



## Ecumenical Considerations on Jewish-Christian Dialogue

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### Historical Note

In 1975 the Consultation on the Church and the Jewish People (CCJP) voted to begin the process that has borne fruit in these Ecumenical Considerations on Jewish-Christian Dialogue. The first step was to request preparatory papers from the various regions with experience in Jewish-Christian dialogue. When the Central Committee adopted "Guidelines on Dialogue" in 1979, work on developing specific suggestions for Jewish-Christian dialogue began and, after a period of drafting and revisions, a draft was presented for comments to the International Jewish Committee on Interreligious Consultations (IJCIC), the CCJP's primary Jewish dialogue partner. After discussion in the DFI Working Group in 1980, a revised draft was circulated among interested persons in the churches and comments solicited. Many and substantial comments and suggestions were received. When it met in London Colney, England, in June 1981, the CCJP adopted its final revisions and submitted them to the DFI Working Group, which adopted them at its meeting in Bali, Indonesia, 2 January 1982, having made its own revisions at a few points. On the advice of the February 1982 WCC Executive Committee, various concerned member churches and various members of the CCJP were further consulted in order to revise and re-order the text. The result, "Ecumenical Considerations on Jewish-Christian Dialogue", was "received and commended to the churches for study and action" by the Executive Committee of the World Council of Churches at Geneva on 16 July 1982. When it adopted "Guidelines on Dialogue" in 1979, the Central Committee commended them to the member churches "for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation". These "Ecumenical Considerations on Jewish-Christian Dialogue" constitute one such elaboration for dialogue with people of a particular faith. It is anticipated that other specific dialogues with Muslims, Buddhists, Hindus Marxists, and others will in the future lead to the formulation of additional "ecumenical considerations" relative to dialogue with such adherents of particular faiths and ideologies. In every case, these "ecumenical considerations" should be understood as stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into relationships among the diverse peoples of God's one world.

### Preface

1.1 One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the

neighbours" self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long-established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows.

(WCC Guidelines on Dialogue, III.4)

1.2 In giving such guidelines applicable to all dialogues, the World Council of Churches speaks primarily to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity. Fruitful "mutual questioning of the understanding partners have about themselves and others" requires the spirit of dialogue. But the WCC Guidelines do not predict what partners in dialogue may come to learn about themselves, their history, and their problems. Rather they speak within the churches about faith, attitudes, actions, and problems of Christians.

1.3 In all dialogues distinct asymmetry between any two communities of faith becomes an important fact. Already terms like faith, theology, religion, Scripture, people, etc. are not innocent or neutral. Partners in dialogue may rightly question the very language in which each thinks about religious matters.

1.4 In the case of Jewish-Christian dialogue a specific historical and theological asymmetry is obvious. While an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology, for Jews, a "theological" understanding of Christianity is of a less than essential or integral significance. Yet, neither community of faith has developed without awareness of the other.

1.5 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. Tragically, such patterns of thought in Christianity have often lead to overt acts of condescension, persecutions, and worse.

1.6 Bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been so thoroughly "defined by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.

1.7 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.

1.8 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

## **2. Towards a Christian Understanding of Jews and Judaism**

2.1 Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of God and the divine will for all creatures.

2.2 In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

2.3 A classical Christian tradition sees the Church replacing Israel as God's people, and the destruction of the second temple of Jerusalem as a warrant for this claim. The covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated.

2.4 Such a theological perspective has had fateful consequences. As the Church replaced the Jews as God's people, the Judaism that survived was seen as a fossilized religion of legalism - a view now perpetuated by scholarship which claims no theological interests. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.

2.5 Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.

2.6 As a Jew, Jesus was born into this tradition. In that setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

2.7 Christians should remember that some of the controversies reported in the New Testament between Jesus and the "Scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to

understand passages in the New Testament that seem to contain anti-Jewish references.

2.8 Judaism, with its rich history of spiritual life produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Judaism the Talmud is central and authoritative. Judaism is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations that for Jewish tradition share in the authority of Moses.

2.9 For Christians the Bible with the two Testaments is also followed by traditions of interpretation from the Church Fathers to the present time. Both Jews and Christians live in the continuity of their Scripture and Tradition.

2.10 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs to this same story by grace in Jesus Christ. The relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal discussion among Christians, a discussion that can be enriched by dialogue with Jews.

2.11 Both commonalities and differences between the two faiths need to be examined carefully. Finding in the Scriptures of the Old and New Testaments the authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore Christians worship that God with a Trinitarian confession to the One God, the God of Creation, Incarnation and Pentecost. In so doing, the Church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.

2.12 Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and Traditions to know themselves responsible to their neighbours especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

2.13 Christians learn through dialogue with Jews that for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant.

2.14 During long periods, both before and after the emergence of Christianity, Jews found ways of living in obedience to Torah, maintaining and deepening their calling as a peculiar people in the midst of the nations. Through history there are times and places in which Jews were allowed to live, respected and accepted by the cultures in which they resided, and where their own culture thrived and made a distinct and sought after contribution to their Christian and Muslim neighbours. Often lands not dominated by Christians proved most favourable for Jewish diaspora living. There were even times when Jewish thinkers came to "make a virtue out of necessity" and considered diaspora living to be the distinct genius of Jewish existence.

2.15 Yet, there was no time in which the memory of the Land of Israel and of Zion, the city of Jerusalem was not central in the worship and hope of the Jewish people. "Next year in Jerusalem" was always part of Jewish worship in the diaspora. And the continued presence of Jews in the

Land and in Jerusalem was always more than just one place of residence among all the others.

2.16 Jews differ in their interpretations of the State of Israel, as to its religious and secular meaning. It constitutes for them part of the long search for that survival which has always been central to Judaism through the ages. Now the quest for statehood by Palestinians - Christian and Muslim - as part of their search for survival as a people in the Land - also calls for full attention.

2.17 Jews, Christians and Muslims have all maintained a presence in the Land from their beginnings. While "the Holy Land" is primarily a Christian designation, the Land is holy to all three. Although they may understand its holiness in different ways, it cannot be said to be "more holy" to one than to another.

2.18 The need for dialogue is the more urgent, when under strain the dialogue is tested. Is it mere debate and negotiation or is it grounded in faith that God's will for the world is secure peace with justice and compassion?

### **3. Hatred and Persecution of Jews - A Continuing Concern**

3.1 Christians cannot enter into dialogue with Jews without the awareness that hatred and persecution of Jews have a long persistent history, especially in countries where Jews constitute a minority among Christians. The tragic history of the persecution of Jews includes massacres in Europe and the Middle East by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam, 1948, declared: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man". This appeal has been reiterated many times. Those who live where there is a record of acts of hatred against Jews can serve the whole Church by unmasking the ever-present danger they have come to recognize.

3.2 Teachings of contempt for Jews and Judaism in certain Christian traditions proved a spawning ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people. A further response to the Holocaust by Christians, and one which is shared by their Jewish partners, is a resolve that it will never happen again to the Jews or to any other people.

3.3 Discrimination against and persecution of Jews have deep-rooted socioeconomic and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar phenomena are also evident in many interracial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.

3.4 Christians in parts of the world with a history of little or no persecution of Jews do not wish to be conditioned by the specific experiences of justified guilt among other Christians. Rather, they explore in their own ways the significance of Jewish-Christian relations from the earliest times to the present, for their life and witness.

### **4. Authentic Christian Witness**

4.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise. This mission is not one of choice.

4.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint

Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian to be free from external coercion in religious matters". (Ecumenical Review, 1/1971, p. 11).

4.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps towards assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions, and safeguards in these matters.

4.4 While Christians agree that there can be no place for coercion of any kind, they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission. There is a wide spectrum, from those who see the very presence of the Church in the world as the witness called for to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus as their Saviour.

4.5 This spectrum as to mission in general is represented in the different views of what is authentic mission to Jews. Here some of the specifics are as follows: There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all those who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfilment in faithfulness to God's covenant of old.

4.6 Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights, and concerns, and to give, to the best of one's ability one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.

4.7 According to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and to a peaceful and secure future for the State of Israel. Among Christians of Jewish origin there is the same wide spectrum of attitudes towards mission as among other Christians, and the same criteria for dialogue and against coercion apply.

4.8 As Christians of different traditions enter into dialogue with Jews in local, national, and international situations, they will come to express their understanding of Judaism in other language, style, and ways than has been done in these Ecumenical Considerations. Such understandings are to be shared among the churches for enrichment of all.