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Series A: Writings and Addresses. 1947-1991

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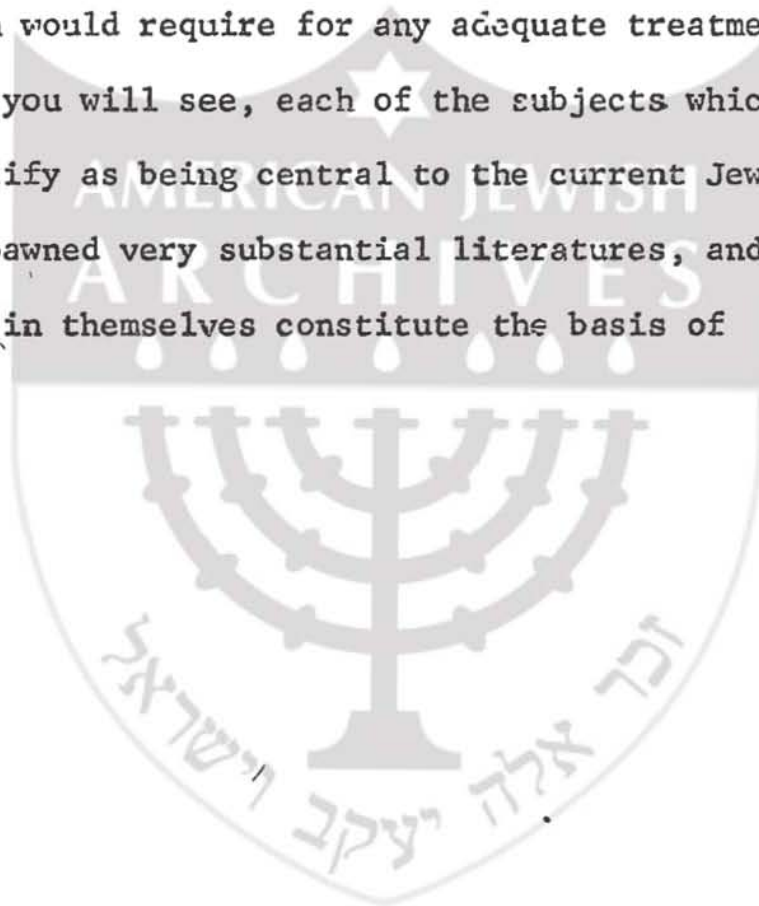
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LECTURE BY RABBI MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS AFFAIRS
DIRECTOR, AMERICAN JEWISH COMMITTEE, AT JEWISH-CHRISTIAN SYMPOSIUM,
MAY 5, 1970

I am extremely grateful for the opportunity to be here with you, and for the privilege of the invitation. Not the least part of the delight in accepting the invitation was the opportunity that it afforded me to meet once again with a revered and greatly admired scholar, Dr. Albert Outler. Whenever we have had dialogues with the Methodist Church nationally and have found difficulty in making distinctions between what constitutes Methodist theology as compared with, let us say, Baptist theology, somehow that question was invariably resolved by someone saying, "Well, there is Dr. Albert Outler. He is Methodist theology." And so it is a great pleasure to be with Dr. Outler again, as it was at Notre Dame where the Roman Catholics brought us together, and earlier at Vatican Council II.

My assignment, as I understand it from the letter of invitation and from the description given to you by Dr. James Ward, is to try to do a rather impossible thing during the forty to forty-five minutes in which I am to speak -- and that is to try to undertake a tour d'horizon of Jewish-Christian relations from a Jewish perspective. This presentation is intended as an overview of the major issues and concerns as seen in the Jewish community, both in the academic and intellectual aspects of the Jewish community,

as well as in the living experience of the Jewish people that I encounter in a variety of ways in my travels around the country and in other parts of the world. I submit that this will have to be necessarily a somewhat sketchy presentation of themes, each of which would require for any adequate treatment a full lecture. As you will see, each of the subjects which I should like to identify as being central to the current Jewish-Christian agenda has spawned very substantial literatures, and each of the themes could in themselves constitute the basis of



an entire seminar of not just one day.

At the very outset, I should like to suggest that for reasons of architecture, ~~that~~ I point to at least three areas in which there has been quite substantial progress, growth, development in understanding and in relationships between the Christian and Jewish communities, ~~and particularly the Catholic and Protestant communities in relationship to the Jewish community.~~ ^{with} I specify that because I believe we have another set of concerns which are emerging out of the present situation in relation ^{ship with} to the Eastern Orthodox churches. And these three areas, I would submit, fall under the categories of the increasing ^{and serious} attention and ~~serious~~ attention that has been given ^{by} to the highest teaching authorities and institutions of the Roman Catholic and the Protestant communities with regard to Christian responsibility for certain traditions of Christian teaching that ^{have} ~~has~~ nurtured anti-semitism ^{during} over the ^{greater} ~~past~~ ^{part of the} ~~almost~~ two millenia.

Secondly, I would submit that there has been substantial growth and progress, ~~although it needs to be qualified again with some distinction, but~~ clearly in the perspective of 2000 years of Jewish-Christian relationship there has been substantial ~~growth and development~~ ^{development} in the Christian ~~address~~ ^{to the problem} of the theology of Israel, ^{theology} of the Jewish people in

the context of a ~~sort of~~ theology of the people of God, which I should like to allude to in a moment. And related to that there has begun to ^{take place} ~~be~~, although much less substantial growth and progress, a facing up to the ~~question of much of the~~ historic amnesia that has obtained in church history with regard to the portrayal of post-Biblical Judaism, ⁱⁿ Rabbinic Judaism, and the pedagogic process of Christendom. In this second area ^{of the question of the theology of Israel} ~~of the question of the theology of Israel~~ an adequate ^{Christian} understanding of the theology of the Jewish people--let me say that there is a companion problem on the Jewish side, namely, the issue of the Jewish community developing an adequate Jewish theological understanding of the place of Christianity and Christians in God's divine plan--which also needs to be examined in terms of the present agenda.

And thirdly, ~~in terms of areas in which~~ there has been substantial growth and progress, ^{an approach} the common address on the part of Christians and Jews to their common concerns as people and as communities, ^{commanding} to the ~~aging~~ issues of social justice ^{world community,} and international economic development and related problems. ^{It should be noted that} ~~I should like to submit that~~ in identifying these problems, the progress has been in some areas more substantial than in others, and that in all cases the progress is marked by some ambiguity in terms of the unfinished agenda which is still to be faced.

Now, let me deal in rather summary fashion with the first area of concern, namely, that of the address on the part of Christian leadership to the problem of anti-semitism ~~and~~ the roots of anti-semitism in western culture ^{and the influence} ~~in terms~~ of certain forms of Christian teaching and tradition. I would

submit that any fair and objective reading of what has been taking place in the western Christian community with regard to this issue would ^{lead} ~~be~~ one to conclude that we have passed a major landmark in this area of concern, a

landmark which must be located in the extraordinary action of Vatican Council II ^{in its adoption of the Statement on the Jews, during}

^Q I recall the days in which I was in Rome as personal guest ~~at the~~ ~~time~~ of Cardinal Bea and of Cardinal Shehan, who was then chairman of the

^{American} Bishops' Commission ~~of American~~ on Ecumenism and Inter-Religious Affairs ^{and}

^A as a Jew who comes out of rather orthodox background, ~~in his early origins,~~

and whose family was victimized on ^{his} ~~my~~ wife's side by German Nazi anti-

semitism and on ^{let my} ~~my~~ parents' side by Russian-Polish anti-semitism, I recall

standing in Rome in St. Peter's Basilica at the time of the intervention of

Cardinal Bea as he introduced that particular declaration, and I found it

simply incredible. There in the presence of some 2000, ^{Council} perhaps 2500, ^{Fortnightly} fathers from throughout the world, ^{of the Roman Catholic Church,} the Roman Catholic Church ~~literally~~ faced the

issue of the church's responsibility for the abuse of Scripture and the New Testament teachings as it is developed in certain traditions ^{and} for the basic

"themes of contempt", ~~as I call them~~, and literally sought to turn the church around in a totally opposite direction. Despite all the ambiguities of the language that existed in the Vatican Council declaration, ~~and continue to exist~~, The Vatican Council Declaration on Non-Christian Religions, there can be no question that in the perspective of 1900 years this was a major, revolutionary turning point on the part of the Roman Church, ~~and~~ ^T The argument that we who were involved in the Jewish community in relating to the Roman Catholic hierarchy, both here and abroad, sought to make clear to ~~Jews~~ ^{those} who were skeptical about that process, was that this was the beginning, the first of Christian self-purification, step, in a process, ^{and} I am persuaded that the events since that time have more than amply justified the involvement of the Jewish community in that cooperative process with the Roman Catholic Church, because ~~as I hope Father Hopkins will have more time to address himself to this question~~, what emerged ^{U.S.A.} as a result of Vatican Council II was the ^Bishops' Guidelines ~~in the United States~~ on Jewish-Catholic relationship ^S which clarified much of the ambiguous The guidelines also language ~~which~~ went on to deal with the basic themes in a very direct and ~~frontal~~ ⁱⁿ way, the problems of teaching that were centered around the misrepresentation of the Pharisees, ~~the problem of the false conflicts as they~~

^{between}
~~were portrayed in so much of the teaching in relationship to Jesus and the~~

~~Pharisees; and the basic teachings of the hostility between Judaism and~~

~~Christianity as founded on the Messianistic tradition of Judaism being a~~

~~religion of harsh legalism, Christianity being a superior religion of love,~~

~~all of these~~ ^{and related} questions were faced directly and frontally in the Bishops'

Guidelines on Catholic-Jewish Relationships, ^{which} and now in fact have become

the basis of a major program on the part of many levels in the Roman Catholic

community--clergy, teachers, religious education, textbooks--^{revision, etc} of creating a

whole new Christian culture with regard to the ^{church's} attitude toward Jews ^{and Judaism} ~~under~~ ^{has}

^{been inaugurated in the wake of} ~~the new perspectives the Vatican Council opened up.~~

~~Let me say~~ In a companion way, ~~that~~ the action of the World Council

of Churches in 1961, which also sought to face ^{these} ~~this~~ question, ^{s/} represented a

major contribution to a ~~movement forward to~~ facing the issue of anti-semitism ^{within} ~~the Protestant and Eastern Orthodox communities.~~

~~But perhaps, if time will allow later on, I must confess that there is a rather~~

strange kind of "out-of-phasesness" which we experience in relationship to

much of the national Protestant leadership on this question, ~~because while~~

~~it is true that~~ ^{took place} prior to Vatican Council II, perhaps 98% of Jewish-Christian

dialogue ~~was essentially that~~ between Protestants and Jews; since Vatican

Council II, dialogue has been, at least ~~up~~ until the past two years, something like 85% Roman Catholic-Jewish. It is only now beginning to turn into a new cycle of relationships with Protestant leadership, ~~and we find ourselves increasingly now dialoguing~~ ^{now engaged in a growing dialogue,} with good friends in the Southern Baptist Convention, the Lutheran Church, ^{United} the Presbyterian Church, ^{-- however,} that's a relatively new phenomenon ~~in recent decades. I think,~~ ^{is} In terms of the unresolved aspect ^{the Jewish-Christian} of that agenda, without wanting to dwell too long on this point, there is reason for very serious concern in the Jewish community as to the depth of the commitment of national Protestant leadership to really implementing the insights which have emerged out of contemporary scholarship with regard to the problems of Christian teaching about anti-semitism ~~because~~ ^{As} of this moment, with the exception of the Southern Baptist Convention, ~~which raises some questions in terms of the way in which the person approaches the problem,~~ ^{is} there ~~continues to be a situation in which~~ ^{national} not a single Protestant denomination ^{that} on the national level has a single person working ^{full-time} on the problem of Jewish-Christian relationship. ^{So} Not a single national Protestant denomination, ^{charged with responsibility} ecumenically or denominationally, ~~has a person committed to the single objective~~ ^{of dealing with the problem of uprooting the sources of anti-semitism in}

Protestant culture or to deal with the ^{developing} ~~problem~~ of ~~the~~ more affirmative

relationships ~~that have emerged theologically and historically~~ between

Christians and Jews.

~~Now~~ The reason I begin this presentation ~~in terms of~~ the present ^{with reference to anti-semitism as the fiercer issue}

~~The~~ agenda of Jewish-Christian relationships today, is that there is a tendency

on the part of some to feel that there is a peculiar kind of Jewish paranoia

with regard to anti-semitism, ~~that somehow Jewish identity requires anti-~~

~~semitism, whether real or imagined, to keep the community intact, just as~~

~~some people have felt that there is a kind of paranoia in elements of the~~

~~Black community which talks about genocide and all of this sort of thing--~~

~~repression--because this is the dynamics of the group achieving a sense of~~

~~its self-consciousness in order to relate to a majority of society. Let me~~

~~say that I wish there were such a fantasy life of the Jewish community. We~~

~~could deal with it seriously. Tragically, and I think if Christians want to~~

~~understand something about the mentality and behavior of Jews in response~~

~~to a whole variety of issues, Jews are deeply preoccupied with the problems~~

~~of anti-semitism today, in a way that in some ways are unknown to Christians~~

~~because we find ourselves confronting a whole new constellation of anti-semitism~~

internationally, with spill-over nationally, which ^{more} ~~really~~ has kept our com-

munity considerably ^{anxious} ~~upright~~ these days and weeks and months ^{more} ~~and Black friends~~

^{it}
~~find it difficult to understand, because they see Jews as part of a WASP~~
~~establishment--you know, we've made it--why are Jews so preoccupied with~~
~~anti-semitism or a few utterances from a Stokely Carmichael. We're facing~~
~~the situation, to say this again in very condensed form, in which~~ The Jewish

community has become the object of manipulation by the Soviet Union, ~~in which~~
~~it is~~ ^{including} on a calculated, systematic basis.
^{confront us} using anti-semitism, ^{including} classical theological anti-semitism, and the great
^{exploiting} paradox of a government committed to uprooting religious teaching in the life
of its own society, using classical Russian Orthodox anti-semitism ^{as a way of}
~~of exploiting~~ and building its relationship with the Arab countries, ^{and of}
~~for suppressing~~ intellectual dissent within its own borders.

~~demonstrate its friendship and its alliance with the Arabs, and is exploiting~~
~~today the classic forms of teachings about the Jews that were characteristic~~

~~of the czars at their worst period of time. And those themes which the~~

^{has established}
The Soviet Union ~~is now manufacturing out of~~ an official institute on anti-semitism
. of an anti-Jewish character,
in the Ukraine, with a professor writing encyclopedia articles about it, pub-

lishing books on "Judaism Unmasked," demonstrating that the Jews for theological
in an international conspiracy - the themes of the discredited
reasons are involved ^{protects} in participating in the predilects of the Elders of Zion.

^{is now being imported into Western Europe, Latin}
~~As of that material has now become the basis of other forms of this which~~
America, and the United States primarily by propagandists for the
~~are being incorporated in this country in very substantial amounts through~~
extremist factions of Arab nationalism and their radical left allies.
~~persons involved in promoting the Arab cause, and I want to talk about the~~

legitimacy of parts of the Arab cause to which I feel a strong commitment
 There is a ^{which many Jews and Israelis support,}
~~in terms of~~ legitimate form of Palestinian nationalism, but it is totally

illegitimate for Arabs to use anti-semitism as part of their struggle against
~~anti-Zionism and anti-Israel.~~ ^{these} And the nation is being swamped, both in

overt and covert ways, with forms of anti-semitism, including the revival
^{versions} whose only parallel is the
 of the ritual blood rituals in Islamic form which is being brought about
 propaganda activity of the Nazis and their sympathizers in the 1930s.
 in this country.

And so the phenomenon of anti-semitism today, as ^{we are} we're experiencing
 it in its political and sociological forms, with a continued appropriation of
 theological nurturing of anti-semitism by a variety of sources, makes this
^{one in} question a basic question in terms of the dialogue between Christians and

Jews, ^{and neighbors} and indeed, Jews are concerned as they look to Christian colleagues for
^{sympathetic understanding of the seriousness of the problem and an appropriate}
 some response on the Christian side to the problem. Let me suggest that ^{concerned}

The problem will become much worse, rather than better, as this nation con-
^{and turmoil.}
 tinues to go through its present revolutionary upheaval. We are now in an

extremely ambiguous situation in which the potentiality of the resurrection
 of anti-semitism in demonic forms is here with us, ~~because on the one hand,~~

^{struggle}
 As we deal with the crisis of Vietnam and Cambodia, Jews on the one hand are

for attack

being singled out by the radical right, because ~~so~~ many Jewish kids are involved in the New Left on the campuses, and in protest movements, and now

The radical right is exploiting in this country a theme of the Jewish-

Communist-Marxist-Zionist conspiracy to destroy the America, and therefore

react humanly by trying to

the elders of ~~young~~ Jewish kids ~~try to~~ cool it, and the parents now find

it increasingly difficult to ~~want to~~ speak out on Vietnam and Cambodia, and

then because they are silent, the New Left is now hitting the Jewish estab-

(on the moral issue of the war,

lishment for copping out ~~for Jewish reasons~~, and so Jews are ~~be~~ damned if they

Throughout

do and damned if they don't, and all of this, the themes of anti-semitism

are being incorporated as ways of signaling messages to the Jewish community

about its continued marginality ~~in relationship~~ to the mainstream of American

society.

I move from that area of concern which is existential and deeply

significant for the Jewish self-consciousness today, because some of the

other concerns which one would prefer to talk about oftentimes are considered

luxuries in the face of some of the hard reality problems of survival and

~~the sense of~~ the security of the Jewish people here and abroad. But never-

theless I think the question of the new context in which Jews and Christians

relate to each other must be faced in terms of what I take to be ~~is~~ a
namely, the rediscovery by Christians of Judaism and the Jewish people,
substantially healthy development in our encounter, ~~and that is, that~~ It is

increasingly clear that ~~both~~ for internal Christian theological reasons,

as the churches go through their own process of renewal and reform, and find

~~that~~ ^{it} ~~is~~ essential to reconceptualize the classic traditional categories within

which Christians have done theology, and are seeking to recover the early

foundations in which the church constructed her being, her existence, ^{the churches,} ~~are~~

inevitably brought back to face the reality of the Biblical and Hebraic

~~modes of the~~ origins of the church, and of the biblical-theological categories.

~~And in~~ the process of doing that, many Christian theologians and church

historians are becoming aware of the vitality and the continued reality of

the Jewish people as a living witness to that tradition which ^{many Christians} ~~they~~ ^{are} now are

beginning to recover as their own. And I think it is quite clear as one

(Prof Jules Isaac or Dr James Parkes²),

studies (or any of the church historians who have been

writing about the early centuries, that this is a relatively new development,

~~because~~ ^{In} much ~~of~~ Christian theological writing and church historical material,

Judaism ceased to exist with the destruction of the Temple of Jerusalem in

the first century. And everything that has existed since that time in ~~terms~~

~~of~~ post-biblical and rabbinic Judaism has been a rather anomalous kind of

1- The Teaching of Contempt; Jesus and Israel (Holt, Rinehart and Winston) by

2- The Conflict Between Church and Synagogue, Judaism and Christianity by Jules Isaac James Parkes

thing which somehow you are not able to make sense out of. Indeed, Toynbee

said something quite real when he spoke of the Syriac fossil of Judaism.

He was speaking of sentiment which was widespread in ^{much} ~~many terms~~ of Christian thought ~~as we have perceived it at least.~~

~~It has become increasingly clear that there has now begun to develop,~~
~~in terms of~~ ^{Out of} a commitment to truth, ^{and} ~~in terms of~~ an effort to understand the realities of an ~~encounter~~ ^{of} with living Judaism today, virtually a new disci-

pline of thought, both in the Roman Catholic and the Protestant communities,

with regard to ^{formulating} ~~developing~~ a more adequate theology of Israel as a living,

vital, dynamic, witnessing, worshipping, praying community, and ^{only} ~~one~~ need cite (Edward Flannery, Cornelius Rijk, Kurt Hruby, John Oesterreicher, Marcel Dubois, ^{and} Gabriel Moran, ^{only} ~~only~~ the writings of people like Hans Kung, Father Gregory Baum, in the

^{Catholic} ~~Protestant~~ community, ^{scholars such as} people like Krister Stendahl, W. D. Davies, Albert Coert ^{of} ~~Kurt~~ Rylersdam, Eckhardt, ^{and} ~~many~~ others ^{These} who have come to the hard firm a fundamentally new ^{Christian} ~~of~~ ^{theology} of the covenant conviction that ~~there is~~ a new conception required in terms of understanding of Israel is required.

~~a theology of the covenant, and one of the more recent formulations of the~~ Such a

~~question which makes some impression in terms of how, the question of an~~

~~understanding of the~~ ^{which affirms} ~~theology of Israel and the permanent validity of Judaism~~
^{of} ~~the~~ ^{of the Israel and the Church,} and the co-existence between the two covenants, is to be found in an essay
 Dr. Monika Hellwig in the Journal of Ecumenical Studies.
 by Dr. ^{Hellwig} ~~Monika Hellwig~~ ~~writing on Christian theology and the covenant of Israel,~~

~~and she makes the point which I should like to read briefly in this form~~

"Christianity has been confronted with a logical dilemma in terms of seeing Christianity as superceding Judaism and the fact that the Jews were blind to the revelation of Jesus as the Christ," ^{writes Dr Hellwig, adding} ~~and she goes on to say~~ that the "Christian position on the blindness of the Jews rests rather heavily on the assumption that revelation is a past event and consists of what God told us. Being just and merciful, God would guarantee an adequate relaying of the truth and sufficient supporting evidence that make it convincing to all. Implicit in it is a definition of the truth ^{with} which revelation is concerned as simply verbal conceptual, more specifically, propositional. The process of revelation is seen as communication of fully shaped and immutable concepts in a mechanical and paraexperiential model. Today we are at an important moment of truth and opportunity. Not only does this understanding of revelation render the truth claims of the Jewish and Christian communities ultimately irreconcilable. The Christian theologians themselves have found that they can no longer work with this model in attempting to answer contemporary questions about Christian life. Christian theology can no longer remain internally coherent in a two-story universe in which grace is separate from nature in the sense that it operates outside of the sphere of human experience.

We are being compelled to rely on our experience and observations of the historical situation for the interpretation of God's intervention in history.

We simply cannot answer the questions of contemporary Christians in terms of an understanding of revelation as instantaneous transfer of fully con-

~~[non-experiential?]~~
ceptualized knowledge from the realm of non-experiential supernatural to the experiential natural. Roger Shinn, of Union Theological Seminary, has said in a felicitous utterance that revelation is that event which alters the capacity for perception. We may be approaching the point of dialogue at which Jewish and Christian thinkers ~~can~~ attempt to express to each other on behalf of their respective traditions the meaning of those events which have altered their capacity for perception. Such truth-claims need by no means be mutually exclusive. They are far more likely to be complementary, and dependent upon each other for fuller comprehension."

And Dr. ^{v/}Hellwig goes on to ^{elaborate!} build a theology of the ^{Complementariness} co-existence of ^{Dr. Hellwig} Judaism and Christianity by building on Romans 9-11, ^{namely, that} in which ultimately she comes to a conclusion which Yehuda ^{Halevi} forecast in the twelfth century that

it is quite conceivable despite our human perversity that God in his own plan established one covenant with many branches, and that Judaism, Christianity and Islam are branches grafted on to the common trunk, rooted in the one

covenant, ~~and that~~ ^{The} more appropriate role for them as sons and daughters of the common covenant is to be complementary and supplementary to each other, rather than exclusivistic and polemical in their relationships with one another.

~~Let me briefly make the observation that~~ ^{The} ~~Because of that polemical~~

history which dates back to the first four centuries of our encounter, when the ^{and church}

synagogue ^{reflects} broke with one another, ~~and set~~ patterns that have determined our

history, ~~and~~ our fate and destiny across the millennia, ^{One} ~~that in part~~

^(of fostering mutual understanding)

recognizes the magnitude of the problem, ^{as} one surveys the way in which

church history ^{and} ~~continues~~ ^{textbooks} as Jewish history ~~books~~ continue, to support this

^{historiography} ~~way~~ of misunderstanding each other, ^{if} ~~that even as we talk on one level of~~

building common bonds of understanding and theological co-existence, ^{As} ~~as~~ one

looks into much of church historical writing and Jewish historical writing, ^{it is evident that by and large}

~~we~~ are continuing to develop two different universes of discourse among our

young people, ^{and} ~~To~~ illustrate the point very briefly, if one reads, for

example, Father Philip Hughes' account of the crusades in his ^{History of}

the Catholic Church, ["] ~~and then compares~~ ^{treatment of the Crusades} ~~to that the writing of~~ ^{the writings of such} ~~Marxsen-Margolis,~~

^{Jewish historians as Marcand Margolis, Solomon Grayzel, and Solo Baron, it is} ~~[Isidore and Grayzel??], it's~~ as though two universes are being dealt with,

^{described}

^{Separate}

~~each of which in terms of the way in which they communicate about each other,~~
~~are destined to make Christians and Jews not understand each other, to con-~~
~~tinue to relate to each other across the barricades.~~ Father Hughes ^{deserts} speaks

~~the crusades as a holy, noble venture to redeem the Holy Land and the~~
~~Holy City of Jerusalem from the hands of the infidels,~~ and The Jews are not
 mentioned once in his account of the crusades. But if you read ~~all~~ of the

Jewish accounts of that period, the crusades were an unmitigated pogrom, ^{Jewish texts highlight} and
~~it begins with~~ an account of how ^{at} the end of the first crusade, all of the

Jews in Jerusalem were packed into the synagogue^s and the synagogues were
 burned. ^{Thus, in the Jewish understanding, the crusaders were far} ~~all of this for the sake of the redemption of the Holy Land, so that~~

^{from holy & noble. Christians, raised on this reading of history, can never}
^{understand why Jews shudder at the very mention of the word "crusade"} ~~Until there is some kind of inter-disciplinary writing of history which incorporates~~ the
 the corrective insights of both of our traditions, I'm afraid we are going to
 of mutual misperception and misunderstanding.
 continue to perpetuate the problem. And let me say, ^{the} the problem exists on the

Jewish side ~~as well~~ as it does on the Christian side. ~~One reads,~~ ^{are} for example,

Jewish historic accounts of the French Revolution and the Enlightenment ~~and~~

^{at great variance} ~~compares that~~ with Catholic histories of the same period, ~~one begins to under-~~

~~stand the bifocal 'visions we have and the way in which we will continue to~~

~~misperceive each other. Because~~ ^I in much of the Jewish account^s of the French

Revolution, it is hailed as the salvation of the Jews ~~as indeed it was,~~
~~because it was~~ ^{achieve} the French Revolution ~~that~~ enabled the Jews to ~~enter into~~

civic equality for the first time in virtually 1700 years in the Christian

West ~~and to enter into full civic status.~~ The Jewish history books never
^{at the same time,} mention the fact that the French Revolution was a pogrom against the Roman

Catholic Church, and that many of the orders of the sisters and the priests

who are here in this country are here ~~atxkxkx~~ as displaced persons of the

French Revolution. The convents were destroyed, monasteries were uprooted,

most of the major universities under Catholic auspices were eliminated by

the French Revolution in ~~that~~ process of disestablishment, ^{the the of the Catholic Church,} ~~And~~ To many

European Christians, who have ~~this kind of~~ guarded feeling about the ultimate

^{redemptive} ~~absolute~~ value of the Revolution and the Enlightenment, they speak a language

which many Jews do not begin to comprehend. And so here is an ^{area} ~~arena~~ of

unfinished business on the Jewish-Christian agenda which is worthy of further

exploration.

^{requires separate}
~~There is a whole area of social justice which I'd like to put aside~~
~~and more adequate treatment than time allows,~~
~~for awhile, because I want~~ During the few moments that are left ~~to us to~~

^a ~~concentrate on the present moment in the Jewish-Christian dialogue in terms~~

~~of the issues which are, at least from a Jewish point of view, fundamental~~

~~for any understanding of our present relationship and of the future possibilities of the unfolding of our encounter.~~ ⁹ In a certain sense, the kind of ~~issues discussed thus far~~ [→] ~~things that I have tried to address myself to thus far~~ are really very con-

ventional ways of approaching the Jewish-Christian dialogue.) ~~These are almost standardized textbook issues.~~ They exist without almost any reference to time.

~~In~~ ^{ing} ~~one can talk about the~~ Jewish-Christian relationship ^{s/} over the past 1900 years, ^{would} and one will have to face all of these questions as the central, perennial questions of the dialogue--anti-semitism, the theology of the people of God, of the people of Israel, ^{the} theology of Christianity--as well as the problem of ~~historic~~ ^{historical} portrayals of both of our respective ^{experiences}.

But there is a new turn in our relationship which has been transforming, ^{that involves} and ^{Community's} the Jewish understanding of itself, of its vocation, of its selfhood, ^{and} It is virtually impossible, it seems to me, in terms of any ~~kind of~~ reality-oriented dialogue, for Christians and Jews to talk with each other unless they face the centrality of that new Jewish self-consciousness in the Jewish community. That has very much to do with the experience the

^{June} Jews have undergone literally throughout the world since the ~~new~~ 1967 war ^{in the Middle East} ^{of the} Now, here, too, it is quite possible to deal with the transformation ~~and the~~

Jewish understanding of Jewish peoplehood, ~~and the Jewish understanding of~~

~~our relationship of our faith and our self-consciousness as a people, a~~
~~trans-national people,~~ ^{the Jewish} and ^{our} relationship to the land and the State of

Israel, ~~one can deal with this question~~ also in quite conventional ways.

And I daresay that the overwhelming majority of the dialogue^s/between

Jews and Christians in which the issue of Israel has emerged, and whatever

understandings or misunderstandings have developed between Christians and

Jews around the Middle East crisis, ~~the vast majority of the dialogue~~ has

taken place on the basis of these conventional ^{categories.} portrayals. ~~And let me say,~~

There is great validity to that, and I think every Jewish-Christian dialogue

if it is to ^{be} honest ^{based on} ~~to the~~ understanding of both partners ⁱⁿ ~~to~~ that dialogue,

must go through that process. ~~That is to say that I think~~ It is essential

that ~~one, from~~ the Jewish point of view as a partner of the dialogue, com-

municate to the Christian community ~~that~~ what Jews reenacted almost traumatically

in their response to the threat^{2 of} ~~to~~ the annihilation of Israel in May and June

^{and} ~~of~~ 1967, ~~was~~ an awareness of the importance of Israel in terms of its his-

torical, religious, liturgical dimensions of the Jews. ~~And the Jew, and there~~

~~are many Jewish scholars in this room, and rabbis who could do as easily an~~

~~effective job as me, because it is that widespread in the Jewish self-under-~~

~~standing, one could trace~~ The historic relationship of the Jewish people to

(is constitutive to the Jewish²³ identity.

the land of Israel literally across 3000 years / From the beginning of the

promise given to Abraham down through every century ~~the fact that~~ there have
Palestine.

been ~~periods of~~ Jewish settlement, ^{s/ in} whether there was a Jewish state, or a

Jewish commonwealth, ~~or~~ a Jewish sovereignty, or whether the Jews lived ~~and xxx~~

in the Dispersion, there were always Jewish communities present in the Holy

Land, always communities which sought to retain a commitment and loyalty

to the promise given to the forefathers, as well as to retain a community that

would point toward the future promise. ~~One could as well make~~ A very sub-

^{Could be made}stantial presentation on ~~how in almost conventional ways, which is an indi-~~

^{the holy land}cation of the depth ^{s/} to which ~~it~~ has penetrated Jewish consciousness, Israel

^{is the}~~has meant as a land, as a place of the origin~~ of the Jewish people as a his-

^{and that}toric community, ~~what it has meant religiously~~ ^{profound} to the Jews. ~~One could point~~ ^{meaning}

^{Every Jewish}~~to the fact that any prayer book that one would open up would find~~ references

to the restoration of Jerusalem ~~and~~ to her former glory ^{s/} that The daily prayer

services, the Sabbath prayer services, the pilgrim festivals of Passover, and
(Tabernacles) Shavuoth (Pentecost)
Succoth and Shemini Atzeret ^{are} [2] simply incomprehensible without reference to the

centrality of Israel ⁱⁿ and the Jewish self-understanding ~~in terms~~ of the past,

the present, and the future promise. And yet, as one ~~begins to think~~ ^{s/} about

^{method} that ~~process~~ of communication, of what Israel has meant to the Jewish people,

historically, theologically, religiously, liturgically, one becomes aware of the difficulty that Jews are building into their communication^s to Christians, because the effect of that ~~kind of~~ ^{suggest} interpretation is to say, all right, that's a Jewish hang-up. That is your Jewish thing and your Jewish problem, and as a matter of ecumenical friendship, we will seek to under-

stand that this is your difficulty. And one, in fact, sees this in the ^{unofficial} latest Vatican ~~Council~~ declaration on the Jewish people. There is ^{a spirit} an almost ^{of} ^{toward the Jews} extraordinary friendship ^{in that document.} And yet, ^{relationship} there is almost an unintended ^{Confession/} ^{recognition} that we really don't comprehend this whole business of the universal religious community and its ^{link} ^{particular} relationship to that land ^{and it says} Catholics ^{that} must ^{simply} respect the fact that there is a bond between the people and ^{Jewish} ^{the} that land of Israel, ^{time being,} which is to say that we'll shelve that for the moment until the Messiah comes and works that out for everybody.

~~I'd like to submit in the few moments available that~~ There are at least two profound theological, intellectual, spiritual issues that Jews are struggling with in their understanding of the relationship of their being adherents to the universal faith of Judaism, ~~to the prophetic universalism,~~ ^{And their ties,} ~~and to the rabbinic Judaism, and its relationship~~ to that particular land. ^{These} ^{I submit,} ~~and that particular place which~~ are not just Jewish questions, ~~which are~~

~~questions not just of moment to the Jewish self understanding, but which are~~
~~I would submit have quite potentially~~ ^{of} the deepest intellectual and spiritual
 importance to Christians as well, ~~and therefore I would like to make the~~
~~case--and I'm really doing myself a disservice because I have spent more~~
~~time on the other aspects of the question than I should have reserved for~~

~~this time, but simply to establish the question which perhaps we can get~~
~~into at greater length during our discussion--I would submit that the thing~~
~~that Jews are struggling with as they are trying to make sense out of what~~
^{What} ~~does it mean, with the restoration of the state of Israel, and now the~~ ^{find the meaning of}

~~great preoccupation with what it means for a universal tradition to be re-~~
~~lated to a holy land, and holy places, and holy cities is that we are engaged~~
^{implications} ⁱⁿ ^{essentially this:}

in the deepest kind of struggle to try to retrieve some validity for the
 meaning of religious symbolism in the consciousness of religious man today--
 of the homo religiosus ^{us.} We live at a time ~~at~~ which contemporary historians
 and culture historians ^{us} (tell us) an age of a highly rational, mechanical

culture. We live at a time in which the control of nature has been dominated
^{scientific,}
 by rational thinking ^a and as Cyril Richardson has written in Ernest Johnson's
 book on ^a Religious Symbolism, ⁿ that we are likely to think of symbolism as

being something essentially unnecessary. We deal in hard facts, which do not lend themselves to the symbolic. We think of a symbol as standing for something else, and we imagine that as soon as we grasp that something else, the symbol has served its turn and is no longer of use. It is the something else to which the symbol points that is the reality, and hence we no longer need the symbol, once we have passed beyond it to the truth that it tells. That is why as a culture we have so few symbols. That is why, incidentally, in America today we find people trying to develop a civil religion with civic religious symbols because the classic, historical, traditional symbol system has collapsed in this rational, ^{technical} ~~rational~~ culture. So we imagine that our control of nature brings us into direct contact with reality which we can manipulate to our own ends and which needs no symbolic expression.

And yet the irony of this moment in which rational man finds symbols to be a kind of buffer against reality and therefore useless, ^{that it} takes place at a time in which psychotherapy and psychoanalysis have had ^{their} ~~its~~ greatest dominance, ^{Psycho-} ~~as one of the useful arts of therapy in~~ ^{made for the} modern western man's pursuit of wholeness and spiritual health. Psychotherapy deals in nothing else than the symbol life of the human being, and the whole internal self-understanding and self-consciousness of man is mediated entirely through the symbol system.

the whole dream of life of man ~~that~~ ^{system} is the symbol that articulates the deepest unconscious awarenesses of man. And yet, in the public religious life I ~~submit that part of~~ the crisis of faith that exists today is crucially located in the question of the collapse of belief in religious symbol systems. ^Q I have been reading ~~a good bit~~ ^{Some} of the literature about the

current debate over the eucharist and communion, and I have been struck by rather interesting analogies ^{to our subject.} that the whole question as to whether the divine presence is present in reality in the two elements of the eucharist or in the communion, or whether the eucharist is simply commemorative ~~of or~~

the memorial of the past, ^{praise} the ~~whole~~ ^{the} question of ~~the~~ transcendence ^{being} and the ~~of spiritual reality~~ ^{How the} immanent ^{are} in the life of man ^{d/} of the holy and the sacred ^{being} experience in

human existence, in the life of the individual, ^{and} in the life of the community,

^{are} is not unlike some of the questions that Jews are struggling with when they

^{probe the meanings of the Shechinah,} ~~debate the question of what did our forefathers mean about the~~ ³¹

^{and its mediation}

~~of the divine presence, become mediated~~ ^{as} in the life of the Jewish people ~~in~~

^{Centered in} and the "holy" city of Jerusalem.

~~the holy temple and the ^{holy} sacrificial system. And all that the holy~~

~~sacrificial system has preserved in terms of the presence of the holy and~~

~~the sacred in the life of the Jews.~~ ^{to suggest} And so, I should like ~~to raise the~~

~~question, at least the possibility,~~ that what Jews are engaged in in seeking

~~to try to articulate some meaningful understanding of the holiness of the~~
~~Holy Land, and of the meaning of sacred values, and the validity of religious~~
~~symbols, as the way of expressing the quality of spirituality and transcendence~~
~~and the presence of the sacred in the life of our people~~ ^{all} ~~is a problem that~~
~~is being dealt with in these particular forms and structures of Jewish life.~~

~~But I would infer that~~ ^{are} ~~If~~ Jews are able to make a valid intellectual case
 for the articulation of their universal tradition in relationship to that
 particular historic society and land, then,
~~question, that~~ it will not have been without some relevance for others who
 are engaged in the struggle to try to make some sense out of the present
 crisis in faith.

A final observation I should like to make as I run rapidly out of
 time ^{this} ~~is that~~ ~~I~~ involved also in the question of the relationship of Judaism
 to the land of Israel is ~~our facing what must be a very difficult thing for~~
~~many Christians who, as I have indicated, finally after many years, hundreds~~
~~of years, and although they're not wanting to face the question, finally coming~~
~~to resolve the question, that indeed we are now prepared to understand Judaism~~
~~as a valid form of God's action in history and that prophetic universalism~~
~~has a claim to truth and value that is as legitimate as the claim of other~~

universal traditions. Suddenly finding Jews spread throughout the whole dispersion of the world, affirming and living and giving witness to this universal tradition, suddenly seeming to turn around and face toward this particular land and this particular piece of real estate, became the most famous phrase since June of 1967. What do you Jews have to do, what does Judaism have to do with that particular piece of real estate? Isn't that kind of tribal regression for you to try to locate a faith of that dimension into that particular piece of geography? And I think here that we are involved quite profoundly in another area of concern that also may have some deep implications for Christian self-understanding as the Christian community seeks to deal with the problem of the crisis in present religious life, and that is the problem of the relationship of the universal to the ridiculous.

~~And I would submit that part of the difficulty we face is one level the problem of religious language, indeed, the problem of language altogether. And there~~

The
~~is involved in facing the question of language, our need to make distinctions between factual language, the language of science and rationalism, and poetic, religious, mythic language which deals with reality on another~~

order of existence. And the problem of the universal *and the* ~~in particular, as well~~

~~as the problem of the language of the universal in particular, is a problem~~
 which has for centuries occupied the most ^{Sophisticated} ~~settled~~ ^{erud} philosophers and theologians,
 and ^{it is} ~~it's~~ not going to be resolved here, not in these waning moments of this
 presentation.

^{and the} Much ~~of this presentation and much~~ of this discussion of the universal
 in particular may be bypassed if we realize that the problem is not answerable
 in the terms in which it is proposed, simply because they confuse the map with
 the territory. That is to say, that much of the factual language which we use
 in our conventional discourse today is something like the map which abstracts
 from the reality of experience, and it has the same relationship to reality
 that the map has to all of the richness and the depth and the vitality of
 the terrain. Good and evil are abstract categories, and categories do not
 perform their function unless they are kept distinct. Therefore, it is per-
 fectly proper that the concepts of good and evil be distinct, dualistic,
 irreconcilable, and that they be firm and clear as any other measure. But
 the problem of the duality, or the inherent contradiction between the uni-
 versal and the particular arises only when the abstract is confused with
 the concrete, and when it is thought that these are clearly distinguishable

entities in the natural universe. Factual language ~~in which categories of~~
~~this kind the universal belong~~ is never more than a strictly limited symbolism
 for what is happening in nature. The image, the religious, poetic or mythic
 image, is closer than linguistic categories to events themselves ~~or to~~
~~from the natural pattering.~~

~~And here I think~~ ^{also} it is important to indicate that it is not only a
 question of language, ^{but as well} ~~it is a problem~~ of the philosophical inheritance of
 the western world. ^{cannot} ~~And I need not dwell at too great a length on the question~~
 of the metaphysical dualisms which have come down to us through the scholastic
 tradition in which the universal has been, as it were, elevated to a category
 of superior form of being, and the particular is seen as an inferior form of
 existence. ^(Herbert Richardson Leslie) One needs to read people like ^{such as} ~~Lovely Dewart~~ or Rosemary Reuther
 or some of the other newer theologians today who are engaged in the "de-
 hellenization of dogma," ^{and} who are seeking to break down the disparities of the
 dualism between essence and existence. ^{They are} ~~and who~~ now are making the case that
 one cannot really talk of universalism in abstract ways, especially in the
 scholastic sense, without seeing that the universal does not exist without
~~relationship to~~ its being expressed in the particular, in the concrete experience

has

of many, and that the particular take on no meaning without its being a

form of representation of universal meanings ~~of the larger consequence~~

~~And finally, I would make the observation in terms of the present under-~~

~~standing of the problem of the universal and the particular that I think~~

it is

~~it's quite essential to face the question of the degree to which double~~

~~standards, kind of selective readings, of each other's experiences have~~

obtained, and how much cultural bias enters into facing this question, ~~and~~ ^{Far too}

~~frequently we have been guilty of presenting our own tradition in its~~
~~with this I should like to conclude,~~
~~position, about projections and contrasts that with the reality of the~~
~~other world can never be measure up to perfectionist standards.~~

~~There is a certain sense in which much of the dialogue which we have~~

with

~~been engaged in/as Christian scholars about the Middle East situation, which~~

~~has involved an~~

~~I think a kind of unintentional shell game has taken place. But I think that~~

~~in the openness of much of the newer writing and theology that has been~~

developing in recent years, there is a clue which can help us understand

each other on this question, ~~and here I would cite as my proof text for the~~

~~point I should like to make, that~~ ^{Can} there is a sense in which Jews understand

themselves as they reflect this through Christian self-understanding when

Christians speak of the church universal. There is a projection of the ~~real~~ ^{Conception}

ⁱⁿ of the church ~~and its ideal-typical sense that there is a conception~~, messianic, ^{which is}

and which speaks as an instrument
 eschatological, of the church universal which represents a superior form

of God's action involving the whole human family. In a philosophical sense

~~there is a reality to that~~ and I think Jews understand that just as Jews

~~between the universal and the particular~~ speak of the family of God and of Jews who can draw from their own biblical

and rabbinical tradition as they speak of the Lord God of Israel being the

Lord God of all the nations. Indeed, as one of our great scholars, Solomon Schechter,

spoke of the catholic Israel, which was universal as the church universal,

and yet in terms of the reality in which the church universal is experienced

by its communicants, that experience is not unlike the thing which Jews are

wrestling with today. That is to say, if one reads Herbert Richardson and

in his book, Towards an American Theology, he makes the observation that

in terms of understanding the reality of the Christian experience today,

if one really wants to understand the Christian situation, one must under-

stand Christianity as a universal church as it was experience^d in its spatial

centers. That is to say, one can really not speak of the church universal

or the universal Christian faith apart from the various historic forms in

which it was experienced by its communicants and continues to be experienced

today. Thus he says that Christianity exists in the modality of Latin-Hispanic

culture, and that is Latin Christianity. And Latin Christianity informed Latin-Hispanic culture, shaped it, ^{and} was in turn shaped by it. But one cannot speak of the universal church in its Protestant Reformation form without understanding the degree to which the Reformation tradition was deeply implicated in the culture, the society, the economics, the politics, of northern-western Europe, and the degree to which the Reformation church cannot be understood apart from the degree to which the culture, the society, the history shaped the church in its deepest spiritual formation. And obviously, as one looks at Byzantine culture, one cannot understand the Byzantine Orthodox Church apart from its relationship to the Byzantine Empire and the degree to which the imperial form of that culture shaped the imperial theology and the very hierarchical and ecclesiastical structure^s of that church. That was the spatial center of the Orthodox Church. The Latin-Hispanic culture is the spatial center of the Latin Christianity and Reformation church found its spatial center in northwestern Europe, and Today, as Richardson says, the spatial center in which whatever really significant dynamic theology will develop today in Protestantism, and perhaps Catholicism, will take place in the dynamic centers of American culture as Christianity seeks to engage scientific, technological civilization here and Orthodoxy in the Russian orbit.

I would submit that the land of Israel represents for the Jewish people the spatial center of Judaism. It ~~is the microcosm in which the~~ experience of Christendom and ^{of} Christianity's encounter with history and modernity which has taken place in these variety of spatial centers finds its analogies in the way in which Judaism is seeking to engage modernity and history in the land of Israel. The disparity in our perception of this has more to do with ^{demography,} ~~democracy,~~ with the quantity of persons, ^{than with the essential relationship.} ~~if~~ ^{as} there had been five hundred million Jews in the world with Israel ~~with~~ its spatial center, undoubtedly, there may have been other spatial centers flowing out in the dispersion but related to Israel as the center of Jewish cultural, religious life, historic origins, and messianic promise for the future.

~~And I would submit~~ ^T the degree to which Jews are able to resolve the relationship in constructive ways, ~~are able to overcome the power, the temptations of being exposed to secular power, and the potential corruptions of secular power,~~ are able to moralize and spiritualize their relationship ^{an} to that spatial center, to that degree we are engaged in/undertaking which indeed is uniquely Jewish, but hopefully, may have some instruction for others who are concerned about the present spiritual crisis for the whole of mankind.