerged in 1962 to 1965, when *Nostra Aetate* was adopted, and shortly after that the Vatican Guidelines For Catholic-Jewish Relations -- which applied principles of Vatican Council II to specific acts of revision and change -- change of textbooks, change of homilies, change of liturgy, training of teachers, [00:31:00] Sister Formation Conferences. It was, in fact, a Baedeker on how to make *Nostra Aetate* come alive in the life of the entire Church. And its impact has been transforming, and continues to this day.

Now, I must tell you that Detroit played some important role immediately after Vatican Council II in this way: in this city, there was -- I don't know, I haven't had contact with them more recently -- an institute called the Pope Pius XII Religious Education Center. It was headed by two nuns, marvelous people, who were seized by the spirit of Vatican Council II, and they were religious educators. They were determined to write a whole new set of textbooks that would be freed of racism and anti-Semitism. And so, they set about writing a book called *Come, Lord Jesus*, published by Allyn & Bacon, one of the major Catholic publishing [00:32:00] houses. In that textbook, in order to dramatize the whole new perception of the Church and its respect for Judaism and the Jewish people, the recognition of the Jewishness of Jesus. The fact that Jesus could not be

understood apart from his life in the synagogue, and apart from his total rootedness in pre-nineteen -- pre-70 -- before the destruction of the Temple, Palestinian Judaism. The only prayer book he used was the *Siddur*, the Jewish prayer book. The only Bible he read was the Torah -- Hebrew scriptures. They wanted to translate that into a vivid way, for Catholic children, in these textbooks. And so, they had an artist come in and draw some photographs of Jesus as a child -- the infancy narratives, and then going up to his ministry. Well, the artist, really caught by the spirit [00:33:00] that emerged out of Vatican Council II, drew some beautiful paintings of Jesus as a child, standing in a synagogue, wearing a skullcap, and behind him was a Torah -- a *Sefer Torah* -- and there was a Hebrew caption underneath which had to be translated. And you had to ask your grandmother what it meant. But then the cartoon showed Jesus with a long hooked nose. They wanted to make sure that there was no misunderstanding that he was a Palestinian Jew of darker visage. So, when the sister called me in to the Pius XII Center and asked me to look through the text and see if there were any problems that we might want to comment on, I said to the sisters, "Look, you've got to change -- you've got to change those art forms. If you show Jesus in that caricature, we'll have to call in the Anti-Defamation League for stereotypes. (laughter) But that was the spirit [00:34:00] almost in this

kind of determined way, to leave the past behind and move to a new understanding of the relationship.

Well, after Vatican Council II, an explosion took place in this country. And it began to dominate the Jewish-Christian scene. It overwhelmed Protestant-Jewish relationships, for one reason, because Protestantism was preoccupied, necessarily, with the problems of civil rights movement, and the problems of racism in this country. It became the central preoccupation, and thank God many Jews participated with Protestant leadership -- Eugene Carson Blake, and Robert Spike, and many others -- in helping forge together with Dr. Martin Luther King that movement which transformed America's consciousness, and which still leaves challenges ahead of us.

In the 1960s [00:35:00] and early part of the 1970s, Catholic-Jewish relations literally became the predominant form of Jewish-Christian relations in the United States. In fact, it became such an exciting, dramatic adventure. There were so many invitations to rabbis and to our institutions to provide speakers and teachers and educators to Catholic seminaries, Sister Formation Conferences, religious institutes, we didn't have enough people to go around. So, we began busing in rabbis all over the country. They were absolutely, practically

exhausted by the kind of activity that took place in the late '60s and early '70s. But thank God the foundations were laid in that way, in that human communities between Catholics and Jews, and Protestants and Jews as well -- the foundations for that were laid in the [00:36:00] 1960s, and all of us are the beneficiaries of the tremendous involvement of Catholic leadership, especially the American Catholic hierarchy, which became the most advanced hierarchy in the world to implement the teachings of Vatican Council II, and then the Vatican guidelines for Catholic-Jewish Relations.

Toward the end of the 1960s and the early 1970s, in reviewing this panorama of 50 years in this overview fashion, I have to make a personal reference, because this is how I experienced the unfolding of another movement. I had occasion, toward the end of the 1960s, while we were working on the civil rights movement and problems of refugees, among other concerns, to travel through a number of cities in the South, and through Houston and Atlanta and Charleston. And one Sunday I was invited by an Evangelical Presbyterian [00:37:00] minister to address his church in Charleston. The church was packed, a beautiful service, a magnificent church -- virtually a cathedral. And Jim [Mullen?] -- the name of the Presbyterian pastor -- as we came out into the sanctuary, said to me -- as he looked out, he said,

"What a wonderful congregation." And he said, "You know, Marc, if we lock the key on this church, this city will come to a halt." I said, "What do you mean by that?" He said, "There's the mayor of the city. He's a Bible-believing Christian. There's the president of the university, a Bible-believing Christian, the president of the bank -- Evangelical Christian." The head of all of the major institutions who were Evangelical Christians, came regularly to church on Sunday and attended Bible classes. And all of the imagery that I carried around in my head, [00:38:00] and I daresay many of my colleagues carried around, and perhaps other Americans, that somehow Evangelical Christians, Southern Baptists, Southern Methodists, were Bible-thumpers, rednecks, illiterate people -- what one scholar, [Cassions?], in the Southern mind called "dirt farmers," because the image of them was that these poor Evangelical Christians spent their time going around digging out kernels of corn from the ground in order to be able to feed themselves. Well, here were people that were wearing suits far more expensive than my own. There were people there with PhDs. Most of them had become middle class by now, with higher education. And I began to realize, for myself, that the Jewish community had better come to terms with reality and stop looking at 40 to 50 million Christians in America through all of these stereotypes, often filled with hostility and distortion.

[00:39:00] And so, we began the first Evangelical Lutheran -- Evangelical-Jewish dialogue in the late 1960s, at the Louisville Baptist Seminary. And it was a remarkable experience. I must tell you, to be very honest about the relationship, I had the greatest difficulty in my life in getting prominent Jewish scholars to want to come to a dialogue with Southern Baptists at the Louisville Baptist Seminary. And I remember talking with one scholar. He was a very great Bible scholar who said -- he said, "Look, Marc." He said, "You know, we're friends. I can talk to you frankly. What is there to talk to the Baptists about? Southern Baptists -- all they're interested in is in converting all of us out of Judaism." Well, the irony was, we had this magnificent conference. First of all, the Baptist scholars were astounding. Biblical scholars, one of whom had two PhDs, one from Harvard and one from Grenoble. [00:40:00] And people of such substance and mastery of their material in those dialogues, that this scholar, who didn't want to come, from California -- a Jewish scholar -- I had to send him a ticket and his honorarium in advance to persuade him to come. By the third day of that conference, he was walking down the campus with Dr. William Hull, the professor of New Testament studies, wrapped arm in arm. And they were talking about Ugaritic and Acadian texts, and how much they shared in common. It was an extraordinary

transformation. It was a substitution of human contact, human understanding, and the building of mutual respect, which displaced so much of the stereotypes which had prevailed.

And during the course of that time, I became acquainted with Dr. Billy Graham. In 1973, [00:41:00] there was a campaign called by fundamentalist Christians, and that has to do with a diversity in the Evangelical community, as we have diversity in all of our communities, including the Jewish community.

There was a right-wing fundamentalist element that was committed to the literalist interpretation of the Bible. And so, everybody -- as simply an object of conversion. They launched the campaign in '73 called the Campus Crusades -- called the Key 73 Campaign to Call the Continent to Christ. And their apocalyptic intention was to try to convert the whole of America to their version of Evangelical Christianity. In the process, they began bringing enormous pressure to bear on young Jewish students in colleges and universities -- the Campus Crusade for Christ literally sent people around who put their foot in the door, and wouldn't leave until they got a decision for Christ, especially from Jewish students. [00:42:00] Dr. Graham called me in '73, and said he had heard these reports, and that when Jewish students did not convert, the reactions were anti-Semitic: "stiff-necked Jews";

"no wonder God punished you"; "wandering Jews." And Dr. Graham asked me to come to his home in Montreat, North Carolina, which I did. And we sat, and we began talking together about the relationship of Evangelical Christians and Jews. And he astounded me. He took out a Bible, opened up to Deuteronomy 7, and then Psalm 89: "You have I chosen among the nations of the earth. My covenant with Israel is a permanent covenant. It is an everlasting covenant." And then, in Psalm 89, that God's covenant with David remains an everlasting covenant. It lasts as long as the rising of the sun and the setting of the moon. And [00:43:00] Dr. Graham said to me, holding out the Bible, "We Christians have been arrogant to you Jews. We read into the Bible, rather than read out of the Bible what its message is to us. God's covenant with the Jewish people is forever." And then he said he was opposed to all organized proselytizing campaigns against the Jewish people. He said, "In all honesty, you know I'm an Evangelist. That's my sole reason for being. If an individual Jew comes to me to seek the message of the Church, then I feel obligated to want to speak to him and give him my message. But I am opposed to all movements -- Jews for Jesus, Messianic Judaism -- which seeks to undermine the integrity and the survival of the Jewish people. That is against God's will." Well, I could not believe what I was hearing, and I [00:44:00] bring along yellow pads for special occasions. And I took a

yellow pad out and I said, "Dr. Graham, are you prepared to write such a statement down? Because Key 73 has really become a disaster for our young people." He said, "Of course I am." And he took the yellow pad, and wrote down that statement of opposing organized conversion campaigns against the Jewish people, speaking of God's love for Israel and God's covenant, and then of the bond -- the relationship between Evangelicals and Jews, which have a special feature, because of their reverence -- their common reverence -- for the holy Bible.

Well, those were the major features of Jewish-Christian relations over the past 50 years: mainline Protestant, Vatican Council II, Evangelical Christians. In the end of 1976, there developed a dialogue between the Greek Orthodox [00:45:00] Church -- Archbishop Iakovos and ourselves. And that, too, was a wonderful experience. You could begin to see the whole social-psychological process of stereotypes and imagery and hostility begin to fall away, as they began relating to each other in the depths of their spiritual and human substance. And we produced a volume out of that -- *Greeks and Jews* -- published by a Greek Orthodox journal, which has become the milestone work in Greek-Jewish relationships.

And then, in the 1970s, in the aftermath of Vatican Council II, and the 1960s and the civil rights struggle, it became clear to us that we had to go beyond, to deepen our commitments on the civil rights and human rights issues. And we began the first major [00:46:00] black-Jewish dialogue at Fisk University in Tennessee. It was a difficult dialogue, but the spirit of it was marvelous. There was a kind of radical honesty about it, and when blacks and Jews talked about their histories, their exiles, their slaveries, the prices they paid for stereotypes and hostilities, how difficult it was to get understanding from majority communities, and the importance of working together in areas of common concern while learning to disagree agreeably. Professor Eric Lincoln, who was then active on the faculty of Fisk University, was the co-chairman of that conference with myself.

Well, in any case, that is how the mosaic of Jewish-Christian relationships began to unfold. And then, our last systematic dialogue was with the Hispanic churches, Hispanic Christians, held in San Antonio under the patronage of Bishop Flores, a Mexican-American bishop. [00:47:00] And that was an exciting meeting, where people of foreign language and culture sought to understand each other better.

With all of that, there can be no question that Vatican Council II was the most organized and systematic effort to unlearn the negative lessons of the past, and to learn a whole new sense of perceptions about each other, based on the most advanced, solid scholarship that was unfolding in the Christian communities and in the Jewish communities. And that -- before I go into, briefly, some of the themes which emerged out of that scholarship, is one of the remarkable achievements of the past 50 years. Namely, [00:48:00] the scholarship of some of the leading New Testament mainline Protestant, Evangelical Christian, Roman Catholic scholars, on understanding the relationship of Judaism and Christianity, especially in the pre-70 period, before the destruction of the Jerusalem. The thesis that Jesus was born a Jew, lived a Jew, and died a Jew. That his ideas were very close to that of the Pharisees with influences from the Essenes. And that the Palestinian Jesus movement of that early first century had a strong element of Jewish apocalypticism -- the whole feeling about the kingdom of God, the imminence of the Messiah. [00:49:00] That emerged out of first century Palestinian Judaism, in which Jesus was steeped.

And that kind of scholarship goes on with a whole new understanding of Paul, that had been the contrast in traditional scholarship. That Jesus was a Jew, but Paul was a Greek

Christian, in effect, even though he was born in Palestine. That his whole life and mode of thought was Greek philosophical thought. If you read a study recently published -- a two-volume study by Professor James Charlesworth, who goes through the latest insightful scholarship of people like Krister Stendahl at Harvard Divinity School, a great New Testament scholar who has written a classic study on the Book of Matthew, a major study on Jews and Gentiles in ancient Palestine; W.D. Davies, who did the first study on Paul and Rabbinic Judaism; a Catholic scholar, Raymond Brown, who wrote a study on the Book of John, to demonstrate that [00:50:00] it need not be taught with all of its condemnations of Jews as the Jews who crucified Jesus. The world of scholars today is an astounding achievement of this period of time. And the names are in the hundreds -- literally the hundreds -- and the quality of scholarship ranks with the highest quality of scholarship ever produced on sacred scripture.

And that's true of the volumes -- one cannot keep up today with the amount of literature that is published by these scholars. I've just been invited to speak to the Society of Biblical Literature in November, in San Francisco. I have a list of names of the scholars who are going to deal with the themes of Jewish-Christian relationships. First of all, it's a galaxy of stars,

among the most prominent scholars at all of the major seminaries and universities in America. And then, the list of publications, not only in this country, but also [00:51:00] all over Europe, in Germany, in Austria, in France, in Italy. That's the transformation, and the depth of the transformation that has taken place, thank God, to the leadership -- first of mainline Protestants, then Vatican Council II, Evangelical Christians, and others.

And we are one of the fruits of those achievements, of that revolution of mutual esteem. What is happening here today, lovely as it is in itself, is replicated in every major city in the United States. I mentioned I was just in Tulsa, Oklahoma, at the University of Oklahoma and University of Tulsa. The leading Lutheran scholar, a member of the Missouri Senate -- not exactly raging liberals (laughter) -- got his PhD in Jewish-Christian relations at Princeton University, and was fluent in Hebrew, had studied the *Talmud* and the *Midrash*. [00:52:00] I mean, it's become almost embarrassing to me to go to Rome, to a Vatican meeting, among Monsignor Fumagalli, who is the secretary of the Vatican Secretariat on Catholic-Jewish Relations -- speaks better modern Hebrew than I do. (laughter) And I have to keep up with him. And that's happened in many quarters.

So, the point I want to make is that these transformations, I believe, are the work of God. I believe that we've a moment of *kairos* -- a turning point -- in which a whole new foundation of mutual respect, of the search for knowledge about one another as we are, not as we deluded ourselves in all of our defensiveness to be.

Let me just briefly [00:53:00] summarize the themes that have emerged out of this 50 years of dialogue between Jews and Christians. I have a paper here that I had written for an international congress in Vienna on Pope John Paul II and the Jews, in which I have drawn the teachings of the pope on these themes. The first is on Judaism. No, the first is on the spiritual bond between the Church and the Jewish people, in which the pope wrote, "The spiritual bond with Jews is properly understood as a sacred one, stemming, as it does, from the mysterious will of God. The relationship is not marginal to the Church. It reaches to the very essence of the nature of Christian faith itself, so that, to deny it is to deny something essential to the teaching of the Church." The pope has repeated those kind of teachings at almost every country to which he has traveled. Secondly, he speaks [00:54:00] of Judaism as a living heritage which must remain close to the life of the Church, in order to preserve its origins, its direction, as a biblical faith. Then, he speaks of the permanent validity of the covenant

of God with Israel, and of the covenant of God with the Christian community, the covenant of God with Islam, which the Church has spoken of in other Vatican declarations.

The pope has been remarkable in his condemnation of anti-Semitism. His remembrance of the *Shoah* of the Nazi Holocaust. And the speeches he has made in Warsaw to the remnant of the Polish-Jewish community, without a single note, speaking from his heart of the horrors and the tragedies that were afflicted on the Polish nation where he was present and lived through the Nazi barbarism. [00:55:00] No one can talk to this pope about revisionism of history. He lived through the experience of the Nazi tragedy, and then spoke of the unique tragedy that the planned effort to exterminate the Jews meant to him. And he has never lost an occasion to speak about that, because it is so much of his own Polish experience. And then, interestingly, the pope spoke of his understanding, spiritually, of the relationship of the Jewish people to Jerusalem, and to the land of Israel. In Otranto, in Italy, he linked, for the first time, the Nazi Holocaust and the rebirth of a Jewish state in the land of Israel. "The Jewish people," he wrote, "after tragic experiences connected with the extermination of so many sons of daughters, driven by the desire for security, set up the state of Israel." And he made that speech on October 5th, 1980.

[00:56:00] And then, in an apostolic letter of April 20th, 1984, *Redemptionis Anno*, the pope wrote the following, which is almost unknown in the Jewish community, and unknown, I think, in much of the Christian community. He wrote in these words, "Jews ardently love her, Jerusalem, and at every age venerate her memory, abundant as she is in many remains and monuments from the time of David, who chose her as the capitol, and of Solomon, who built the Temple there. Therefore, they turn their minds to her daily when they say and point to her as a sign of their nation. For the Jewish people who live in the state of Israel and who preserve in that land such precious testimonies of their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life, and of progress for every society." The pope concluded [00:57:00] with a very strong and morally compelling reference to the condition of Palestinian refugees in particular, but the Palestinian people, and the just desire for Palestinian autonomy and self-determination.

I should make a point here, and perhaps we'll get a chance to refer to it later on: the remarkable events that have begun to take place in the Middle East, with all of their complexity, with the ups and downs, and the roller-coaster effects of this deeply complex interrelationship between Jews, Christians, and

Muslims in the Middle East, now finds that the Vatican has begun talking, in serious ways. We met with Cardinal O'Connor just about two weeks ago on his return from the Middle East. The Vatican is now seriously exploring ways in which it can contribute to peace and reconciliation in the [00:58:00] Middle East between Jews, Christians, and Muslims. And the Vatican has let it be known, and Pope John Paul II himself, in Brazil, declared, "We seek full diplomatic relations with the state of Israel, provided certain basic, mainly political, problems are resolved." And there, he speaks of Jerusalem, borders, status of Christians in Israel and in these territories, and the holy sites. But there is a new mood and spirit about the Middle East peace and relationships between the Holy See and Israel and Jordan, with which the Holy See also does not have diplomatic relations. And my own sense is, as the Middle East peace process moves forward, hopefully -- and pray to God, that it does lead, finally, to peace and reconciliation -- that the Holy See will be seen moving in the center of that relationship, trying to play a mediating, [00:59:00] reconciling force.

Finally, the pope spoke to the theme which has really been a dominant theme for the Jewish people and all Christian bodies: namely, that of joint witness and action in history -- the responsibility for the events of society and the events of

history. And there, in my second presentation, I want to deal with that as the challenges, as I see, emerging in the course of the coming period of time. The whole question of the involvement of Jews and Christians, and Muslims, in the international arena as well as in the domestic situation.

Before I close, I want to make a point, and it was not intended as a neglect. It's simply because of its complexity, but in many ways, also, its novelty, its newness. One of [01:00:00] the most meaningful and important challenges for all of us is to begin to develop, beyond where we are now, into a meaningful relationship with our Muslim brothers and sisters, especially of those who have grown in large communities in the United States. The stereotypes are there. The hostilities are there, mainly because they grow out of the overflow of the Middle East conflict. But I must say, in some of the earlier dialogues we've had with Jews and Muslims -- one of them in this city -- it is very clear, as one studies the origins of Jews, Christians, and Muslims, that the common bonds -- the similarities -- are so powerful, a way must be found to allow those negative aspects of the relationship to be put in proper perspective. Who can read [01:01:00] the Quran without acknowledging the centrality of Father Abraham and the teachings about humanity and human justice and social fraternity which are fundamental to the

Islamic tradition? We must not allow history to overwhelm good theology.

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