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Truth and Conflict in the Catholic Church: Catholic Jewish Dialogue

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by

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Abstract

A dispute between Cardinal Joseph Ratzinger and Walter Kasper beginning in the 1960s[1] reveals two competing worldviews within the contemporary Roman Catholic Church with regard to Catholic-Jewish relations: An ontological approach, represented by Ratzinger, which understands the truth to be eternal, unchanging and handed down from above, and a historical-phenomenological approach, represented by Kasper, which understands human experience as dynamically shaping conceptions of the truth. These competing worldviews hold further theological implications (anthropological, Christological, soteriological, ecclesiological, and missiological) in terms of how Catholics approach and understand their relationship with Judaism. This thesis will argue that because Kasper's worldview is more open to the experience of the religious other, it has proved more beneficial to the Catholic-Jewish dialogue process and, therefore, represents a better articulation of the directives of Vatican II, which mandates all Catholics to renounce hatred and anti-Semitism[2] and to engage in friendly dialogue and theological enquiry with Jews in order to "further mutual understanding and appreciation."[3] The thesis will further argue that the Catholic Church, on the whole, is trending toward the historical-phenomenological worldview and away from the ontological worldview, most noticeably in its relation with the Jews. The election of Pope Francis in 2013 is the best example of this trend as his magisterial teachings and publications thus far indicate that his worldview is more in line with Kasper's historical-phenomenological approach than with Ratzinger's ontological approach.

[1] See: Joseph Ratzinger, "Glaube, Geschichte und Philosophie. Zum Echo auf *Einfuhrung in das Christentum*," in *Hochland* 61 (1969: November/Dezember): 533-43; and Walter Kasper, "Das Wesen des Christlichen. B," in *Theologische Revue* 3 (Jahrgang 65: 1969): 182-83. Both from James Corkery S.J., *Joseph Ratzinger's Theological Ideas: Wise Cautions & Legitimate Hopes* (Dublin" Dominican Publications, 2009), 69-80.
[2] *Nostra Aetate* #4, paragraph 7.
[3] *Nostra Aetate* #4, paragraph 5.

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Introduction

In post-conciliar thinking, there have been two basic approaches to Catholic-Jewish relations, an ontologically-grounded approach most famously represented by Joseph Ratzinger, and a historically-phenomenologically-grounded approach best represented by Walter Kasper. The ontological approach is concerned with positing what exists[4] and is rooted in a Platonic/ Augustinian worldview, understanding truth to be eternal, unchanging, and handed down from above. The historical-phenomenological worldview, on the other hand, is concerned with the subjective experience of the truth, primarily focusing on the systematic reflection upon the structures of human consciousness and the content of these experiences such as judgments, thoughts perceptions, memories, volitions, intentions, emotions, and social activity as these arise historically.[5] Because it is more concerned with the subject's experience and the corresponding concepts and language used to mediate the truth rather than positing what does and does not exist beyond language, the historical-phenomenological approach understands truth to be dynamically and relationally shaped by ongoing collective historical experience and the articulation of that experience.

[4] See Stanford Encyclopedia of Philosophy. http://plato.stanford.edu/entries/logic-ontology/#Ont. Accessed: 4/3/14.
[5] This philosophical discipline is most well known in the works of Edward Husserl, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty. Literally, phenomenology is the study of "phenomena": appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. This field of philosophy is then to be distinguished from, and related to, the other main fields of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action), etc. (Stanford Encyclopedia of Philosophy. http://plato.stanford.edu/entries/phenomenology/. Accessed: 4/3/14. Philosophers have sometimes argued that one of these fields is the foundational discipline, upon which all philosophy or all knowledge or wisdom rests. Historically (it may be argued), Socrates and Plato put ethics first, then Aristotle put metaphysics or ontology first, then Descartes put epistemology first, then Russell put logic first, and then Husserl (in his later transcendental phase) put phenomenology first.

The difference between Ratzinger and Kasper's respective philosophic worldviews is best characterized in a dispute dating back to the late 1960's. Kasper published a critical review of Ratzinger's book, *Introduction to Christianity*,[6] accusing Ratzinger's theology of being permeated by Platonism because it relies on the dialectic between "the world of the senses" and "the world above the senses."[7] Kasper remarks that what is true and real for Ratzinger is "the world above the senses."[8] Because Ratzinger gives priority to an unchanging and unseen world of forms, Kasper suggests that Ratzinger's theology does not take seriously enough the concrete problems of humanity.[9] Kasper further argues that Ratzinger's reliance on Platonic metaphysics sheds light on his treatment of a variety of theological positions including Christology, anthropology, soteriology, ecclesiology, and missiology. Kasper himself proposes a more historical-phenomenological theology, starting from the human being's concrete interwovenness with nature, society, culture, and history.[10]

Since Vatican II, conflicting messages about the Roman Catholic Church's mission to the Jews have emerged in official Church statements. Because the Conciliar teaching left the issue of salvation outside of the Church (*extra ecclesiam nulla salus*) unclear, there have been debates about whether individuals can obtain salvation through other religious paths or simply on an

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[6] Cardinal Joseph Ratzinger, *Introduction to Christianity*, (Kosel-Verlag GmbH & Co., 1968).
[7] See: Joseph Ratzinger, "Glaube, Geschichte und Philosophie. Zum Echo auf *Einfuhrung in das Christentum*," in *Hochland* 61 (1969: November/Dezember): 533-43; and Walter Kasper, "Das Wesen des Christlichen. B," in *Theologische Revue* 3 (Jahrgang 65: 1969): 182-83. Both from James Corkery S.J., *Joseph Ratzinger's Theological Ideas: Wise Cautions & Legitimate Hopes* (Dublin" Dominican Publications, 2009), 69-80.
[8] See: Ratzinger, "Glaube, Geschichte und Philosophie. Zum Echo auf *Einfuhrung in das Christentum*," and Kasper, "Das Wesen des Christlichen. B."
[9] Kasper, "Das Wesen des Christlichen. B," 184.
[10] This dispute was reignited in 1999-2001 in a public exchange of essays published in *America Magazine* by Kasper and Ratzinger, which debated the priority of the universal versus local church. Ratzinger argued for the ontological and historical priority of the universal church, while Kasper argued for equiprimacy for the universal and local church. See Walter Kasper "On the Church: A Friendly Reply to Cardinal Ratzinger," *America* (April 23-30, 2001). https://web.archive.org/web/20050206035736/http://www.americamagazine.org/gettext.cfm?articleTypeID=1&textID=1569&issueID=333. Accessed: 4/19/14. See also Joseph Ratzinger, "The Local and Universal Church: A Response to Walter Kasper," *America Magazine* (November 19, 2001). This is discussed in the section heading ecclesiology under both he Ratzinger and the Kasper sections in Chapter 1 of this thesis.

individual basis by following their own conscience.[11] Karl Rahner has remarked that the council left an essential problem for the theologian open[12] and that "the proper theological quality of non-Christian religions remains undefined."[13] The Jewish religion was given special consideration among all other non-Christian religions in *Nostra Aetate* # 4,[14] as the "good olive tree onto which the wild olive branches of the Gentiles have been grafted," affirming the Catholic Church's belief in the Jewish roots of Christianity and the ongoing validity of the Hebrew covenant with God (c.f., Romans 11:26-29).

Nostra Aetate ("Declaration on the Relation of the Church to the Non-Christian Religions") has been called the Magna Carta of the Roman Catholic Church in its relations with Judaism and other religious traditions.[15] Despite this, statements and actions to the contrary have been made such as *Dominus Iesus*[16] (Congregation for the Doctrine of the Faith, 2000, led by Ratzinger) and *Motu Proprio: Summorum Pontificum* of 2007 promulgated by Pope Benedict XVI.[17] Some, such as Jacques Depuis, have been accused by the Congregation for the Doctrine of the Faith of taking too much liberty with the statements of Vatican II by interpreting *Nostra*

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[11] *Lumen gentium* clearly states that those without knowledge of Christ (through no fault of their own) who "follow their conscience" "with a sincere heart" and "under the influence of grace" can obtain "eternal salvation" (no. 16). Pope Paul VI, Dogmatic Constitution on the Church, *Lumen gentium*, November 21, 1964, especially Chapters 7 and 14. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html. Accessed: 4/14/14. *Nostra Aetate* states that "the church rejects nothing of those things which are true and holy" in other religions. Pope Paul VI, *Nostra Aetate*, "Declaration on the Relation of the Church to the Non-Christian Religions" (October 28, 1965). http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html. Accessed: 4/6/14.

[12] Karl Rahner, "On the Importance of Non-Christian Religions for Salvation," *Theological Investigations* 18 (New York: Crossroad, 1983), 288-95. From Jim Fredricks, "The Catholic Church and the Other Religious Paths," *Theological Studies* 64 (2003): 227.

[13] Karl Rahner, *Schriften zur Theologie* 13. Gott und Offenbarung (Einsiedeln & Zurich & Koln, 1978), 343. In Mikka Ruokanen, *The Catholic Doctrine of Non-Christian Religions According to the Second Vatican Council* (Leiden and New York: Brill, 1992), 118.

[14] Pope Paul VI, *Nostra Aetate* was proclaimed by Pope Paul VI. Accessed: 5/3/14. Pope Paul VI re-convoked the Second Vatican Council, which was automatically closed with the death of John XXIII in 1963. After the council had concluded its work, Paul VI took charge of the interpretation and implementation of its mandates.

[15] Speech given by Father Norbert Hofmann at the Museum of Tolerance, June 10, 2013.

[16] Congregation for the Doctrine of the Faith, "*Dominus Iesus*: On the Unicity and Salvific Universality of Jesus Christ and the Church." August 6, 2000. http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html. Accessed: 5/2/14.

[17] Pope Benedict XVI, Apostolic Letter Given *Motu Proprio*: *Summorum Pontificum* on the Use of the Roman Liturgy Prior to the Reform of 1970," http://www.vatican.va/holy_father/benedict_xvi/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum_en.html. Accessed: 4/16/14.

Aetate #4 to mean that other religions can offer roads to salvation outside of the Catholic Church.[18] Others, such as Miikka Ruokanen, have made opposing statements to the effect that *Nostra Aetate* #4 is consistent with the pre-conciliar tradition and therefore does not in theory or practice represent a significant change in the Church's age-old belief that there is no salvation outside of the Church or Christ.[19] The release of *Dominus Iesus* seems to imply that Ratzinger sides with Ruokanen in the conviction that *Nostra Aetate* #4 did not significantly change the Church's belief about its mission to evangelize the Jews. In a *Motu Proprio* of 2007, Pope Benedict XVI gives evidence to this effect. By rehabilitating the old Tridentine Rite of 1570, which had been revised after the Second Vatican Council to remove the problematic phrase "perfidious" or "half-believing" "Jews," Benedict seems to have reverted back to the supersessionist stance toward the Jews that the Council had attempted to dismantle.

The Tridentine Rite was the norm before Vatican II. Pope John XXIII removed the phrase "perfidious Jews" in 1960 after meeting with Jewish scholar Juls Isaac. The old Rite was replaced in 1970 by a new prayer commissioned by Pope Paul VI following the liturgical renewal of the council.[20] When Benedict XVI restored the old Tridentine Rite, it included the petition, " for the Jews, that the Lord our God may take the *veil* from their hearts and that they also may acknowledge Our Lord Jesus Christ," followed by a prayer that God not "refuse your mercy even to the Jews; hear the prayers which we offer for the *blindness* of that people so that they may acknowledge the light of your truth, which is Christ, and be delivered from *their*

[18] See Congregation for the Doctrine of the Faith, "Notification: On the Book *Toward a Christian Theology of Religious Pluralism*, by Father Jacques Dupuis, S.J." (January 24, 2001). http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/pope-benedict-xvi/351-cdf-2001. Accessed: 4/6/14.
[19] See Miikka Ruokanen. *The Catholic Doctrine of Non-Christian Religions According to the Second Vatican Council* (Leiden, New York and Köln: E.J. Brill, 1992).
[20] A small minority of traditional and conservative Catholics stuck to the old Tridentine rite even after the Council. The old Tridentine rite has been formally rehabilitated through the *Motu Proprio Summorum Pontificum* dated July 7, 2007. The Tridentine rite is considered an extraordinary form of the Latin rite, whereas the 1970 Roman Missal remains the ordinary form.

darkness."[21] The terms "blindness," "veil," and "darkness" caused controversy within the Jewish community as well as among Catholic leadership who interpreted the rehabilitation of the Rite as a step backwards from Vatican II.[22]

A year later in response to harsh criticism, Pope Benedict commissioned a new revision of the Good Friday Prayer (2008), which dramatically changed the language of the Pope Paul VI's revised Good Friday 1970 prayer.[23] While Benedict's new prayer is an improvement over the original Tridentine language, removing the language of "blindness" and "darkness," it continues to be regarded as an obstacle to Catholic-Jewish relations.[24] In comparison with Pope Paul VI's 1970 version of the prayer, Pope Benedict's 2008 version of the Good Friday Prayer does not speak of the Jewish people in clearly positive terms and does not recognize the soteriological priority of the Jewish people in God's salvific plan.[25] No reason was offered by Pope Benedict about why the language of the Reformed Rite of Paul VI was not used.[26] This has given many within the Church cause to question whether Pope Benedict has in effect led the Church a step backward from Vatican II in its relationship with the Jews.

My thesis will argue that Kasper's and Ratzinger's competing worldviews represent broader ideological conflicts within the Catholic Church, resulting in divergent interpretations of key terms in Catholic doctrine. I will investigate the implications of these philosophical differences particularly as they affect the Catholic Church's understanding of its mission to evangelize the Jews, while paying close attention to the directives of the Vatican II Council,

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[21] John R. Donahue, "Trouble ahead? The future of Jewish-Catholic relations," *Commonweal*, March 13, 2009. https://www.commonwealmagazine.org/trouble-ahead-0. Accessed: 5/2/14. My emphasis.
[22] Donahue, "Trouble ahead?"
[23] The differences between the 2008 and 1970 prayer will be covered more at length in Chapter 2 in the *Missiology* section. See also, Marianne Moyaert & Didier Pollefeyt, "Israel and the Church Fulfillment Beyond Supersessionism?" in *Never Revoked: Nostra Aetate as Ongoing Challenge for Jewish-Christian Dialogue*, ed. Marianne Moyaert & Didier Pollefeyt (Leuven: Peeters, 2010), 159-183, at 177.
[24] See Donahue, "Trouble ahead?"
[25] See Moyaert & Pollefeyt, "Israel and the Church," 159-183.
[26] Donahue, "Trouble ahead?"

particularly *Nostra Aetate* #4. I will argue that because Kasper's worldview is more open to the experience of the religious other, it has proved more beneficial to the Catholic-Jewish dialogue process and, therefore, represents a better articulation of the directives of Vatican II, which mandates all Catholics to renounce hatred and anti-Semitism[27] and to engage in friendly dialogue and theological enquiry with Jews in order to "further mutual understanding and appreciation."[28] I will further argue that the Catholic Church, on the whole, is trending toward the historical-phenomenological worldview and away from the ontological worldview, most noticeably in its relation with the Jews. The election of Pope Francis in 2013 is the best example of this trend as his magisterial teachings and publications thus far indicate that his worldview is more in line with Kasper's historical-phenomenological approach than with Ratzinger's ontological approach.

The first and second chapters in this thesis will give a systematic analysis of Cardinal Ratzinger and Cardinal Kasper's respective theologies, focusing on the aspects having to do with the Roman Catholic Church's mission to the Jews. It will then compare and contrast key points between the two theologians. By granting priority to concrete human experience, this chapter will exhibit how Kasper's metaphysical underpinnings are more historically-phenomenologically oriented, while Ratzinger's are more ontologically oriented.

The third chapter will discuss the implications that Kasper's and Ratzinger's dispute hold for how Catholics understand their relationship with and their mission to the Jews. Ratzinger has insisted that Christianity's claim to the truth is eternally valid and that the Christian faith tradition cannot, under any circumstances, be relegated to the status of one tradition among many. I will argue, using various excerpts of Ratzinger's theological work, that his ontological commitments will force him into the conviction that the Jews stand outside of God's salvific

[27] *Nostra Aetate* #4, paragraph 7.
[28] *Nostra Aetate* #4, paragraph 5.

economy unless they explicitly convert by acknowledging Jesus Christ as the Messiah. This strongly suggests that Ratzinger's beliefs regarding the salvation of the Jews and the Church's corresponding mission to convert Jews to Christianity are more similar to pre-Vatican II attitudes towards the Jews.[29] On the one hand, Ratzinger's metaphysical position has been criticized for being unsympathetic to those engaged in interreligious dialogue (in general) and in Catholic-Jewish relations (in particular). It has thus been perceived by many "on the ground" as a set back from Vatican II. [30] Kasper's historical-phenomenological approach, on the other hand, has been considered more encouraging of Catholic-Jewish dialogue (and interreligious dialogue on the whole) because it allows room for the experience of the other and for the dynamic reality of human understanding of the truth.[31]

The fourth chapter will explore how contemporary theological discourse on the subject of the Catholic Church's mission to the Jews has been trending in the direction of Walter Kasper's historical-phenomenological worldview as opposed to Ratzinger's ontological worldview. I will focus primarily on the work of three theologians: Mary Boys, John Pawlikowski, and Didier Pollefeyt (writing with Marianne Moyaert and Phillip Cunningham). Mary Boys takes up the question of how Christians think about salvation in light of *Nostra Aetate* #4, arguing that

[29] See John T. Pawlikowski, "Historical Memory and Christian-Jewish Relations," in *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships*, ed. Philip A. Cunningham, Joseph Sievers, Mary C. Boys, Hans Hermann Henrix and Jesper Svartvik, foreword by Walter Kasper (Grand Rapids: William B. Eerdmanns, 2011), 14-30.
[30] See Marianne Moyaert & Didier Pollefeyt "The Covenant Never Revoked Remembering the Conciliar Courage to Dialogue" in *Never Revoked: Nostra Aetate as Ongoing Challenge for Jewish-Christian Dialogue*, ed. Marianne Moyaert & Didier Pollefeyt (Leuven: Peeters, 2010), 1-12, at 12, Moyaert & Pollefeyt, "Israel and the Church," 164; see also Fredricks, "The Catholic Church and the Other Religious Paths." For negative reactions to Benedict XVI's approach to interreligious dialogue beyond Catholic Jewish dialogue, see Ian Fisher, "Muslim Leaders Assail Pope's Speech on Islam," New York Times (September 14, 2006). http://www.nytimes.com/2006/09/14/world/europe/15papalcnd.html. Accessed: 4/6/14. See also Cindy Wooden, "Top Muslim scholars announce boycott of dialogue with Vatican," *Catholic Herald* (January 20, 2011). http://www.catholicherald.co.uk/news/2011/01/20/top-muslim-scholars-announce-boycott-of-dialogue-with-vatican/. Accessed: 4/6/14.
[31] See John T. Pawlikowski, "Reflections on Covenant and Mission Forty Years After Nostra Aetate," in *Never Revoked: Nostra Aetate as Ongoing Challenge for Jewish-Christian Dialogue*, ed. Marianne Moyaert & Didier Pollefeyt (Leuven: Peeters, 2010), 57-92.

salvation for the Jews was prior to any ecclesiology.[32] She also suggests that *Nostra Aetate* #4 calls upon Christians to rethink Christology. Traditional Christian Christology has been based upon supersessionism, and she argues that we know from history that supersessionism results in religiously motivated hatred and violence. She criticizes *Dominus Iesus* as being removed from the real problems of real people, inferring, like Kasper, that Ratzinger's theology is out of touch with local pastoral issues. Like Boys, John Pawlikowski argues that the emphasis in *Nostra Aetate* on the Jewishness of Jesus demands that Christians rethink Christology. Moyaert and Pollefeyt focus on Pope Benedict XVI's decision to revise the Good Friday Prayer as called for in *Motu Proprio: Summorum Pontificum* (2007). They argue, on the basis of *lex orandi, lex credendi,* that Benedict XVI has reverted to a supersessionist interpretation of the relationship between the Church and Israel. This, in their opinion, leads to a lack of clarity about whether the Church has a mission towards the Jews.[33] These authors claim that Ratzinger's theological writings on the subject never make an explicit distinction between "fulfillment" and "replacement,"[34] and that his words and symbolic actions as Pope further demonstrate a clear departure from the teaching of *Nostra Aetate* #4*,* the spirit of which was to overcome supersessionism and exclusivism within the Church after World War II.[35] I will argue that the work of these three theologians demonstrates a growing trend within the Church toward a more historical-phenomenological metaphysical approach as characterized in the work of Kasper, rather than an ontological metaphysical approach, as characterized in the work of Ratzinger.

Chapter five will argue that the newly elected Pope Francis also bases his metaphysical worldview in a historical-phenomenological approach. Francis has made statements that the

[32] Mary Boys, "The Nostra Aetate Trajectory: Holding Our Theological Bow Differently," in *Never Revoked: Nostra Aetate as Ongoing Challenge for Jewish-Christian Dialogue*, ed. Marianne Moyaert & Didier Pollefeyt (Grand Rapids: Eerdmans, 2010), 133-57, at 144.
[33] Marianne Moyaert & Didier Pollefeyt, "The Covenant Never Revoked," 8.
[34] Moyaert & Pollefeyt, "Israel and the Church," 170.
[35] Moyaert & Pollefeyt, "Israel and the Church," 163.

Church does not have a mission (in terms of explicit conversion) to the Jews and that the Jewish covenant continues to be valid.[36] By providing a systematic analysis of his magisterial teachings thus far, I will highlight correspondences between key points in Kasper's theological statements and statements made by Pope Francis to demonstrate the similarities in their metaphysical commitments and worldviews and also in their approaches to dialogue and the Catholic Church's mission to the Jews.

I conclude that the Roman Catholic Church, on the whole, is moving toward a more phenomenological-historically oriented worldview especially in terms of its relationship with the Jews. Francis' statements in *Joy of the Gospel* and his "Letter to Non-Believers" indicate that his view of the truth, while not denying a sense of absolute truth, follows a historical-phenomenological approach by understanding truth to be at least partially relative to individual experience.[37] Pope Francis' papacy has recognized that interreligious dialogue is a necessary condition for world peace and social justice, and, thus, is part of serving God's Kingdom. Following the spirit of *Nostra Aetate* #4, Francis has called upon Christians to dialogue with the religious other in order to find ways to collaborate and work for the good. In his recently published book, *The Joy of the Gospel*, Francis writes, "An attitude of openness in truth and love must characterize . . . dialogue . . . in spite of various obstacles and difficulties especially in the forms of fundamentalisms on both sides."[38] Francis also recognizes the Jewish roots of the Church, the Jewishness of Jesus, the ongoing validity of the Jewish covenant, [39] and the

[36] Pope Francis, *The Joy of the Gospel: Evangelii Gaudium* (Vatican City: Libreria Editrice Vaticana, 2013), 119-20.
[37] Pope Francis, *The Joy of the Gospel*, 144 (footnote 44).
[38] Pope Francis, *The Joy of the Gospel*, 120.
[39] Pope Francis, *The Joy of the Gospel*, 119. See also Pope Francis, "Letter to Non-Believers," September 11, 2013. This letter was addressed to Eugene Scalfari from *La Repubblica*. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/. Accessed: 4/6/14.

theological and soteriological priority of Israel.[40] Thus far, Pope Francis' statements regarding the Church's relationship with the Jews have enjoyed mass appeal and instilled a climate of hope and friendship, necessary for meaningful dialogue, attesting to their authority and concurrence with the beliefs of Catholics at large.[41]

Chapter 1

Joseph Ratzinger's Theology

Metaphysical Approach

Joseph Ratzinger's theology is characterized by an ontological-oriented way of looking at the world. This is to say that when making theological claims, he is primarily concerned with making claims about what eternal truths exist and is much less concerned with what can be said of the subjective human experience (phenomenology) or about the collective history of that human experience. Following his ontological orientation, Ratzinger's conception of the truth is that it is absolute, coming from above as a gift from God; it is, therefore, fixed, unchangeable, and exists *a priori*. Truth can never be the products of human reasoning or dependent upon human experience, for Ratzinger.[42] Following his ontological assumptions, he believes that Church Doctrine consists of absolute truths handed to humans by God and does not change throughout history.[43] He argues against historical-phenomenological worldviews, understanding

[40] "With them, we believe in the one God who acts in history, and with them we accept his revealed word" (Pope Francis, *The Joy of the Gospel*, 119).
[41] See Pope Francis, "Letter to Non-Believers."
[42] See, Ratzinger's comments in the article, "Is It Arrogant to Say Christ Is the Only Savior? Asks Cardinal Ratzinger." (The Catholic University of St. Anthony, Murcia Spain: December 2, 2002) http://www.freerepublic.com/focus/f-religion/799940/posts.
[43] See Joseph Ratzinger, "Glaube, Geschichte und Philosophie, 536. From Corkery, *Joseph Ratzinger's Theological Ideas*, 84: "The Church is, however, not only a human organization; she also has a deposit to defend that does not belong to her, the proclamation and transmission of which is guaranteed through a teaching office that brings it close to men of all times in a fitting manner."

these views as leading to relativism.[44] In fact, he is often quoted as seeing "the dictatorship of relativism"[45] as the central problem for Catholic faith today.[46]

His theological positions follow from his ontologically-based metaphysical disposition. He favors orthodoxy (correct belief) over orthopraxy (correct practice) and *logos* (knowledge/ truth/ logic) over *ethos* (way of life). He grants the universal Church priority over the local particular church and also holds that all salvation is mediated solely through Jesus Christ and the Church. His understanding of mission is primarily in terms of the Church's need to convert those outside of the faith to correct belief. This all stems from his emphasis on the importance of holding a correct understanding of the "truth" as Catholic Doctrine dictates.

It follows that alternative interpretations of Catholic tradition, which he sees as inconsistent with doctrinal truth, are understood to be erroneous or false. This intolerance of theological dissent was most evident during his tenure as prefect of the CDF (Congregation for the Doctrine of the Faith). James Corkery notes that even very careful, responsible disagreement with non-infallible teachings became increasingly outlawed while Ratzinger was heading the CDF. It was Ratzinger's contention during this time that those who dissented were coming from erroneous conceptions of the Church and relativistic approaches to its teachings.[47] His intolerance for a diversity of interpretations of Catholic tradition is a direct reflection of his

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[44] He understands relativism to be "a position defined positively by the concepts of tolerance and knowledge through dialogue and freedom, concepts which would be limited if the existence of one valid truth for all were affirmed" (Joseph Ratzinger, "Relativism: The Central Problem for Faith Today," September 16th, 1996. Address to bishops from Third World Countries. www.dialogika.org). He concedes that relativism appears to be the foundation of democracy, which is built on the basis that no one can presume to know the true way, and it is enriched by the fact that all roads are mutually recognized as fragments of the effort toward that which is better.

[45] Joseph Ratzinger used this expression in his homily before the conclave that elected him Pope. See Joseph Ratzinger, "The Church's Teaching Authority—Faith—Morals," in *Principles of Christian Morality,* ed. Heinz Schurmann, Joseph Ratzinger and Hans Urs von Balthasar (San Francisico: Ignatius Press, 1986), 45-73, at 72 and 47-49. See also Joseph Ratzinger, "The Future of the World Through the Hope of Men," in *Faith and the Future* (Chicago: Franciscan Herald Press, 1971), 77-88, at 82-82.

[46] "We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists only of one's own ego and desires" (Ratzinger, "The Church's Teaching Authority—Faith—Morals," 45-73, at 72). See also "The Future of the World Through the Hope of Men," 77-88, at 82.

[47] See Corkery, *Joseph Ratzinger's Theological Ideas*, 85-86.

ontologically-based conception that there is one truth, which can be defined clearly and which does not change over time.

Christology

Following his Platonic understanding of universal truths, Jesus is the unique and universal savior and the pre-existent *Logos*, who "was in the beginning with God" (Jn 1:2). Not only is Jesus the sole mediator of all human salvation, he is the fullness of all revelation.[48] For Ratzinger, there is no salvation outside of Christ (including for the Jews). *Dominus Iesus* was an attempt to address any relativist claims that there is salvation outside of Christ or the Church (as Depuis[49] and others have suggested post Vatican II). *Dominus Iesus* also declares that there is no saving action through God the Father or the Holy Spirit apart from Christ.[50] In other words, the action of the Holy Spirit or God the Father is never outside or parallel to the action of Christ. This Christology has been criticized as placing excessive emphasis on the divinity of Jesus over the humanity of Jesus and also for not sufficiently taking into account the Trinitarian aspect of God's saving graces. This will be further analyzed in the Christology section of Chapter 4.

Anthropology

Ratzinger's anthropology bears a distinct resemblance to a late Augustinian view[51] of humanity, which has a distrust of the salvific capacities of human activity and views the world under the aspect of sin or fallenness (*Verfallenheit*).[52] Humans, according to Ratzinger, are first

[48] Congregation for the Doctrine of the Faith, "*Dominus Iesus*."
[49] See Congregation for the Doctrine of the Faith, "Notification: On the Book *Toward a Christian Theology of Religious Pluralism*."
[50] See also Joseph Ratzinger, "Heil: II. Theologisch," in *Lexikon für Theologie und Kirche* V (1960), 78-80, at 79; Joseph Ratzinger "Mittler: II. Dogmatisch," in *Lexikon für Theologie und Kirche* VII (1962): 499-502, at 501; and Joseph Ratzinger "Sühne: V. Systematisch," in *Lexikon für Theologie und Kirche* IX (1964): 1156-1158, at 1158. All from Corkery, *Joseph Ratzinger's Theological Ideas,* 57.
[51] It is worth noting here that recent scholarship on Augustine shows that this sentiment maybe from later Augustinian schools rather than from Augustine himself). See Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism* (New York/London: Doubleday, 2008).
[52] See Joseph Ratzinger with Vittorio Messori, *The Ratzinger Report* (San Francisco: Ignatius Press, 1987), 79, 172-73; See also Ratzinger, "Heil II," 79; and Joseph Ratzinger, "Faith as Conversion—Metanoia," in *Principles of Catholic Theology: Building Stones for a Fundamental Theology* (San Francisco: Ignatius Press, 1987), 55-67, at 60.

and foremost receivers. The first step for the Christian is to turn around—to be converted—and this happens only by the bestowal of God's grace, not by anything that the human can do on his/her own. As Freiedrich Heer notes, this understanding of the human being ultimately leads to a sense of fatalism and despair about the world and a passive attitude toward injustice on the part of the Church.[53] This criticism of the Church will be elaborated upon in Chapter 4.

Soteriology

Ratzinger's notion of salvation as primarily salvation from sin follows from his Augustinian anthropology that the human being exists in a state of fallenness. His soteriology also follows from his ontological disposition and his Christology in the sense that other religions cannot offer paths to salvation. If any individual members of non-Christian religions (including Jews) are to be saved, it is only through Jesus Christ and the Church (as the mystical body of Christ), not because of their home religious beliefs or practices. It is for this reason that Ratzinger's theology of salvation is strikingly opposed to any Kingdom- or praxis-centered theologies, such as liberation theology, which, in his view, mistakenly understand salvation in terms of a change in a state of affairs already initiated in this world—or that mistakenly shift agency in salvation from God to humankind.[54] In this sense, Ratzinger views salvation in an eschatological rather than a historical sense. As we saw in his metaphysics and anthropology, salvation is God's free gift, and humans do not participate except by receiving.[55] We will see later in Chapter 4 how this view is in contrast to the historical-phenomenological viewpoint,

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[53] Freiedrich Heer, *God's First Love* (New York: Weybright & Talley, 1970), 406.
[54] This refers especially to liberation or political theologies. See Congregation for the Doctrine of the Faith, "Instruction on Certain Aspects of the 'Theology of Liberation,'" Chapter 17. http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19840806_theology-liberation_en.html. Accessed: 4/16/14. See also Joseph Ratzinger, "Vorfragen zu einer Theologie der Erlösung," in *Erlösung und Emanzipation. Quaestiones Disputatae* 61, ed. Leo Scheffczyk (Freiburg-im-Breisgau: Herder, 1973), 141-55, at 141. See also Joseph Ratzinger, *Politik und Erlösung. Zum Verhältnis von Glaube, Rationalität und Irrationalem in der sogenannten Theologie der Befreiung* (Rheinisch-Westfälische Akademie der Wissenschaften, Vorträge G 279 (Opladen: Westdeutscher Verlag GmbH, 1986), 15-20, especially 18. Both in James Corkery, *Ratzinger's Theological Ideas*, 52 and 64, respectively.
[55] Ratzinger, "Vorfragen zu einer Theologie," 52 and 64.

which understands humans not just as capable of receiving, but also of giving (and this is an interpretation of human "work"). Human giving is understood from the historical-phenomenological viewpoint as a way of actively participating in God's Kingdom and thus helps bring about salvation in this world. Ratzinger's view of salvation, on the other hand, like his anthropology, is very similar to Augustine and Martin Luther in that it completely de-values human "works,"[56] and does not believe there is anything humans can do to bring about salvation.

Ecclessiology

Very similar to his Christology, Ratzinger's Platonic understanding of universal truth causes him to give ontological and historical priority of the universal church over the local church. The universal Church, like truth itself, comes to us "from above" as an expression of God's will (he uses the story of Pentecost in Acts as a justification of this thesis).[57] Therefore, it can be said that Ratzinger's Christology is deeply linked to his ecclesiology. Even though the Greek term used in the Bible *ekklesia* translates to "assembly of people," Ratzinger, understands it in a metaphysical way beyond time and space, as Christ's gathering of disciples of all times and places.[58] Like Christ, the Church is also pre-existent and its true meaning lies beyond any historical understanding as a human organization.[59] Therefore, the fullness of Christ's salvific mystery also belongs to the Church. Jesus continues his presence and his work of salvation in the Church and by means of the Church, which is none other than Christ's body here on earth.[60] Just as the head and members of the body are not identical but are still inseparable, so too Christ

[56] See Martin Luther, *Concerning Christian Liberty*, in Work: "faith alone without works justifies, sets free, and saves." Luther reasons that no outward action can make a man justified, free, or provide salvation. Humans are both justified and yet will always be sinners who constantly need forgiveness afresh. Therefore the goal of every Christian should be to strengthen or perfect his faith and, by this, to grow in knowledge of Christ who suffered and was risen for humanity's sake. http://www.gutenberg.org/cache/epub/1911/pg1911.txt. Accessed: 5/1/14.
[57] See Kasper "On the Church."
[58] See Joseph Ratzinger, *Called to Communion: Understanding the Church Today*, trans. Adrian Walker (San Francisco, Ignatius Press, 1996), 75-76.
[59] The Church as mystery (or divine reality appearing visible form) is analogous to Christ himself, "whose visible presence on earth both manifested and cloaked his divinity," (Pope Paul VI, *Lumen gentium* 8.1 footnote 20).
[60] Pope Paul VI, *Lumen gentium*, November 21, 1964, especially Chapters 7 and 14.

and the Church can neither be confused nor separated, and constitute a single "whole Christ."[61] In this way, all salvation has an ecclesial dimension even for non-members of the Church for Ratzinger.

Following the same line of reasoning of his criticisms of conceptions of salvation as the makeable future, Ratzinger also criticizes those who understand the Church as a human construction, like any other human organization that can be reshaped to meet changing current needs.[62] The Church "is not democratic but sacramental, [and] consequently hierarchical."[63] However, even so, Ratzinger has claimed that his idea of the universal Church is not equivocal with the hierarchal Church of Rome. In response to Kasper's criticisms of his Platonic views about the ontological and historical priority of the universal Church, Ratzinger has stated he considers the Church of Rome to be a local church, not *the* universal Church. The Church of Rome, however, differs from other local churches in that it holds "peculiar, universal responsibility."[64] Even though Ratzinger denies that his notion of the centralized Vatican authority is equivocal with his notion of the universal Church, it remains unclear how he differentiates the "universal responsibility" of the centralized Church authority from the universal Church. In other words, how is the hierarchical church beholden at all to the specific concrete pastoral problems of local congregations?

Ratzinger's idea of the universal Church does not allow for the Church to be sinful or unholy or capable of any wrong-doing. The Church's holiness is based upon its Founder, Christ, its sacramental instruments of grace, and its members beyond time—Mary and the Saved, and

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[61] See: Congregation for the Doctrine of the Faith, *Dominus Iesus,* 16.1. Here these Church fathers are being referenced: St. Augustine, *Enarratio in Psalmos,* Ps. 90, *Sermo* 2,1: *CCSL* 39, 1266; St. Gregory the Great, *Moralia in Iob,* Praefatio, 6, 14: *PL* 75, 525; St. Thomas Aquinas, *Summa Theologiae,* III, q. 48, a. 2 ad 1.
[62] Ratzinger with Messori, *The Ratzinger Report,* 45.
[63] Ratzinger with Messori, *The Ratzinger Report*, 49. See also, Congregation for the Doctrine of the Faith, "Instruction on Certain Aspects of the 'Theology of Liberation,'" Chapter 13.
[64] Joseph Ratzinger, "A Response to Walter Kasper: The Local Church and the Universal Church," *America* 185 (November 19, 2001): 7–11, at 10.

the saints who live among us.[65] Only the Church's human members can be unholy or sinful: "The holiness of the Church consists in that power of sanctification which God exerts in it in spite of human sinfulness."[66] It is through Baptism and the Eucharist that the Church's members become incorporated into the body of Christ (i.e. the Church), "not through sociological adherence"[67] The Church is not holy due to the ethical behavior or *ethos* of its earthly members. For Ratzinger, the Church can never be deprived of its holiness, but at any historical moment its earthly manifestation may be more or less holy depending on the fidelity of the pilgrim members who constitute it today.[68] This notion of the Church, like his anthropology, has been criticized for failing to take responsibility for any historical wrong-doing associated with it.

Because of his conception of truth as unchanging, Ratzinger tends to emphasize continuity and the underlying identity of the Church and tends to dismiss notions of discontinuity or rupture in the Church.[69] For instance, there is no 'pre-' or 'post-' conciliar Church: there is but one, unique Church.[70] Because of his belief in the ontological and historical priority of the Church, Ratzinger' s perspective does not allow him to understand the Church to be in anyway subject to historical events such as World War II or the Holocaust, as both Walter Kasper and John Pawlikowski have suggested. It is because of this ecclesiological understanding, that in Ratzinger's viewpoint, the Church has not experienced significant change since Vatican II.

Missiology

In his *Motu Proprio: Summorum Pontificum* of 2007, Pope Benedict XVI gave

[65] See Joseph Ratzinger (Prefect of Congregation of the Doctrine of the Faith), "The Ecclesiology of the Constitution on the Church, Vatican II, '*Lumen Gentium*.' http://www.catholicculture.org/culture/library/view.cfm?id=3920&repos=1&subrepos=&searchid=292722. Accessed: 4/16/14.
[66] Joseph Ratzinger, *Introduction to Christianity*, 263.
[67] See Ratzinger with Messori, *The Ratzinger Report*, 47.
[68] Ratzinger, "The Ecclesiology of the Constitution on the Church, Vatican II, '*Lumen Gentium*.'
[69] See Pope Benedict XVI, "Christmas, The Council and Conversion in Christ, in *L'Osservatore Romano Weekly English Edition*, January 4, 2006, 4-6, at 5.
[70] "There is no 'pre-' or 'post-' conciliar Church: there is but one, unique Church. . . . There are no leaps in this history, there are no fractures, and there is no break in continuity. In no way did the [Second Vatican] Council intend to introduce a temporal dichotomy in the Church," (Ratzinger with Messori, *The Ratzinger Report*, 35. See also 31 and 113).

permission for a broader use of the Tridentine rite and the following year, Benedict himself would completely rewrite the prayer of the reformed liturgy of the Second Vatican Council with serious implications for Catholic-Jewish relations.[71]

The Revised Good Friday Prayer (2008)	The Good Friday Prayer (1970)
"Let us pray also for the Jews. That our Lord and God may enlighten their hearts, that they may acknowledge Jesus Christ as the savior of all men. Almighty, ever living God, who wills that all men would be saved and come to the knowledge of the truth, graciously grant that all Israel may be saved when the fullness of the nations enter into Your Church. Through Christ Our Lord. Amen."	"Let us pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name an in faithfulness to his covenant. Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Listen to your Church as we pray that the people you first made your own may arrive at the fullness of redemption. We ask this through Christ our Lord. Amen."

Pope Benedict's Good Friday Prayer (2008) differs from Pope Paul VI's 1970 version of the prayer in that it removes positive language about the Jews. It also removes any indication of the ongoing validity of the Jewish Covenant or the inclusion of the Jews in God's salvific plan. The 2008 prayer prays ". . . for the Jews. That our Lord and God may *enlighten* their hearts, that they may acknowledge Jesus Christ as the savior of all men"; whereas Pope Paul VI's 1970 prayer prays for "the Jewish people, *the first to hear the word of God*, that they may continue to grow in *the love of his name* and in *faithfulness to his covenant*" (my emphasis). Benedict's prayer makes no acknowledgement that the Jews were first to hear the word of God, the Jewish people's love of God's name, or their faithfulness to his covenant. Instead, he chooses to use the language

[71] Pope Benedict XVI, Apostolic Letter Given *Motu Proprio: Summorum Pontificum*.

"may enlighten their hearts," suggesting that they must be converted (away from false idols) and to expressed belief in Jesus Christ as the Messiah (this will be discussed at further length in the next chapter on Walter Kasper). Furthermore, Ratzinger's prayer removed other positive language about the Jews present in the 1970 version which acknowledges the God "gave [his] promise to Abraham and his posterity" and language referring to the Jews as "the people you first made your own."[72] Though, he never explicitly states that the Catholic Church has a mission to the Jews, I argue that the language used in the prayer composed by Pope Benedict implies that he does continue to understand it as part of the Church's mission to convert Jews to an explicit belief in Christ as Messiah. I will examine this more closely in Chapter 4.

Similarly, *Dominus Iesus* also implies a belief that the Catholic Church still has a mission to the Jews, by beginning and ending with an accent on the Church's evangelizing mission to proclaim salvation in Christ. *Dominus Iesus* also points out that interreligious dialogue is but one part of the Church's mission *ad gentes* (n. 22): as "all men and women who are saved share, though differently, in the same mystery of salvation in Jesus Christ through his Spirit."[73] Proceeding with an emphasis on mission, the declaration continues that "the Church's constant missionary proclamation is endangered today by relativistic theories, which seek to justify religious pluralism, not only *de facto* but also *de iure* (or in principle)" of Western Christian consciousness by the idea today that all the religions are, for their followers, equally valid ways of salvation.[74] *Dominus Iesus* also fails to distinguish Judaism from other non-Christian religions as *Nostra Aetate* #4 did, leaving the question of a mission to convert Jews open.

[72] For a fuller discussion on the differences between Pope Paul VI's and Pope Benedict XVI's Good Friday prayers, see Marianne Moyaert & Didier Pollefeyt, "Israel and the Church,"177.
[73] See Congregation for the Doctrine of the Faith, "*Dominus Iesus*."
[74] Joseph Cardinal Ratzinger, "Intervento del Cardinale Prefetto Joseph Ratzinger in Occasione della Presentazione della Dichiarazione Dominus Jesus" all Sala Stampa della Santa Sede," n.1 P:\InterventodelCardinaleRatzinger.htm.

In a statement about "Interreligious Dialogue and Jewish-Christian Relations," Ratzinger states: "Dialogue is not random conversation, but aims at persuasion, at discovering the truth. Otherwise it is worthless."[75] From this statement, along with *Dominus Iesus* (2000) and *Motu Proprio: Summorum Pontificum* of 2007, it appears that dialogue belongs above all to the evangelizing mission of the Church and, as such, it is much less about hearing from, appreciating, and being enriched by the other than it is simply about proclamation—proclamation of the one truth revealed by God in Christ and entrusted to the Church as its mission.[76] I argue that the ambiguity of the 2007 *Motu Proprio: Summorum Pontificum* and *Dominus Iesus*, both issued under Ratzinger's direction, present in terms of whether the Church has a mission to convert Jews (or not) have placed the Church's intentions in terms of Catholic-Jewish dialogue into question, especially in light of the Church's controversial history of forceful conversions of Jews.[77]

Chapter 2

Walter Kasper's Theology

Metaphysical Approach

Walter Kasper's theology follows a historical-phenomenological approach, emphasizing the human subject's experience (knowledge from below—*a posteriori*). It is unlike Ratzinger's approach, in the sense that it does not begin with *a priori* truths. Also, opposed to Ratzinger's theology, and consistent with the historical-phenomenological approach, orthopraxy is given priority or at least equiprimacy to orthodoxy. Christianity, for Kasper, is primarily about doing

[75] Joseph Cardinal Ratzinger, "Interreligious Dialogue and Jewish-Christian Relations," a text prepared for a session of the *Academie des sciences morales et politiques* (Paris) and published in *Communio* 25:1 (Spring 1998): 25-40, at 38.
[76] Corkery, *Joseph Ratzinger*, 100.
[77] See: Moyaert & Pollefeyt, "Israel and the Church."

(not knowing) the Truth (Jn 3:21).[78] In his book *Introduction to Christianity*, he speaks of the natural human tendency to be drawn to what is visible, "what he can take in his hand and hold as his own."[79] The human must look inward in order to reverse or resist this tendency and recognize that his/her own interests are not being served by this outward orientation. It is in this action of reversing or resisting the natural human center of gravity to the visible that belief comes about. In this sense, *ethos* (way of life) is given priority over *logos* (belief).[80]

Unlike Ratzinger, who is only interested in safeguarding unchanging truths, Kasper is interested in reconciling historical truth with truths of faith. As a result, Kasper's Christology is based on the historical Jesus and his ecclesiology is based on the history of the early Church respectively. His conceptions of salvation and mission are also based on the history of the covenant between God and the people of Israel.

Also consistent with his historical-phenomenological worldview, the Church should not be afraid of the historical truth, discontinuity or a diversity of viewpoints within the Church.[81] For instance, unlike Ratzinger, who thinks the Church can never be guilty of wrong-doing, it is important that the Church take responsibility for the role that traditional teachings of contempt played in contributing to the *Shoah*.[82] For Kasper, facing tragedy leads us to the memory of "our deepest spiritual and ethical roots;"[83] it leads us to reconciliation, forgiveness, redemption, and to the mystery of salvation. He refers to Pope John Paul who spoke of "purification of memory,"[84]

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[78] Kasper, "Das Wesen des Christlichen. B," 9.
[79] Walter Kasper, *Introduction to Christianity* (New York: The Seabury Press, 1969; original German 1968), 25.
[80] Kasper, *Introduction to Christianity,* 25.
[81] For instance, it is important that the Church take responsibility for the role that traditional teachings of contempt played in the Holocaust, and make corrections within the tradition to amend its ways. Facing tragedy and the responsibility of reconciliation, forgiveness of others, and ourselves for Kasper, leads to a deeper understanding of faith, ethics, and to "our deepest spiritual . . . roots," to the mystery of salvation. See: Walter Kasper, "The Jewish-Christian Dialogue: Foundations, Progress, Difficulties and Perspectives." A public lecture given at the Israel Museum in Jerusalem, under the sponsorship of the Interreligious Coordinating Council in Israel. November 21, 2001. http://www.ccjr.us/dialogika-resources. Accessed: 4/16/14.
[82] Kasper, "The Jewish-Christian Dialogue."
[83] Kasper, "The Jewish-Christian Dialogue."
[84] John Paul Bishop, "*Incarnationis mysterium*: Bull of Indiction of the Great Jubilee of the Year 2000," no. 11. http://www.vatican.va/jubilee_2000/docs/documents/hf_jp-ii_doc_30111998_bolla-jubilee_en.html. Accessed: 4/16/14.

calling upon all Christians to be courageous and humble in recognizing the wrongs done by those who have borne or bear the name of Christian, even if we ourselves are not personally responsible.[85] If all Christians are part of the body of Christ, then all Christians "bear the burden of the errors and faults of those who have gone before us."[86]

Christology

As a result of his emphasis on the importance of history, Kasper's Christology is grounded in the life of Jesus. Because Jesus was a Jew, Kasper (following Vatican II Conciliar Guidelines, which declare that Christians must make an effort to acquire a better knowledge of Judaism in order to understand Jesus and the early Christians[87]) believes it is incumbent upon Christians to make efforts to understand the Jewish context in which Jesus lived and the conceptual framework from which he spoke and taught:

> Jesus himself, Mary his mother, the apostles, they all were Jews. What Christians call the New Testament is—as recent Biblical scholarship has explicated—deeply rooted in what we call the Old Testament, which for Jews is the Hebrew Bible. So Christianity cannot be detached from its Jewish roots; one cannot define Christian identity without making reference to Judaism.[88]

For Kasper, Jews and Christians share the same faith in God. Kasper reminds Christians that the God of Abraham is not the Neo-platonic One, deprived of all characteristics, or the supreme being of the Enlightenment. He is "the God of the Covenant, the God of dialogue who bends down, who turns to men as friends, speaking to them and with them."[89] Consistent with his emphasis on history and phenomenology, Kasper also sees it as important to understand Christology in Trinitarian terms—to understand Christ as "unity in multiplicity."[90] He warns that

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[85] John Paul Bishop, *Incarnationis mysterium*, no. 11.
[86] Kasper, "The Jewish-Christian Dialogue," V.
[87] Kasper, "The Jewish-Christian Dialogue," V.
[88] Kasper, "The Jewish-Christian Dialogue."
[89] Walter Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue." A speech delivered to Sacred Heart University in Fairfield, CT. December 4, 2001. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/kasper/648-wk01dec4. Accessed: 4/16/14.
[90] Walter Kasper, "The Uniqueness and Universality of Jesus Christ," in *The Uniqueness and Universality of Jesus Christ in Dialogue with the Religions*, ed. Massimo Serretti (Grand Rapids: Eerdmans, 2001), 6-18, at 14.

a Christology (such as Ratzinger's) that emphasizes the divinity of the eternal *Logos* so much that it absorbs and swallows Christ's humanity neglects to accept Christ's life in its specificity and distinctive being.[91] God shares in human suffering here on earth. Therefore, he does not reside exclusively in a realm above sheltered from the world; he lives simultaneously among human beings and above in heaven.[92] As will be discussed later in Chapter 5, Kasper's view of God is remarkably similar to that of Pope Francis, who also sees God as one who suffers with humanity and does not see God as residing exclusively above but amongst and within each and everyone of us—Christian and non-Christian alike.

Kasper argues that the affirmation of Jesus Christ as the fulfillment of God's Covenant does not necessarily lead to a covenant replacement theology (such as Ratzinger's) unless the Christological interpretation is inadvertently turned into an ecclesiological interpretation (also such as Ratzinger's). The essential difference that must be maintained in order to avoid this mistake, according to Kasper, is that between the eschatological fulfillment, which has not reached consummation yet, and the fulfillment, which has been initiated in Christ's ministry as God's Kingdom here on earth.[93] He states, "that is, if the balance of promise from the Old Testament is taken seriously and the eschatological difference between the fulfillment which has *already* been accomplished in Christ Jesus and the *still* anticipated consummation is held open."[94] As long as that fulfillment is still understood in an eschatological sense, according to Kasper, mystery remains. In Kasper's historical-phenomenological approach, it is not important that apparent contradictions between the salvation of Israel and the salvation of the Church, the

[91] See Kasper, "The Uniqueness and Universality of Jesus Christ," 15.
[92] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."
[93] Walter Kasper, "The Relationship of the Old and the New Covenant as one of the Central Issues in Jewish-Christian Dialogue," December 6, 2004. Delivered to the Centre for the Study of Jewish-Christian Relations, Cambridge, United Kingdom. http://www.ccjr.us/dialogika-resources. Pope Francis likens this to the story of the mustard seed (Mk 4:30-31; Mt 13:31-32, Lk 13:18-19, or leaven (Mt 13:33; Lk 13:20-21). Pope Francis, *The Joy of the Gospel*, 135.
[94] Kasper, "The Relationship of the Old and the New Covenant."

Old and the New Covenants be definitively resolved. Mystery cannot be reduced to absolute truths and salvific certainty. Both the Church and Israel, from Kasper's viewpoint, await the eschatological culmination of God's Kingdom. This is a crucial distinction between Kasper's and Ratzinger's Christologies and soteriologies as they pertain to Catholic-Jewish relations. Kasper explains:

> Israel's existence and election is a mystery of mercy; the existence of the Church too is a mystery of pure mercy, and is quite apart from the personal merits of individuals. Relations between the Jews and the Church are also a mystery that we can solve only in an eschatological way.[95]

A mystery, for Kasper, is not an irrational entity that is totally impenetrable. It seeks understanding (*fides quaerens intellectum*), provoking deep contemplation and drawing believers into the profoundness of faith. Therefore, it is an essential aspect to authentic Christian faith. It is important here to note the difference between Ratzinger's notion of mystery and Kasper's and that Ratzinger chooses to de-emphasize the role that mystery plays in Christian faith. [96]

Anthropology:

Coming from a historical-phenomenological perspective, Kasper's anthropology places emphasis on the human being' concrete historical situatedness. The human experience is characterized by seeking mediation from the divine, and dialogue is an essential part of the human experience with the divine. Kasper tells us, "God takes us seriously, he takes care of us, he turns toward us,

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[95] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."

[96] See Corkery, *Joseph Ratzinger's Theological Ideas,* 99: "[For Ratzinger] God is not so shrouded in *mystery* that all knowledge of God must remain fragmentary and vague, with nothing positive at all being able to be said about God; for God has come close, become visible and approachable, in his Son Jesus. And the human being is not so incapable of truth that it is his/her lot to stumble around in complete uncertainty; for we are created for truth and, though we have sinned and become beings of untruth, our orientation to truth is still there (however impaired)—and truth has stolen close to us redemptively in the loving self-disclosure of God to us in Jesus Christ" (Pope Benedict XVI, "The New Questions That Arose in the Nineties: The Position of Faith and Theology Today" in *Truth and Tolerance: Christian Belief and World Religions* (San Francisco: Ignatius Press, 2004)," 115-137, at 121-22; see also Joseph Ratzinger, "Interreligious Dialogue and Jewish-Christian Relations," section 3 ("Greatness and Limitations of the Mystical Religions"). This was a text prepared for a session of the Academie des sciences morales et politiques (Paris) and published in *Communio* 25:1 (Spring 1998): 25-40, at 32-34; see also Corkery, *Joseph Ratzinger's Theological Ideas,* Chapter 3, "On Being Human," 37-51. C.f. Walter Kasper, "Striving for Mutual Respect in Modes of Prayer," *L'Osservatore Romano* (April 16, 2008), IV. http://www.ccjr.us/dialogika-resources. http://www.ccjr.us/dialogika-resources. Accessed: 4/16/14. Kasper states, "Israel's existence and election is a *mystery* of mercy; the existence of the Church too is a mystery of pure mercy, and is quite apart from the personal merits of individuals. Relations between the Jews and the Church is also a mystery that we can solve only in an eschatological way."

and communicates with us. This dialogical structure of revelation is the deepest spiritual foundation of inter-human dialogue, inter-human respect, and solidarity."[97] The human being is, therefore, by nature, relational with other human beings as well as with the divine, for Kasper. His emphasis on the human experience and the concrete situatedness of the human being is what characterizes both Kasper's anthropology and Christology as historically- and phenomenologically-based. According to Kasper, dialogue is a presupposition for peace in the world today. As will be discussed in Chapter 5, this is something he shares in common with Pope Francis. Dialogue encompasses all dimensions of being human and involves nations, cultures, and religion. Religious dialogue, when it absolutizes itself, becomes narrow and quickly devolves into a war of ideologies and religious violence, which is clearly not consistent with God's Kingdom. In this sense, the human dialogical experience (both individual and collective) dynamically shapes and adds richness and depth to human conceptions of the truth. It is necessary to pass from antagonism and conflict to a situation where each party recognizes and respects the other as a partner.[98] The importance of dialogue, reverence for the other, and the richness of diversity are similar features between Kasper's and Francis's theologies. This is also along the lines of the words of Pope John Paul II:

> Dialogue . . . emerges as an intrinsic demand of human nature itself. . . . It . . . protects . . . the underlying unity of the human family. . . . [Such dialogue] never implies a dull uniformity or enforced homogenization or assimilation; rather it expresses the convergence of a multiform variety, and is therefore a sign of richness and a promise of growth.[99]

Kasper's understanding of the human experience is, therefore, in stark contrast to Ratzinger's Augustinian anthropology, which sees the human being as helpless. Kasper's approach, as opposed to Ratzinger's, sees human action especially in the form of working for peace as

[97] Kasper, "The Jewish-Christian Dialogue."
[98] Kasper, "The Jewish-Christian Dialogue."
[99] Pope John Paul II's statements as a young professor in Poland. Quoted in Kasper, "The Jewish-Christian Dialogue."

essential to the bringing about the full manifestation of God's Kingdom and as such as part of God's salvific plan here on earth.

Soteriology

Like his Christology and anthropology, Kasper's notion of salvation also is in contrast to Ratzinger's, especially in its focus on God's Kingdom. A key aspect of salvation, for Kasper, is human beings active participation in working for God's Kingdom in this world, "like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough" (Mt 13:33; Lk 13:21). In the end, working for God's Kingdom (*praxis* or *ethos*) is more important than proselytism or insisting on absolute truths (*logos*). As noted in the previous chapter, unlike Ratzinger, who avoids the language of mystery in speaking about salvation, Kasper insists that the Church puts the *when* and the *how* of salvation entirely in God's hands.[100]

Kasper speaks about the salvation of the Jews (referring to Rom 9:14-29) as a "profound mystery of election through divine grace."[101] Kasper argues that it is in fact Israel that makes salvation possible for the Gentiles, not the other way around, as Ratzinger seems to suggest especially in his 2008 Good Friday prayer.[102] He refers to the apostle Paul: "When the full number of the Gentiles has entered into salvation, the whole of Israel will be saved (11:25ff.). So Israel remains the bearer of the promise and the blessing."[103] Therefore, Kasper, consistent with the 1970 Good Friday prayer, retains the soteriological priority of Jews, unlike Ratzinger's 2008 Good Friday prayer.

According to Kasper, the Church believes that Judaism, i.e. the faithful response of the

[100] Kasper, "Striving for Mutual Respect in Modes of Prayer," IV.
[101] Walter Kasper, "Striving for Mutual Respect in Modes of Prayer," III.
[102] I am referring here to the implications of Ratzinger's revised Good Friday prayer (2008). Kasper refers to the apostle Paul: "When the full number of the Gentiles has entered into salvation, the whole of Israel will be saved (11:25ff.). So Israel remains the bearer of the promise and the blessing," (Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue").
[103] Kasper, "Striving for Mutual Respect in Modes of Prayer," III.

Jewish people to God's irrevocable Covenant, is salvific for them, because God is faithful to his promises.[104] This highlights a key difference in the way Kasper views the Church's relation and mission to the Jews from the way Ratzinger views it. Kasper, as opposed to Ratzinger, clearly argues against covenant replacement or substitution theologies and supersessionism,[105] taking extreme care that Judaism is not presented in Catholic teaching as being merely an historical and superseded reality. He speaks about "the permanent reality of the Jewish people . . . the people of God of the Old Covenant, which has never been revoked . . . as a living reality closely related to the Church,"[106] and maintains "that God's gifts are unrevokable (c.f., Rom11: 29)," and "[God] has not rejected his people (c.f., Rom 11:1)."[107] In this sense, his view of salvation can said to be more consistent with *Nostra Aetate* #4, which affirms the "the continued validity of God's covenant with Israel."[108]

Kasper realizes that the question of the salvation of the Jews raises the theological issue of whether there is one single covenant encompassing both the Jews and Christians or whether there are two parallel covenants.[109] He proposes that since the Old Covenant clearly has not been abolished or replaced but rather has come into force and been universalized in Christ, it can be understood properly in a dialectical sense rather than in an alternative or correlative sense.[110] He argues that the problem with the one covenant theory is that while it correctly maintains the unity of God's plan of salvation, it presumes a unified canonical biblical covenant concept. However, looking at the Old Testament, there are various examples of how God's covenant

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[104] Walter Kasper, "*Dominus Iesus*," issued at the 17th meeting of the International Catholic-Jewish Liaison Committee, held in New York City. May 1 2001. http://www.ccjr.us/dialogika-resources
[105] See: Kasper, "The Relationship of the Old and the New Covenant."
[106] Kasper, "The Jewish-Christian Dialogue," section II.
[107] Kasper, "The Relationship of the Old and the New Covenant."
[108] Kasper, "The Relationship of the Old and the New Covenant."
[109] See Jewish theologian Irving Greenberg has suggested that Jews can understand Jesus Christ as a separate covenant God has with the Gentiles. See Greenberg, *For the Sake of Heaven and Earth: A New Encounter between Judaism and Christianity* (Philadelphia: The Jewish Publication Society, 2004), 42-45.
[110] Kasper, "The Relationship of the Old and New Covenant."

evolves.[111] The idea of a single covenant obscures the particularity of Judaism and the idea of more than one covenant does not adequately account for the uniqueness and universality of Christ. Kasper argues that neither a single nor a dual covenant theory works. He argues that the relationship of Judaism and Christianity is so complex both historically and theologically that it cannot be reduced to a formula valid for all time.

Kasper points out that according to both Jewish and Christian religious convictions the answer to the question of Covenant will only find its full realization at the end of time. He states: "Therefore, our theological knowledge in such issues will always be fragmentary and partial."[112] In other words, when it comes to God's plan for salvation of the Church and Israel, there will always be mysterious aspects beyond human understanding that can only be resolved at the end of days. Both faiths share a belief in the final gathering of all peoples and the eschatological rule of God over all peoples. In the Hebrew Scriptures, Zechariah 14:9 is a signal to Jews for the hope for the salvation of all peoples. In the New Testament, this same hope is expressed in Mark 8:11, Luke 13:29, and 1 Corinthians 15:28. Kasper argues that one cannot judge from a neutral standpoint as a theologian or on the correctness of either of these interpretations. Both Christianity and Judaism are derived from a faith decision. We must instead accept the uncertain or liminal nature of our respective faiths and leave it at that, thus putting our ontological differences aside in order to work together for a common goal between Jews and Christians—peace on earth.

Kasper suggests that we try to understand the paradox between the Old and New Covenant in terms of an image that the apostle Paul gives rather than trying to fit it into a definitive truth statement or a concept. The New Testament does not offer us any theory or

[111] For instance, God made covenants with Abraham, Isaac, Moses, Jacob, Noah.
[112] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."

answer to our question about Covenant, but it does evoke an image. Images are more appropriate in expressing a dialectic of continuity and discontinuity, renewal and contradiction, which cannot always be harmonized with concepts.[113] Paul uses the image of the root of the olive tree for Israel into which the church of the Gentiles is grafted like a branch. The root bears the branches and gives them sustenance (cf. Rom 11:16-24). Kasper argues that Paul resists the idea of Christian supersessionism with this image: "It is not you that support the root, but the root that supports you" (11:18). Therefore, he argues that Paul believed that the Church is forever dependent on Israel. It cannot turn away from or against Israel without cutting itself off from its roots, thus damaging and weakening itself. If it does so all the same, it denies and harms itself: "For salvation is from the Jews" (Jn 4:22). Traditional theological anti-Judaism beginning in the Patristic era has cut the church off from its bearing and sustaining root. Therefore, any continued supersessionist claims, according to Kasper, will only continue to impoverish and weaken the Church and must be given up. Kasper argues that the belief in supersessionism within the Church was one of the main reasons most European Christians during World War II "did not oppose the crime of the *Shoah* with the resistance which one could have expected from them."[114] In this sense, one could argue that the *Shoah* proves the Christian theory that the Old Covenant has been superseded to be in direct opposition to the historical Christ. Firstly, because Jesus was a Jew and did not understand himself as superseding or replacing the Judaic covenant. Secondly, actions, guided by Christian supersessionist convictions that the Church replaced Israel, did not stop but rather aided and abetted violence and crimes against humanity during the Holocaust, and

[113] Kasper refers to the work of Michael Signer here. Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."
[114] Kasper, "The Relationship of the Old and the New Covenant." He is paraphrasing Franz Rosenzweig here. F. Rosenzweig, *Der Stern der Erlösten*, 4th. Edition (Haag 1976), 460.

this is certainly opposed to Christ's example of dying on the cross and his teaching of loving one's neighbor.

Ecclesiology

Similar to his Christology, Kasper's ecclesiology is also historically based upon what we know about the early Church. Kasper contends that the Church unfolds in history under God's guidance, pointing out that the earliest Christian communities were local churches, as the Pauline Epistles show. He also stresses the need to balance the Church's legitimate concern for unity with a greater allowance of ecclesial diversity at the local level. Thus, the Church's accountability to its individual members, local parishes, and society at large is important to Kasper's ecclesiology unlike Ratzinger's. This position is consistent with Kasper's emphasis on *praxis* and his stress on historical and experiential considerations.[115] He maintains that "the local Church is neither a province nor a department of the universal Church . . . The local bishop is not the delegate of the pope but is one sent by Jesus Christ. . . [Therefore] the local Churches are not mere extensions or provinces of the universal Church, so the universal Church is not the mere sum of the local Churches."[116] It was not until the fourth century with the Council of Nicaea (325) that the many local churches in fact acquired a unified hierarchal structure. This shows that, as a historical reality, the Church evolves over time. It is not immune to historical factors such as Ratzinger's ecclesiology suggests.

Based on historical considerations, Kasper advocates equiprimacy of the universal and the local church, arguing that concretely-historically you could not have one without the other.[117] Kasper's notion of truth as dialogically relational, his appreciation for diversity in his

[115] This is not to say that Kasper is in favor of dismantling the hierarchy of the Church. He is simply seeking a balanced approach where there is more communication between the real needs of the community and the leadership. In terms of interreligious dialogue, it is a real concern as most Catholics live in a pluralistic society and look to the Church for guidance on this issue.
[116] Walter Kasper, "On the Church."
[117] Walter Kasper, "On the Church," in *The Tablet* (June 23, 2001): 927-930.

anthropology, and his Christological understanding of unity in multiplicity, Kasper stresses the need to balance the Church's legitimate concern for unity with a greater allowance of ecclesial diversity at the local level. This position is also consistent with his emphasis on *praxis* and his stress on history. Greater pastoral flexibility at the local level enables the Church to be more responsive to its members and, hence, more effective and accountable. This is not to say that Kasper is in favor of dismantling the hierarchy of the Church. He is simply seeking a balanced approach where there is more communication between the real needs of the community and the leadership.

Missiology

Unlike Ratzinger, Kasper has clearly stated that the Church does not have any organized or institutionalized mission to the Jews.[118] He bases this position on *Nostra Aetate* #4 and the magisterial teaching of Pope John Paul II.[119] He also points out that Catholic-Jewish Relations are not attached to the Pontifical Council for Interreligious Dialogue but rather to the Pontifical Council for Ecumenical Dialogue,[120] thus affirming the special position of Jews granted by *Nostra Aetate* #4 (in contrast with *Dominus Iesus,* which fails to make this distinction). He further argues that the term "mission," in its proper sense, refers to "conversion from false gods and idols to the true and one God, who revealed himself in the salvation history with his elected people."[121] Thus, "[m]ission, in this strict sense, cannot be used with regard to Jews, who believe in the true and one God."[122] He points out that the Apostle Paul did not understand himself as having a mission to the Jews. Paul focused his missionary activity among Gentiles

[118] Kasper, "Striving for Mutual Respect in Modes of Prayer."
[119] "Our two religious communities are connected and closely related at the very level of their religious identities," (Pope John Paul II, "Address to Representatives of the Jewish Organizations," March 12, 1979 and "Address to the Episcopal Conference Delegates and Consultors of the Pontifical Commission for Religious Relations with the Jews," March 6, 1982. Both at http://www.ccjr.us/dialogika-resources). "The Jewish religion is not 'extrinsic' to us, but in a certain way is 'intrinsic' to our own religion," (Pope John Paul II "Address to Synagogue of Rome," April 13, 1986. Quoted from Kasper, "*Dominus Iesus*.")
[120] Kasper, "*Dominus Iesus*."
[121] Kasper, "*Dominus Iesus*."
[122] Kasper, "*Dominus Iesus*."

and saw this as a preparation or complementary to Jewish salvation. He refers to Romans 11:33: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" This quote from Paul, according to Kasper, is a hymn of adoration to God and his unsearchable election through grace, not a call to some kind of action, not even to mission.[123]

Kasper further makes a distinction between evangelization and proselytism in terms of mission: "*evangelisation*, if understood in its proper and theological meaning, does not imply any attempt of proselytism whatsoever."[124] Most importantly, evangelization, does not involve imposing one's own ideology upon the religious other. The ability to be honest about one's faith and convictions, even when the other does not share those same convictions, for Kasper, involves bearing witness to the deepest faith, and this is because, "it implies respect for every other conviction and every other faith."[125] Following his historical-phenomenological outlook, dialogue involves both parties giving witness of their respective faiths. In so doing, both are far away from any kind of proselytism, but still can learn from each other's personal and communal experience and serve to enrich each other. He points out that it would be dishonest if Christians in their encounters with Jewish friends remained silent about their faith or denied it. The point of dialogue is not to reduce the other to oneself, but to encounter a different perspective about the world, God, and even one's own tradition.[126] Therefore, contrary to Ratzinger's criticism of "the dictatorship of Relativism," Kasper's appreciation of a multitude of interpretations preserves an absolute quality of the truth while at the same time appreciating difference.

[123] Kasper, "Striving for Mutual Respect in Modes of Prayer."
[124] Kasper, "*Dominus Iesus."*
[125] Kasper, "The Jewish-Christian Dialogue."
[126] See Kasper, "The Jewish-Christian Dialogue."

Kasper speaks of a common mission between Jews and Christians.[127] This derives from his understanding of both mission and evangelization as ultimately connected to working for and proclaiming God's Kingdom: "In both religions the world is open ahead to the kingdom of life, of freedom and of peace."[128] Such common witness to the God of the Covenant "is particularly urgent in today's world—a world that has become secular and profane, and often doubts the sense of life and history. It is our common task and mission to help people find sense, courage, and hope."[129] He further argues for Jews and Catholics "to share the same idea of God means to share the same idea of men as partners of God in his Covenant. Jews and Christians believe that God created man in his own image after his likeness (Gen 1:28)."[130] Even though Kasper understands Jews and Christians to share a common mission, he remains very careful not to equate Jews and Christians. It is important that a distinction between the two religious groups be maintained,[131] and that one is not reduced to the other.

The fundamental difference between Kasper's and Ratzinger's understanding of Jews in relation to Catholics is that Kasper understands the diversity between the two religious groups as a positive, while Ratzinger's ontological approach prevents him from doing so. Ratzinger's theology relegates Jews to covenantal removal, in effect requiring Jews to convert to Christianity by explicitly acknowledging Christ as the Messiah (even if it is in an eschatological sense at the end of days).[132] In accordance with Kasper, Philip Cunningham and Didier Pollefeyt also

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[127] See Kasper, "*Dominus Iesus*."
[128] Walter Kasper, "Achievements and Further Challenges in the Jewish Christian Dialogue," October 17, 2002, 2. http://www.ccjr.us/dialogika-resources
[129] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."
[130] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."
[131] "Deep and fundamental differences remain, and these differences should not be erased. But in their diversity they are dependent upon one another. . . . Yet despite all remaining differences, we meet here for our common mission: to pronounce the promise of salvation and to bear witness to hope before the eyes of the world," (Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue"; also see "Achievements and Further Challenges in the Jewish Christian Dialogue"). This bears striking resemblance to Irving Greenberg's statements about covenantal partnership in the healing of the world *Tikkun Olam* (Greenberg, *For the Sake of Heaven and Earth*)
[132] See Pawlikowski, "Reflections on Covenant and Mission."

suggest that an understanding of Catholic-Jewish relations that views the diversity between two religious groups, such as Jews and Christians who worship the same God and share the tradition of the Hebrew Scriptures, as a positive thing leads to the conclusion that God intends for collaboration between Jews and Christians.[133] This will be further discussed in Chapter 4. It is because of the advancements in Catholic-Jewish dialogue and Pope John Paul's magisterial teachings that Jews and Christians have in reality collaborated on many fronts to bring about peace in the world, since the drafting of *Nostra Aetate* #4. This is a clear indication that in reality the Church has moved from a tradition of exclusion and contempt of Jews and toward a tradition of encounter, inclusion and collaboration with Jews. This movement would not be possible if not for a shift in worldview from ontological to historical-phenomenological.

In conclusion, an ontological approach to understanding the Church's mission, such as Ratzinger's (as opposed to a historical-phenomenological approach, such as Kasper's), is not equipped to reconcile continuity between the Old and New Covenants and is, therefore, incapable of giving up a supersessionist stance towards of Judaism. An ontological approach, leads to a vision of the Church's mission to the Jews in terms of Christians' need to convert Jews to a belief in Christ as Messiah, rather than the mutual need between both Jews and Christians to work together for God's Kingdom and peace on earth. The ontological approach also fails to allow for a gap between truth and human understanding—in other words, it resists emphasizing the element of mystery in God's saving plan[134] for both Jews and Christians and insists the

[133] Philip A. Cunningham and Didier Pollefeyt, ""The Triune One, the Incarnate Logos, and Israel's Covenantal Life," in *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships*, ed. Philip A. Cunningham, Joseph Sievers, Mary C. Boys, Hans Hermann Henrix and Jesper Svartvik with foreword by Walter Cardinal Kasper (Grand Rapids: William B. Eerdmans, 2011), 183-201, at 193. This idea for a common mission between Jews and Christians in terms of covenant and working for God's Kingdom can also be seen in the words of Pope John Paul II: "As Christians and Jews, following the example of the faith of Abraham, we are called to be a blessing for the world (c.f. Gen 12:2 ff]. This is the common task awaiting us. It is therefore necessary for us, Christians and Jews, to be first a blessing to one another" (John Paul II, "Address on the Fiftieth Anniversary of the Warsaw Ghetto Uprising," April 6, 1993. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/pope-john-paul-ii/313-jp2-93apr6. Accessed: 2/16/14).
[134] See note 90.

Christian interpretation of salvation is correct or perfect, while the Jewish interpretation is incorrect or imperfect (by using Platonic categories of thought). As a result, it fails to see any lasting importance in the relationality Catholics share with Jews and is unable to collaborate with them on a meaningful level towards peace.

Chapter 3

Implications for How Catholics Understand their Relationship with Jews

Kasper's and Ratzinger's competing worldviews lead to different conceptions of the purpose, meaning and intent of dialogue and relations with Jews. Because of his notion of the ontological character of truth, Ratzinger's worldview leads him to the conviction that the Christian faith tradition cannot, under any circumstances, be relegated to the status of one tradition among many, and therefore the meaning and intent of dialogue is to persuade the other side.[135] This approach to dialogue has been criticized for being insensitive to the dialogue partner and impeding the friendly relations with Jews that were forged by the likes of Cardinal Bea at Vatican II and subsequently by Pope John Paul II. As a result, many Catholic theologians, who specialize in interreligious dialogue, for example, Mary C. Boys, John T. Pawlikowski, and Marianne Moyaert, Phillip Cunningham and Didier Pollefeyt, argue that Ratzinger's theology, as it relates to Catholic-Jewish relations, represents a set back from the innovations of Vatican II. Kasper's historical-phenomenological worldview, on the other hand, because it allows room for the experience of the other, has been perceived to be on the vanguard of improving the Church's relationship with the Jews and is consistent with the mandate of *Nostra Aetate* #4 as well as the magisterial teachings of Pope John Paul II. Kasper has been credited with fostering mutual enrichment and partnership between the two communities, and

[135] See note 72.

thus many theologians concerned with forging alliances (rather than enmity) have followed Kasper's historical-phenomenological approach, rather than Ratzinger's ontological approach to dialogue.

Joseph Ratzinger, as prefect of the CDF and as Pope, has made statements and taken actions that are hard to reconcile with *Nostra Aetate* #4's special treatment of the Jews. *Dominus Iesus* (2000) and *Motu Proprio: Summorum Pontificum* of 2007 are the two most prominent examples. These documents raised a considerable degree of consternation among both Catholics and Jews engaged in dialogue. In fact many Jews were offended because they were reminded of past times when supersessionist ideas within the Church led to forced conversions and violence against the Jewish community. These two statements by Ratzinger were perceived by many to be out of touch with *Nostra Aetate* #4 and the magisterial teaching of Pope John Paul II.

This thesis is arguing that it is Kasper's fundamental theological starting point, and not Ratzinger's, which has been leading Jewish-Catholic relations toward a future of peace, partnership, and mutual enrichment, and away from its troubled history of exclusion, contempt, intolerance, and violence. This chapter and the next will make the argument that contemporary Catholic thinking about its relationship with the Jews is trending in the direction Kasper has laid out, not Ratzinger. I will draw upon on arguments made by three Catholic theologians—two lay members, Mary C. Boys and Didier Pollefeyt (sometimes writing with Marianne Moyaert and sometimes with Philip Cunningham), and one clergy member, John T. Pawlikowski. These three theologians have dedicated their work to carrying out the mandates of *Nostra Aetate* #4 and are considered leaders in the field of Catholic-Jewish Relations.[136] But first, I want to look at *Nostra*

[136] John T. Pawlikowski was appointed to the United States Holocaust Memorial Council in 1980 by then-President Jimmy Carter. He was subsequently re-appointed by Presidents George H.W. Bush and Bill Clinton. As of 2008, he chaired the Council's Subcommittee on Church Relations and served on its Executive Committee, the Committee on Conscience, and Academic Committee (United States Holocaust Museum: http://www.ushmm.org/confront-genocide/speakers-and-events/biography/john-t-pawlikowski. Accessed: 2/15/14); Mary C. Boys has been a member of the Sisters of the Holy Names of

Aetate itself.

Nostra Aetate

It is no secret that historic relations between the Catholic Church and the Jewish people has been plagued by ignorance, forced conversions, and violence. Most recently, the horrific acts of hatred during the *Shoah* inspired many leaders within the Catholic Church to remove all anti-Semitism traditions from the Church once and for all. Pope John XXIII witnessed first-hand the evil directed towards European Jewry while serving as an apostolic delegate in Turkey from 1935-44 and personally saved thousands of Jews by providing them with documentation and Ersatz baptismal papers necessary to escape Nazi-occupied territories and by supplying food to needy Jewish communities during the war.[137] It is because of Pope John XXIII's own experiences during the war and his later encounter with Jewish historian and Holocaust survivor, Jules Isaac, that Pope John XXIII commissioned the drafting of a statement on the Jews, *Nostra Aetate* #4.[138] This statement asserts that all Jews (past or present) are not to be blamed for the death of Christ, affirms the Jewish roots of Jesus and Christianity,[139] maintains that Jews still belong to God's Covenant,[140] and that Jews are included in God's salvific plan.[141] *Nostra Aetate* #4 draws upon Romans 9-11, Galatians 3, and Ephesians 2. Beyond this, it also mandates all

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Jesus and Mary since 1965. She is the recipient of honorary doctorates from Hebrew College-Jewish Institute of Religion (2004), The Catholic Theological Union (2007), and The Jewish Theological Seminary of America (2011) and Gratz College (2012). She was the recipient in 2005 of the Sternberg Award from the International Council of Christians and Jews (http://www.utsnyc.edu/maryboys. Accessed: 2/15/14); Didier Pollefeyt is a Belgian Catholic theologian, full professor and vice-president for educational policy of the Katholieke Universiteit Leuven, Belgium. He also serves chairman of the *Center for Peace Ethics*. He earned his dissertation on ethics after Auschwitz (1995) and specializes in the Holocaust as a challenge for ethics, interreligious dialogue and education (http://www.didierpollefeyt.be/biography/. Accessed: 2/15/14).

[137] *I Am Joseph Your Brother: Learning Resource: 16*. Jointly authored and published by the staffs of the Interreligious Coordinating Council in Israel (ICCI) and the Institute for Christian and Jewish Studies (ICJS) (Baltimore, 2003), quoted from Elena Procario-Foley, "Heir or Orphan?" in *Vatican II: Forty Years Later*, ed. William Madges (Maryknoll and New York: Orbis, 2006).

[138] *Nostra Aetate* #4, paragraphs 2 and 3.

[139] *Nostra Aetate* #4, paragraph 6.

[140] *Nostra Aetate* #4, paragraphs 3 and 4.

[141] *Nostra Aetate* #4, paragraph 4.

Catholics to renounce hatred and anti-Semitism[142] and to engage in friendly dialogue and theological enquiry with Jews in order to "further mutual understanding and appreciation."[143]

There has been debate within the Church as to whether *Nostra Aetate* #4 represents a fundamental change in the Catholic Church's stance towards the Jews in terms of a mission to convert.[144] Some commentators, such as Mikka Ruokanen and Avery Dulles argue that such a change in the Church's stance has not in fact taken place. Though Benedict XVI has not explicitly stated his position on this, I believe that he would agree with this assessment. Others such as Didier Pollefeyt and Marianne Moyaert, John Pawlikowski, and Mary C. Boys, following Kasper, argue that *Nostra Aetate* #4 does represent a fundamental change in Church tradition regarding conversion of the Jews. Didier Pollefeyt and Marianne Moyaert point out that *Nostra Aetate* #4 signals a shift from "from apologia to encounter, from considering Jews as objects of contempt to respecting them as subjects of faith."[145] In reversing almost two thousand years of hostile relations between Jews and Christians, *Nostra Aetate* #4 has been referred to by Pawlikowski as one of the most central theological developments at the Second Vatican Council.[146] Mary C. Boys, Pollefeyt, and Moyaert argue that inherent in the *Nostra Aetate* #4 mandate to recognize the Jewish roots of Christianity and to renounce all anti-Semitism and contempt for the other is a deeper mandate to renounce all beliefs in supersessionism, because supersessionism is at the root of anti-Semitism. Supersessionism is at the root of religious-inspired violence throughout the generations, and they argue that *Nostra Aetate* #4 was an

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[142] *Nostra Aetate* #4, paragraph 7.
[143] *Nostra Aetate* #4, paragraph 5.
[144] See Ruokanen, *The Catholic Doctrine of Non-Christian Religions*.
[145] Didier Pollefeyt, "Jews and Christians: Rivals or Partners for the Kingdom of God? In *Search of an Alternative for the Theology of Substitution*, ed. Didier Pollefeyt (Louvain: Peeters, 1997), 10-37, at 21.
[146] Along with such closely related statements as the affirmation of the democratic constitutional state in the *Declaration on Religious Liberty* and the depiction of the Catholic Church as "subsisting" in the one true Church in which the other Christian churches are to be regarded as integral members in the document on ecumenism (Pawlikowski, "Reflections on Covenant and Mission," 60.

attempt to stamp out this violence from the Catholic tradition once and for all.[147] Whereas those who argue *Nostra Aetate* does not represent a significant change in Church tradition, such as Ruokanen and Cardinal Avery Dulles, rely on ontologically-based approaches, Pollefeyt and Moyaert, Pawlikowski, and Boys all rely on a historical-phenomenological approach in their arguments similar to Kasper.

Cardinal Avery Dulles has argued that the bishops who drafted *Nostra Aetate* #4 ignored the full evidence of the New Testament. He bases this claim on Letter to the Hebrews (7:12; 8:13 and 10:9), which he interprets as abrogating the Jewish "old covenant."[148] He has also argued that *Nostra Aetate* #4 "left open the question whether the old covenant remains in force today."[149] Pawlikowski, Pollefeyt, and Cunningham have countered Cardinal Dulles' claims, arguing that the bishops who drafted *Nostra Aetate* intentionally based their theology upon Paul rather than Hebrews, because of the emerging historical consciousness demanding the Church take responsibility for widespread Catholic teachings of contempt, which fostered anti-Semitism during the Nazi regime.[150] Given the interpretive role of a Church Council in the Catholic tradition, Pawlikowski argues that the omission of Hebrews is in fact theologically significant because it indicates that the Council Fathers judged Hebrews as "a theologically inappropriate resource for thinking about the relationship between Christianity and Judaism today."[151]

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[147] Boys, "The *Nostra Aetate* Trajectory," 134; Marianne Moyaert & Didier Pollefeyt, "Israel and the Church," 163.
[148] Cardinal Avery Dulles, "Evangelization and the Jews" with a response by Mary C. Boys, Philip Cunningham, and John T. Pawlikowski, *America* 187, no. 12 (October 21, 2002): 8-16; See also Cardinal Avery Dulles, "The Covenant with Israel," *First Things* (November 2005): 16-21. Similar statements have been made by Albert Cardinal Vanhoye, "The Plan of God Is a Union of Love with His People," Address to the World Synod of Bishops, October 6, 2008, http://www.vatican.va/news_services/press/sinodo/documetns/bollettino_22_xxii-ordinaria-2008/02_inglese/b05_02.html.
[149] Dulles, "The Covenant with Israel."
[150] Pawlikowski, "Historical Memory and Christian-Jewish Relations," 17. See also Pawlikowski, "Reflections on Covenant and Mission," 59-60. See also, Cunningham and Pollefeyt, "The Triune One, " 186-88. The stereotype of Jews as "Christ-killers" was used in Nazi propaganda to incite and justify violence against innocent Jews [see Gregory Paul Wegner, *Anti-Semitism and Schooling under the Third Reich* (New York and London: RoutledgeFalmer, 2002), 162]. In 1961, a Dominican nun attending Saint Louis University, Sister Rose Thering, O.P., wrote her PhD dissertation on the widespread anti-Semitism in Catholic school religion textbooks. This dissertation was used as a source by Cardinal Bea when drafting *Nostra Aetate*. http://www.shu.edu/academics/artsci/sister-rose-thering/about.cfm. Accessed: 2/16/14.
[151] Pawlikowski, "Reflections on Covenant and Mission," 60.

Pawlikowski further points out that current biblical scholarship places into doubt interpretations of Hebrews that understand it as the termination of the Jewish covenant after Christ. He argues historical-critical exegesis has shown that this letter was addressed exclusively to other Christians to sustain their faith, and it was not meant to contest the ongoing validity of the Jewish covenant.[152] Pawlikowski, Boys, Pollefeyt, and Moyaert all concur that *Nostra Aetate* #4 was indeed drafted with the recent history of the *Shoah* and the personal experience of many of the Council fathers in mind. Therefore, even though, the document left room for ambiguity in the interpretation of key theological issues such as salvation, ecclesiology, missiology, and Christology, the historical context surrounding the drafting of *Nostra Aetate* #4 needs to be taken into consideration when interpreting its overall meaning. These theologians are similar to Walter Kasper in the respect that they believe that the Church unfolds in history under God's guidance. As such, the *Shoah* is a historical event that has shaped the Church's outlook toward the Jews,[153] and thus represents a significant evolution in Church tradition.

Covenant

As discussed in Chapter 2, Walter Kasper points out that in restoring Jews to the divine covenant, *Nostra Aetate* #4 leaves ambiguous whether the Jews continue to have a separate independent covenant with God or if it is the same covenant of the New Testament. How Catholics understand the Jewish covenant has theological implications for how they understand soteriology, Christology, missiology, and ecclesiology (since prior to *Nostra Aetate* #4 the predominant belief was that that the Church replaced Israel in the covenant).

[152] See Alan Mitchell, *Hebrews*, Acra Pagina Series 13, ed. Daniel J. Harrington, S.J., A Michael Glazier Book (Collegeville: Liturgical Press, 2007), 25-28; Luke Timothy Johnson, *Hebrews, a Commentary*, New Testament Library (Louisville: Westminster/John Knox, 2006).
[153] See Pawlikowski, "Reflections on Covenant and Mission," and Pawlikowski, "Historical Memory and Christian-Jewish Relations."

Since *Nostra Aetate*, two major trends in understanding covenant theology have emerged: single covenant and double covenant.[154] In his statement "The Relationship of the Old and the New Covenant as One of the Central Issues in Jewish-Christian Dialogue,"[155] Kasper examines both single and double covenant theories in depth and concludes that both theories are inadequate in describing God's relationship with Jews and Christians. Kasper points to the problem of continuity versus discontinuity between the Old and New Testaments as the source of the ambiguity. Despite obvious discontinuities, he argues, "a fundamental continuity is maintained between the New and the Old Testament on the basis of God's unswerving and unconditional fidelity."[156] He further contends that an understanding of the ongoing validity of the Jewish covenant cannot be neatly wrapped up by Catholic theologians into a single or double covenant theory. In his statement on *Dominus Iesus*, Kasper describes the ongoing Jewish-Christian covenant as dynamic, "a living heritage, a living reality."[157] Jews and Christians, defined by their respective identities, are "intimately related." However, the nature of their intimacy touches upon "the mystery of [both] Jewish and Christian existence."[158] For Kasper, Jewish-Christian relations can only be understood in a dialogical way. It is not a matter of the replacement of one with the other or that one is better than the other, but, perhaps, he suggests, as the Pontifical Biblical commission has explained, it is more a matter of "two human groups . . . [emerging from] . . . the same faith basis . . . [in] . . . disagreement on how to conceive the final

[154] The Pontifical Commission for Religious Relations with the Jews in 1985 rejected theological models that posited two unrelated Jewish and Christian covenants in which both communities find salvation independently. http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_19820306_jews-judaism_en.html. Accessed: 2/14/16.
[155] Kasper, "The Relationship of the Old and the New Covenant."
[156] Kasper, "The Relationship of the Old and the New Covenant."
[157] Kasper, "*Dominus Iesus*," 3.
[158] Kasper, "*Dominus Iesus*," 3.

development of that faith."[159] From a phenomenological perspective, these two divergent understandings of covenant (Jewish and Christian) are not reconcilable from a human subject point of view, but this does not leave out the possibility that they are reconcilable from God's point of view. In this sense, the phenomenological-historical approach to this question allows greater room for mystery and is not overly concerned with reconciling between seemingly conflicting ontological truths (as Ratzinger's approach demands).

Pawlikowski, Pollefeyt, and Cunningham argue that a Christian covenantal theology in terms of the Church's relationship with the Jewish people will need to incorporate an understanding of the Hebrew Scriptures.[160] This is consistent both with Walter Kasper and with the Pontifical Commission for Religious Relations with the Jews, "'Guidelines and Suggestions for Implementing the Conciliar Declaration,' *Nostra Aetate* #4," which has advised Christians to "strive to learn by what essential traits Jews define themselves in the light of their own religious experience."[161] In the past, the Hebrew Scriptures were not highly valued as a resource for Christian self-identity or doctrine. Often they only served as a foil or a prelude for the New Testament.[162] Pawlikowski argues that the Hebrew Scriptures (including how Jews read and interpret their own scriptures[163]) must be given more meaningful place in reformulating Christian

[159] Pontifical Biblical Commission, "The Jewish People and Their Sacred Scriptures in the Bible," (2001), IV.B.87. http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html. Accessed: 2/14/14.
[160] Pawlikowski, "Reflections on Covenant and Mission," 8; See also Cunningham and Pollefeyt, "The Triune One," 184-85.
[161] Pontifical Commission for Religious Relations with the Jews, "Guidelines and Suggestions for Implementing the Conciliar Declaration," *Nostra Aetate* #4 (1974), prologue. http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_19741201_nostra-aetate_en.html. Accessed: 2/14/14.
[162] Consider Marcion, for example, who wanted to get rid of the Hebrew Scripture altogether.
[163] "The permanence of Israel [was] accompanied by a continuous spiritual fecundity, in the rabbinical period, in the Middle Ages and in modern times. . . so much so that 'the faith and religious life of the Jewish people as they are professed and practiced still today, can greatly help [Catholics] to understand better certain aspects of the life of the Church' Commission for Religious Relations with the Jews,'" [John Paul II, "Address to Delegates of Episcopal Conferences and Other Experts in Rome," March 6th, 1982 in "Notes on the Correct Way to Present Jews and Judaism in Preaching and Teaching in the Roman Catholic Church" (1986) VI.25. http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_19820306_jews-judaism_en.html. Accessed: 2/14/14].

self-understanding and doctrine in light of *Nostra Aetate* #4.[164] He points out that the Hebrew Scriptures were not unimportant or secondary to Jesus; rather they served as a framework for his religious outlook.[165] The covenant forged at Sinai is, for Pawlikowski, just as vital as the covenant renewed through Jesus Christ.[166] Whether Christians would want to regard the Sinai covenant and the covenant through Christ as absolutely "coequal" in defining Christian theological identity remains a matter for conversation. However, if, from the Christian perspective, Jews remain part of the ongoing covenant after Christ, then logically their sacred books, as well as their interpretations of these books, become an undeniably important resource for Catholic theology. Regretfully, Pawlikowski also acknowledges that Catholic theology has not yet integrated this directive from the Pontifical Commission for Religious Relations with the Jews adequately into Catholic self-understanding or doctrine yet, and that this should be a priority for future modes of self-understanding.[167]

Pollefeyt and Cunningham argue that it will be helpful for Catholics to gain a nuanced understanding of covenant by drawing similarities between the articulation of the Covenant in the Hebrew Scriptures and the articulation of the Covenant of the New Testament. Though there is discontinuity between the two books, there is the continuity that all biblical covenants look forward to an eschatological culmination at the end of historic time.[168] Thus, it can be said that the various biblical expressions of covenantal life are always understood in context of God's plan of salvation for the world.[169] Christians believe that Jesus is the promised Messiah who has

[164] See Pawlikowski, "Reflections on Covenant and Mission," 85-86.
[165] See Pawlikowski, "Reflections on Covenant and Mission," 87.
[166] Pawlikowski, cites Roy Eckhardt, *Elder and Younger Brother* (New York: Schocken, 1973), 142, in "Reflections on Covenant and Mission," 87.
[167] Pawlikowski, "Reflections on Covenant and Mission," 87.
[168] C.f. Jer 31:31-34, "coming days" and Mk 14:24-25 where Jesus says, "This is my blood of the covenant, which will be shed for many . . . I shall not drink again the fruit of the vine *until the day when I drink it new in the kingdom of God*" (my emphasis).
[169] Cunningham and Pollefeyt, "The Triune One," 190-91.

come (Lk 4:22) but also that his Messianic kingdom is not yet fully realized.[170] By living covenantal lives, according to Pollefeyt and Cunningham, God's human partners—both Jewish and Christian—actively participate in "the unfolding of God's saving intentions for the world."[171] Both Jews and Christians seek to do God's will. Although both are undoubtedly guilty of "breaking" the covenant regularly by sinning, God always remains faithful to His promise, allowing Jews and Christians to seek forgiveness. Both traditions understand covenantal life as preparation for God's Kingdom. Similar to Kasper, these authors argue that salvation is ultimately a mystery to be determined by God alone. Nevertheless, covenantal life must continue to apply to both Israel and the Church, otherwise it casts doubt onto God's faithfulness. These authors also argue that the continuing existence of these two different religious communities—Jewish and Christian—living in covenant with the same God of Abraham must be viewed in a positive way.[172] Further, an understanding of Jewish-Catholic relations that views this as a positive thing leads to the conclusion that God intends for "Jews and Christians to collaborate with each other and with God in bringing salvation to its eschatological climax."[173] This idea for a common mission between Jews and Christians in terms of covenant and working for God's Kingdom is reflected both in Walther Kasper and in the words of Pope John Paul II:

> As Christians and Jews, following the example of the faith of Abraham, we are called to be a blessing for the world (c.f. Gen 12:2 ff]. This is the common task awaiting us. It is therefore necessary for us, Christians and Jews, to be first a blessing to one another.[174]

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[170] Bishop's Committee on the Liturgy [United States] Conference of Catholic Bishops, "God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching" (Washington D.C., U.S.C.C., 1988,) #11. http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf. Accessed: 2/14/14.
[171] Cunningham and Pollefeyt, "The Triune One," 191.
[172] Cunningham and Pollefeyt, "The Triune One," 200.
[173] Cunningham and Pollefeyt, "The Triune One," 193.
[174] John Paul II, "Address on the Fiftieth Anniversary of the Warsaw Ghetto Uprising," April 6, 1993. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/pope-john-paul-ii/313-jp2-93apr6. Accessed: 2/16/14.

It is because of the advancements in Jewish-Catholic dialogue since *Nostra Aetate* #4, Pope John Paul's magisterial teachings, and Walter Kasper's leadership on the Pontifical Council for Ecumenical Dialogue that Jews and Christians have made and continue to make meaningful collaborations on a variety of social justice issues since 1965. Taking an ontological approach to reconciling continuity between the Old and New Covenants, on the other hand, has hindered collaborative efforts between Catholics and Jews because it fails to see Jews as equal partners. The differences in understanding covenant and the effect this understanding has on the meaning of the Church's mission to the Jews will be systematically analyzed in the chapter to come.

Chapter 4

A Systematic Treatment of Contemporary Catholic Theology on Catholic-Jewish Relations

In Chapters 1 and 2, I discussed how Kasper's theology is historically and phenomenologically oriented, while Ratzinger's is ontologically oriented. Chapter 3 asserts that contemporary theology of Catholic-Jewish relations is trending in the direction of Kasper and away from Ratzinger. This chapter will go more into depth about how contemporary theologians of Catholic-Jewish relations have relied upon a historical-phenomenological framework rather than an ontological framework with the intent of heeding to the directives of *Nostra Aetate* #4's mandate to renounce all anti-Semitism[175] and to engage in friendly dialogue and theological enquiry with Jews in order to "further mutual understanding and appreciation."[176]

Christology

As I have already pointed out, approaching Christology from a phenomenological-historical point of view (Kasper) or an ontological point of view (Ratzinger) holds implications

[175] *Nostra Aetate* #4, paragraph 7.
[176] *Nostra Aetate* #4, paragraph 5.

for Jewish-Christian dialogue. Kasper's Christology emphasizes the importance of the historical Jesus, whereas Ratzinger's Christology emphasizes the metaphysical concept of Christ as the pre-existent *Logos* (or *Word*), who existed before the human incarnation of Jesus. Kasper warns that a Christology detached from Christ's incarnation risks loosing touch with Christ's humanity by giving disproportionate emphasis on his divine characteristics. For Ratzinger, consistent with his Platonic metaphysical worldview, Jesus is primarily conceived of in universal rather than human terms. Kasper's Christology, on the other hand, can be understood as giving equal importance to Christ's divinity and his humanity. Jesus is both universal and particular, but, as human subjects, we come to know Jesus through his particularity, that is in the historical Jesus as depicted by the Gospels.

The challenge arising from *Nostra Aetate* #4 is how Catholics can now conceive of a Christology, which both takes into account the Jewishness of Jesus and the ongoing validity of the Judaic covenant without loosing fidelity to the fundamental Christian belief of Jesus Christ as the unique and universal savior. Walter Kasper addresses the difficulty of answering this question in his speech at the Sacred Heart University in Fairfield Connecticut in 2001 "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue." In the end, Kasper does not think this issue can be easily resolved using concepts. Rather it is best to look at it as an ongoing "dialectic of continuity and discontinuity, renewal and contradiction."[177] This is consistent with his historical phenomenological understanding. Pawlikowski, Boys, Pollefeyt and Cunningham follow Kasper's approach in arguing that *Nostra Aetate* #4 calls upon Catholics to reformulate Christologies, which are based on supersessionism.[178] As Mary Boys states,

[177] Kasper, "The Theology of the Covenant as Central Issue in the Jewish-Christian Dialogue."
[178] See Pawlikowski, "Reflections on Covenant and Mission," 57-92; Pawlikowski, "Historical Memory and Christian-Jewish Relations," 14-30; Boys, "The *Nostra Aetate* Trajectory, 133-157; Cunningham and Pollefeyt, "The Triune One,"183-201.

"supersessionism kills,"[179] and this attitude is clearly not consistent with Jesus' teachings of love and inclusion of all types of individuals who were traditionally excluded. John Pawlikowski argues that covenantal replacement and fulfillment theories, such as Ratzinger's, have been discredited by historical-critical biblical exegesis. Like Kasper, Pawlikowski and Boys use current historical-critical biblical scholarship to argue that the Church did not replace Israel in Jesus' lifetime. Therefore, Catholics face the challenge of expressing a Christological distinctiveness that still acknowledges ongoing participation of Jews in the salvific covenant.[180]

Since the first generation of Christian scholars after *Nostra Aetate* #4 (i.e., Walter Kasper and Joseph Ratzinger), there have been two notable ways in which the challenge of reconciling covenantal inclusion of the Jews with Christology. The first, proposed by Pawlikowski, argues that incarnation must become central to Christology in order to preserve universalistic dimensions of the Christ Event, while at the same time opening up authentic theological space for Judaism.[181] The second theory, proposed by Pollefeyt and Cunningham, takes up an alternative way of thinking about Jesus as the pre-existent *Logos* or *Word* by drawing a correlation between *Jesus as Word* and *God's Word* as expressed in the Torah.[182] These authors suggest it may be helpful for Catholics to think of Christology through a Trinitarian hermeneutic in order to understand the ongoing validity of the Jewish covenant without sacrificing Jesus' saving ability as the divine *Word*. Cunningham and Pollefeyt suggest that if Jesus is always working together with the Father and Holy Spirit as *Dominus Iesus* #11 insists, Catholics can understand Christ's presence prior to the incarnation in *God's Word* as experienced by Jews in

[179] Boys, "The *Nostra Aetate* Trajectory," 141.
[180] Pawlikowski, "Reflections on Covenant and Mission," 79.
[181] Pawlikowski, "Reflections on Covenant and Mission," 80. He is paraphrasing the late Cardinal Joseph Bernardin of Chicago here.
[182] Cunningham and Pollefeyt, "The Triune One," 183.

the Torah.[183] Viewed from this perspective, the *Logos* and the Spirit can be understood to have been involved in Israel's covenantal life from the very beginning. This explanation is consistent with the theology of Pope Paul VI's 1970 Good Friday prayer, which prays for "the Jewish people, the first to hear the *Word of God*," and the Nicene Creed, which confesses that the Holy Spirit "has spoken through the [Hebrew] prophets."[184] In this way, Pollefeyt and Cunningham make a trans-historical phenomenological appeal, taking into account different human experiences of the *Word* in history as a possible point of reconciliation or way of conceiving of the continuity between the Old and New Covenants.

Pawlikowski's incarnational Christology argues that Jesus the Jew is not one among many ways of understanding Christ. Rather, it forms the very basis for authentically interpreting his fundamental message. Therefore, Christians cannot divorce Jesus' human incarnation as a Jew from his saving grace and divine being. If we neglect this fundamental characteristic of Jesus the man, then we are likely to overlook an important dimension of his message. In other words, it is not possible for us to really understand the nuances of Jesus' message without acquiring a deeper understanding of first century Jewish religious thought.[185] Pawlikowski's incarnational theology is very similar to Kasper's Christology, which is also based on the historical Christ and is skeptical of Christologies overemphasizing Christ's divinity to the point of swallowing up his humanity (see Chapter 2).

Pawilikowski points out that historical-critical Scriptural exegesis has found that the movement begun by Jesus and continued after his death in Palestine can at best be described as a reform movement within Judaism. Little or no evidence exists to suggest a separate sense of

[183] Cunningham and Pollefeyt, "The Triune One," 183.
[184] Cunningham and Pollefeyt, "The Triune One," 196 (emphasis mine). See Michael Wyschogrod, *Abraham's Promise: Judaism and Christian-Jewish Relations* (Grand Rapids and Cambridge: Eerdmans, 2004), 129.
[185] Pawlikowski, "Reflections on Covenant and Mission," 69-70. Pawlikowski draws upon the Work of Biblical Scholar Robin Scroggs for this point of view. See Robin Scroggs, "The Judaizing of the New Testament," *Chicago Theological Seminary Register* 75 (Winter 1986), 1.

identity within the emerging Christian community. Based on this, Pawlikowski argues that Catholics can no longer ignore the fact that Jesus's sense of ethics, ecclesiology, and spirituality were all profoundly conditioned by his Jewish religious background.[186] Jesus is unthinkable apart from the context of Israel. Jesus' Jewishness is at the heart of God's revelation. Had Jesus not been Jewish, he could not have led the Nations to the God of Abraham. The opening of the covenant for all peoples is sealed in Jesus' "being Jewish."[187] Christianity, therefore, cannot be defined without reference to biblical Israel and to Judaism.[188] Keeping Jesus' incarnation as a Jew in mind, it is necessary for Christians to attempt to understand the human covenantal relationship with God as presented in the Hebrew Scriptures as this is how Jesus himself understood it. It follows that a close study of the Hebrew Scriptures is essential to formulating all Christologies. In this sense, Pawlikowski's incarnational Christology is very much similar to Kasper's theology.[189]

Christology stands at the very nerve center of Christian faith. Therefore a re-evaluation of Christological affirmations cannot be taken lightly. Neither Pawlikowski nor Kasper are suggesting a relativistic notion of Christ's revelation as some critics may argue. Rather, they both agree that Christians must maintain some understanding that the Christ Event carries universal significance, while, at the same time, taking the historical context into consideration.[190]

Pollefeyt and Cunningham, take a different approach, pointing out that a Christology, which emphasizes Christ as the sole mediator and the universal redeemer such as that presented

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[186]See Walter Kasper, "Issues Concerning Future Dialogue between Jews and Christians," Unpublished Paper delivered at the Catholic Theological Union, Chicago, April 17, 2002, 3.; John T. Pawlikowski, *Christ in the Light of the Christian-Jewish Dialogue* (Eugene: Wipf And Stock, 2011), 76-107.

[187] See Barbara U. Meyer, "The Dogmatic Significance of Christ Being Jewish," in *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships*, ed. Philip A. Cunningham, Joseph Sievers, Mary C. Boys, Hans Hermann Henrix and Jesper Svartvik with foreword by Walter Cardinal Kasper (Grand Rapids: William B. Eerdmans, 2011), 144-156, at 151.

[188] Kasper, "Issues Concerning Future Dialogue between Jews and Christians," 3.

[189] See Kasper, "The Jewish-Christian Dialogue."

[190] Pawlikowski, "Reflections on Covenant and Mission," 80. See Kasper, "Issues Concerning Future Dialogue between Jews and Christians," 3.

in *Dominus Iesus* #11 (Ratzinger) can easily be distorted and even abused in the sense that it can be used to justify a supersessionist claim[191] that sees all non-Christians (and sometimes even all non-Roman Catholics) as outside the purview of God's grace. These authors argue that such a Christology can become "Christocentric" and does not sufficiently take into account the Triune God. That is, it emphasizes Christ to the point where it forgets the Father's and the Holy Spirit's participation in every divine act alongside of Christ. To say that Jesus, the Son of God, saves, is to say that God the Father saves and to say that the Spirit of God saves. They propose that the Father is experienced by Christians as creating and sustaining all things; the *Word* or *Logos* is experienced by Christians as God's invitation to covenantal relationship with God; and the Holy Spirit is experienced by Christians as enabling the acceptance and pursuit of that covenantal life.

> Thus one can say that the *Logos*, God's constant outreach for relationship, together with the Spirit that empowers the human acceptance of that outreach, brings into human history the very covenanting life of the Trinity. The immanent Trinity, the essential relationality of God within the Godself, is the template for the life of love that should unite all who have joined into covenantal life with God, and it drives the work of the Trinity in the world (the "economic Trinity").[192]

Therefore, like Kasper, Pollefeyt and Cunningham argue that Christology must keep a Trinitarian perspective and not overemphasize the action of Christ to the detriment of the Father and the Spirit who are also present in every saving action. These authors serve to remind Catholics that in some circumstances, it is not Christ, but the Father or the Spirit, who appear as the predominant face of God. This can be attested by many stories in the Old Testament of God speaking to and through the prophets prior to the incarnation. The "profundity" of the Trinity, according to Pollefeyt and Cunningham, has been historically underappreciated in formulating

[191] Cunningham and Pollefeyt, "The Triune One," 183; see Also Boys, "The *Nostra Aetate* Trajectory," 133.
[192] Cunningham and Pollefeyt, "The Triune One," 195 (emphasis mine).

Christology,[193] and, therefore, must be recovered in order to follow the mandate of *Nostra Aetate* #4.

In terms of Jewish-Christian dialogue, Christians can view Jewish covenantal life with a Trinitarian lens by understanding God's calling the people of Israel into being as a covenantal community and as an experience of God's invitation to participate in his creative healing power by working for the Kingdom on earth. Viewed from this perspective, the *Logos* and the Spirit can be understood to have been involved in Israel's covenantal life from the very beginning. Christians, for example, already understand that the Torah is an expression of the *Word of God*. Pollefeyt and Cunningham further explain their Christological interpretation by invoking a Jewish interpretation of the "physicality of God's covenantal relationship with the Jewish people."[194] Michael Wyschogrod is quoted as saying: "Israel is . . . an idea incarnated in the flesh of a people . . . [Circumcision] a cutting into the flesh . . . embraces the covenant with its flesh."[195] Pollefeyt and Cunningham propose this corporeal nature of Israel's life with God can help Catholics understand why Israel knows "a God who enters the human world and into relationship with humanity by means of speech and command."[196] Wyschogrod, conversely, proposes that Jews can understand "the Christian teaching of the incarnation of God in Jesus as the intensification of the teaching of the indwelling of God in Israel by concentrating that indwelling in one Jew rather than leaving it diffused in the people of Jesus as a whole."[197] Like both Kasper and Pawlikowski, Pollefeyt and Cunningham also regard incarnation as an integral aspect of Christology and point out that incarnation is originally a Jewish concept. They, therefore, suggest Christians consider incarnation from a Jewish point of view in order to gain a

[193] Cunningham and Pollefeyt, "The Triune One," 195.
[194] Cunningham and Pollefeyt, "The Triune One," 196.
[195] Wyschogrod, *Abraham's Promise*, 129.
[196] Wyschogrod, *Abraham's Promise*, 42.
[197] Wyschogrod, *Abraham's Promise*, 178.

more nuanced understanding of what it might have meant for the first Christians (who were Jewish) that Jesus was God incarnate.

For Pollefeyt and Cunningham, John Paul II's expression the "covenant never revoked," from a Christian viewpoint, must mean that even after the time of Christ, the people of Israel have been interacting covenantally with the Triune God. They argue that the rise of rabbinic Judaism and Jewish religious life up to today can be seen as expression of the divine *Logos* and Holy Spirit living in the midst of the covenanting and divine sustaining activity. As stated in the Vatican Notes (1985): "The permanence of Israel (while so many ancient peoples have disappeared without trace) is a historic fact and a sign to be interpreted within God's design . . . . We must remind ourselves how the permanence of Israel is accompanied by a continuous spiritual fecundity."[198] Therefore, Christians cannot dismiss the historical fact that God chose to incarnate himself as a Jew and live within the Jewish covenant. The same first century Jew, whom Christians are convinced is the *Logos* incarnate, lives today in divine glory, continuing to share in the constant work of the *Logos* in the world. For Pollefeyt and Cunningham, Christology, therefore, must view the glorified Christ as covenantally abiding both within the Church and within the people of Israel because God continues to act in a Triune way by emphasizing different aspects of his three personalities. Just as he acted before the human incarnation of Christ, God continues to relate through his words as expressed through the Torah.

This leads to the conclusion that on both historical and theological grounds, Jews do not need to share in the Christian interpretation of the *Logos* incarnated as Jesus Christ to be participants in Covenant with a saving God. Even though the Messiah was not revealed to them

[198] Commission for the Religious Relations with the Jews, *Vatican Notes On the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church*, 1985, VI.1. Http://www.Vatican.Va/Roman_Curia/Pontifical_Councils/Chrstuni/Relations-Jews-Docs/Rc_Pc_Chrstuni_Doc_19820306_Jews-Judaism_En.Html. Accessed: 2/16/14

in the life of Christ, they continue to experience the indwelling of God within their community and people as through the Hebrew prophets. For Christians, this indwelling necessarily involves the *Logos*, notwithstanding that the Word's incarnation in Jesus has not been revealed to Israel as a whole. Therefore, if we assume a phenomenological approach to understanding the differences in Jewish and Christian covenantal life, just as Christians will always understand Jewish covenantal life in a way different than Jews understand their own covenantal life, so will Jews also understand Christian covenantal life in a way different than Christians themselves understand their own covenantal life. In other words, Christ fulfills the Christian covenantal life in ways mysterious to Jews and the Torah fulfills Jewish covenantal life in ways mysterious to Christians. This does not make Jews "unwitting Christians," according to Pollefeyt and Cunningham, because their distinctive way of walking with God through Torah-life, can be interpreted as the "faithful response of the Jewish people to God's irrevocable covenant."[199]

These authors, as well as Kasper, are careful not to suggest that Christ's revelation is relative to other religious experiences outside of Christianity. They agree that Christians must maintain some understanding that the Christ Event carries universal significance, while, at the same time, taking historical context and phenomenological experience into consideration and respecting the ongoing validity of the Jewish Covenant as mandated by *Nostra Aetate* #4.[200]

Soteriology

Just as we saw in Christology, *Nostra Aetate* #4 challenges Catholics to find ways to reconcile Jewish covenantal inclusion with the belief that Jesus Christ is the unique and universal savior. Pawlikowski interprets this challenge not as a mistake on the part of those who drafted *Nostra Aetate* #4, as Cardinal Dulles has claimed, but as calling for Catholics to think of new

[199] Kasper, *Dominus Iesus*, 3; Cunningham and Pollefeyt, "The Triune One," 186.
[200] Pawlikowski, "Reflections on Covenant and Mission," 80. See Kasper, "Issues Concerning Future Dialogue between Jews and Christians," 3.

ways of understanding the universal saving significance of Christ.[201] He acknowledges that *Dominus Iesus* was one attempt to solve this problem, though he does not think that the theology presented in *Dominus Iesus* gives us a viable way of thinking of covenant that is beneficial to friendly dialogue with the Jewish community (as *Nostra Aetate* demands). He thinks the theology behind the Pontifical Biblical Commission's "The Jewish People and Their Sacred Scriptures in the Bible" (2001), which is grounded in historical critical exegesis, offers a more fruitful approach to dialogue and is in better keeping with spirit of *Nostra Aetate* #4.[202] He cites two statements from this document that he believes shed light on this complex problem. The first assertion is that Jewish Messianic hopes are not in vain. This is accompanied by recognition that Jewish readings of the Hebrew Scriptures concerning redemption represent an authentic interpretation of these texts. The second assertion is when the Jewish Messiah appears, he will share some of the same traits as Christ. These two statements, in Pawlikowski's opinion, allow a way for a Catholic to understand Judaic messianic hope "without the explicit use of the Christ symbol for such understanding."[203] While Pawlikowski recognizes that the Biblical Commission is charged with biblical exegesis and not systematic theology, he still thinks it can provide a helpful way to understand the universal saving power of Christ in a way that is consistent with covenantal inclusion of the Jews as *Nostra Aetate* #4 demands.

Like Pawlikowski, Pollefeyt and Moyaert point out through careful analysis that Ratzinger, though he has defended the value of the Hebrew Scriptures and speaks positively about the reconciliation of the Jews and Christians in the end times, does not entirely succeed in

[201] Pawlikowski, "Reflections on Covenant and Mission," 79.
[202] Pontifical Biblical Commission, "The Jewish People and Their Sacred Scriptures." See also Pawlikowski, "Reflections on Covenant and Mission," 8; See also Cunningham and Pollefeyt, "The Triune One," 184-85.
[203] Pawlikowski, "Reflections on Covenant and Mission," 81-82

escaping a covenantal replacement theology.[204] Ratzinger's supersessionist stance is clear in *Many Religions—One Covenant*, where he argues that covenant replacement theology is already present in the Old Testament (Jer 11). [205]

> God, according to the Prophet, will replace the broken Sinai covenant with a New Covenant that cannot be broken: this is because it will not confront man in the form of a book or stone tablet but will be inscribed on his heart. The conditional covenant, which depended on man's faithful observance of the Law, is replaced by the unconditional covenant in which God binds himself irrevocably.[206] Thus the Sinai covenant is indeed superseded. . . . So the expectation of the New Covenant . . . does not conflict with the Sinai covenant; rather, it fulfills the dynamic expectation found in that very covenant.[207]

Here, it seems for Ratzinger "fulfillment' of the "Old Covenant" implies "replacement." He even speaks of the Sinai covenant as being swept away. The question that arises in Ratzinger's theology, as it did more explicitly in Avery Dulles' theology, is: If the Jewish covenant has been replaced in God's salvific plan what lasting significance does it still hold, today, if any?

Pollefeyt and Cunningham point out that even though Ratzinger thinks of Christological fulfillment in an eschatological way, he still understands it in Platonic categories such as imperfect-perfect (the Jewish faith being an imperfect articulation, and the Christian faith being a perfect articulation).[208] Contrary to *Nostra Aetate* # 4 and the magisterial teachings of John Paul II, Ratzinger's notion of covenantal fulfillment/replacement theology does not clearly acknowledge the intrinsic or lasting significance of Judaism.[209] Pollefeyt and Moyaert argue that Ratzinger's ontological approach has been a hindrance to Catholic-Jewish relations in that it lacks authentic commitment to dialogical exchange.[210] This inauthenticity is reflected in the conflicting statements of *Nostra Aetate* #4 and Benedict XVI's 2007 *Motu Proprio* calling for

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[204] Moyaert & Pollefeyt, "Israel and the Church,"165. See Joseph Ratzinger, *Many Religions—One Covenant: Israel, the Church and the World* (San Francisco: Ignatius Press, 1999).
[205] Ratzinger, *Many Religions—One Covenant*, 70-71.
[206] Ratzinger, *Many Religions—One Covenant*, 41.
[207] Ratzinger, *Many Religions—One Covenant*, 70-71.
[208] Moyaert & Pollefeyt, "Israel and the Church," 165.
[209] Moyaert & Pollefeyt, "Israel and the Church," 165.
[210] Moyaert & Pollefeyt, "Israel and the Church," 166.

the reinstitution of the Tridentine rite (which contains the expression "perfidious" or "half-believing" Jews) and his revised Good Friday prayer of 2008, which prays for the "conversion" (i.e., enlightenment) of the Jews. It is their position that these conflicting statements and symbolic actions have only served to foster distrust in the Jewish-Christian dialogue process and, thus, can only be perceived as a setback to *Nostra Aetate's* mandate to cultivate friendly dialogue with the Jews.[211]

Pollefeyt and Moyaert are critical of Ratzinger's theology in its attempt to balance both a rejection and acceptance of Israel's role in God's salvific plan. Ratzinger's conclusion in *Many Religions—One Covenant: Israel, the Church and the World* is that the relationship between the Church and Israel is paradoxical. This, they argue, stems from his ontological commitments, which force him to confine Israel's value within particular Christian *a priori* truths, such as the uniqueness of Jesus as the universal savior on God's behalf. On the one hand, it appears that Ratzinger wants to remain consistent with John Paul II's idea of the "never revoked covenant" (Rom 11:29) and, on the other hand, Ratzinger does not want to give up a strong "Christocentrism."[212] The Jewish people, therefore, from Ratzinger's ontological viewpoint, can only come to the fullness of the truth and be saved when they turn to Christ and, in effect, convert to Christianity. There is no soteriological equality in Ratzinger's theology between Judaism and Christianity as opposed to Kasper's theology, which understands both the Church and the Jews as awaiting God's mystery of salvation in the end times. It is therefore implicit in Ratzinger's viewpoint that Christianity supersedes Judaism.

Pollefeyt and Moyaert argue that Benedict's failure to bring a theological appreciation of Israel in God's salvific plan has placed a strain on Jewish-Catholic relations. They further argue

[211] *Nostra Aetate*, paragraph 5.
[212] Moyaert & Pollefeyt, "Israel and the Church," 174.

that this strain is evident in the controversy surrounding the Good Friday prayer that Benedict commissioned in 2008.[213] For centuries, Good Friday has been the most dangerous day of the year for Jews.[214] The liturgical memorial commemorating Jesus' death has historically led to outbursts of anger against the Jewish population, who were believed by Christians to be, without discrimination, "Christ-killers."[215]

Benedict's new Good Friday prayer lacks the positive language and insights of the prayer composed by Paul VI following the Vatican II directive. A comparison in the language between Paul VI's 1970 prayer and Benedict XVI's 2008 prayer demonstrates the 2008 prayer to be a step backwards from *Nostra Aetate* #4 and the magisterial teachings John Paul II.[216] The 1970 version of the prayer not only renounces any negative attitude towards the Jews but also integrates the theological-liturgical insights of *Nostra Aetate* #4. It speaks of the Jewish people in clearly positive terms and recognizes the soteriological priority of the Jewish people in God's salvific plan. God has turned Himself to the Jews first. The Jewish people are the chosen people that "God elevates in love for God's name." The new 2008 prayer neglects this theological insight. The Jews' never-ending love of God is never mentioned. In the 1970 prayer, the Jews are already on the way to salvation. The Church does not speak of the acknowledgement of Christ as a condition to achieve salvation. Apparently, the Church relies on the fact that the faith in the union between the Jewish people and God will bring the Jews towards salvation.[217] In the 1970 prayer, the prayer for the Jews mirrors the prayer said for the Church itself. In this way, the

[213] See David Rosen "American Jewish Committee Seeks Clarification on Latin Mass;" www.sidic.org.
[214] Judi Banki, "Praying for the Jews. Two Views on the New Good Friday Prayer," *Commonweal*, March 14, 2008, 12.
[215] For a full treatment of the Catholic tradition of holding Jews collectively guilty for Christ's death, see: Mary C. Boys, "Facing History: The Church and Its Teaching on the Death of Jesus" in *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships,* ed. Philip A. Cunningham, Joseph Sievers, Mary C. Boys, Hans Hermann Henrix and Jesper Svartvik with foreword by Walter Cardinal Kasper (Grand Rapids: William B. Eerdmans, 2011), 31-63.
[216] See Hans-Peter Heinz & Henry Brandt, "A New Burden on Christian-Jewish Relations: Statement of the Discussion Group 'Jews and Christians' of the Central Committee of German Catholics on the Good Friday Prayer 'For the Jews' in the Extraordinary Rite Version of 2008," *European Judaism* 41.1 (2008): 159-61.
[217] Heinz & Brandt, "A New Burden on Christian-Jewish Relations."

Church indicates it has not yet arrived at complete salvation itself, in effect dismantling the destructive belief in supersessionism by conceding that it too stands in need of conversion along side (and not above) the Jews.

Pope Paul VI's prayer points to a different conception of conversion. Conversion as seen in Paul VI's prayer implies an interior personal dynamic conception of conversion that sees the individual and the Church as in constant need of conversion toward God; Benedict XVI's prayer seems to hold a conception of conversion as something permanent and unchanging in the sense that the Church and Christians once converted no longer stand in need of conversion and therefore are in some sense more perfect than the Jews in this regard. Another difference worth noting between the theology behind the 1970 prayer and Ratzinger's 2008 prayer is that in the 1970 prayer, the Church recognizes that it is God only (and not the Church) who determines the when and how of salvation. Both the Jewish people and the Church await God's judgment. In this sense the completion of salvation is placed in an explicit eschatological perspective. This is an important distinction in how eschatology is conceived by Benedict and Pope Paul VI (and Kasper), as Pollefeyt and Moyaert aptly point out.

To say that Jesus saves, for Boys, means that Jesus invites us to a Way of God that patterns our own daily lives.[218] Salvation has an everyday concrete character. Like Kasper, Boys bases her idea of salvation on the belief that God's Kingdom is both already, not yet. She does not think that her conception of salvation conflicts with a perspective of salvation as "beyond history," such as Ratzinger's, but she does issue a warning that we must be careful not to "affirm the *beyond* at the expense of actual history."[219] Boys' phenomenological approach to salvation, like Kasper's, opts for a balance between this world and the next, whereas Ratzinger's

[218] Boys, "The *Nostra Aetate* Trajectory," 148.
[219] Boys quotes Ivone Gebara, *Out of the Depths: Women's Experience of Evil and Salvation*, trans. Ann Patrick Ware (Minneapolis: Fortress, 2002), 122-24. Boys, "The *Nostra Aetate* Trajectory," 149 (emphasis mine).

ontological approach views salvation as something exclusively manifest in the world beyond. Boys recognizes that Jews live under God's covenant through the Torah:

> When I think of Jews I know who strive to lead lives of integrity in accord with—and inspired by—Torah, I certainly see them as living a life in communion with God. . . . Empirically, they live the covenant without believing in Jesus. Holiness is obviously possible without belief in Jesus—and so, too, would it seem, is salvation, though what that term means must necessarily become part of our question.[220]

For Boys, Jews do not need to believe in Jesus to live in covenant with God, and this necessarily must be taken into consideration in Christian understandings of salvation. She recognizes that first and foremost the question of salvation demands knowledge to which humans do not have access. Salvation involves the mystery of God's grace and only the completion of history will answer the question beyond a doubt.

Boys claims that the approach taken in *Dominus Iesus* #11 insinuates that Christianity "owns" salvation, "as though we are talking about having the right answer on the final exam . . . if you can't name the right savior or Messiah when asked, then you're damned."[221] This, according to Boys reflects a Church, who lacks humility, and humility is a necessary prerequisite for meaningful dialogue.[222] She further argues that historically, the reception of a text is crucial to its interpretation. The reception of *Dominus Iesus* has been mixed at best,[223] which places its authority into question.[224] Boys also criticizes *Dominus Iesus* as speaking from a "metaphysical perch," assuming "an omniscience for which dialogue and interreligious friendships are irrelevant."[225] This seems to be a direct criticism of Ratzinger's Platonic leanings and ontological approach to Christology and soteriology.

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[220] Boys, "The *Nostra Aetate* Trajectory," 134-35.
[221] Boys is quoting Daniel Madigan, "How Do We Christians Understand Salvation?" (Paper for the Consultation on Christ and the Jewish People, Aricca, Italy, October 19-22, 2006), 1. From Boys, "The *Nostra Aetate* Trajectory," 140.
[222] Boys, "The *Nostra Aetate* Trajectory," 140.
[223] See Ormond Rush, *Still Interpreting Vatican II: Some Hermeneutical Principles* (Mahwah: Paulist Press, 2004). He argues that the reception of texts is crucial to their interpretation. See also Stephen J. Pope and Charles C. Hefling, eds., *Sic et Non: Encountering Cominus Iesus* (Maryknoll: Orbis, 2002). See also Fredricks, "The Catholic Church and the Other Religious Paths."
[224] Boys, "The *Nostra Aetate* Trajectory," 140.
[225] Boys, "The *Nostra Aetate* Trajectory," 152.

Boys further points out that the Church has never formally defined the meaning of salvation. As Roger Haight comments: "Every intentional Christian knows what salvation is until asked to explain it."[226] In terms of the Jews, the God of Israel decided on the salvation of Israel before there was any church.[227] If we think of salvation prior to the Catholic Church, it places the emphasis on God's solidarity with human suffering rather than on Jesus' death as a self-offering to God.[228] In this sense, Boys views Christ's incarnation as initiating God's Kingdom in this world and therefore salvation must be understood at least partially as something humans can participate in here on earth. Boys also finds it helpful to bring salvation down to the level of everyday mundane existence rather than something exclusively reserved for the afterlife:

> To say that God saves us through Jesus Christ is in large measure to claim that Jesus invites us to a Way to God that patterns our daily lives. Graced by his Spirit, we are enabled to experience salvation. By striving to love our enemies, we lessen the world's violence and the violence within our own being.[229]

Christians are called to act in the world, not to passively await salvation and accept injustice. Christ's example calls Christians to enter loving relations with our neighbors (even with our enemies) and to work for peace, not violence in this world.

Salvation, for Boys, is a process that we, at least in part, by our daily activities help to bring about with the assistance of God's grace. This understanding of salvation is similar to Kasper's and in contrast to Ratzinger's view that salvation is primarily salvation from sin and that human works (or this-worldly activity) cannot in any way bring it about. Boys, unlike Ratzinger, chooses to base her understanding of salvation on the historical Jesus and the practice of loving kindness as imitation of Christ:

By engaging in acts of foot-washing and table service, we are redeemed from the constriction of

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[226] Roger Haight, *Jesus: Symbol of God* (Maryknoll: Orbis, 1999), 335. From Boys, "The *Nostra Aetate* Trajectory," 142.
[227] See Josef Wohmuth, "What is the Relationship between the Death of Jesus and Salvation" (Paper for the Consultation on Christ and the Jewish People, Ariccia, Italy, October 19-22, 2006), 4.
[228] Boys, "The *Nostra Aetate* Trajectory," 145.
[229] Boys, "The *Nostra Aetate* Trajectory," 148.

> selfishness and become part of activity larger than ourselves—an activity that partakes of the coming reign of God. By forgiving others (and ourselves), we experience deliverance from an anger that can so easily corrode us by sapping our psychic energy. By responding to those in need, we mediate God's healing.[230]

Like Kasper, Boys has a Kingdom-centered view of salvation. God asks us to participate in the world's salvation by giving freely of our lives to others, to engage in "salvific activity" in innumerable ways in this world in our relation to other beings and the world.[231] However, it is also important that the tension between the state of "already" and "not yet" must remain. In this sense, Boys' phenomenological approach to salvation, like Kasper's, opts for a balance between this world and the next.

Views of salvation that dismiss the importance of human action in this world have been criticized for leading to a Church that holds a general disregard for injustice throughout history. Freidrich Heer has noted that:

> The withdrawal of the church from history has created that specifically Christian and ecclesiastical irresponsibility towards the world, the Jews, the other person, even the Christian himself, considered as a human being—which was the ultimate cause of past catastrophes and may be the cause of a final catastrophe in the future.[232]

For Heer, the failure of the institutional Church to sufficiently stand up for the Jewish people during the *Shoah* is symptomatic of a deeper disregard for humanity and the earthly world. Heer primarily attributes this to the dominant "Augustinian principle."[233] This serves to recall key points discussed in Chapter 1 about Ratzinger's theological understanding of salvation as primarily salvation from sin and his understanding of the human being as existing in a state of fallenness. The only cure for this age-old pattern of thinking in Christianity, according to Heer, is to abandon the "Augustinian principle" and to replace it with a return to the Hebrew Bible's roots of Christ's own piety and to the personal experience of conversion of feeling called as

[230] Boys, "The *Nostra Aetate* Trajectory," 148-49.
[231] Haight, *Jesus*, 356. Quoted in Boys, "The *Nostra Aetate* Trajectory," 150.
[232] Heer, *God's First Love*, 406.
[233] It is worth noting here that recent scholarship on Augustine shows that this sentiment maybe from later Augustinian schools rather than from Augustine himself). See Fredriksen, *Augustine and the Jews*.

God's creatures to be responsible co-partners in God's creative work. In order for the Church to assume a more meaningful role in society, it will be necessary to recover a more "this-worldly" responsibility-based view of salvation as can be seen in the Hebrew Scriptures and, I maintain, in Walter Kasper's Kingdom-centered view of salvation. This responsibility-based view of salvation can also be detected in Pope John Paul II's use of the term "co-creators" for the human community in his encyclical *Laborem Exercens*.[234]

Ecclesiology

Historically, Christian identity, including Christological affirmation, has been rooted in a notion of the Church replacing Israel in the covenantal relationship with God. This theory goes back to the Church Fathers in the second century.[235] *Nostra Aetate* #4's affirmation of the continued validity of the Jewish covenant demands a rethinking of this view of ecclesiology. Marianne Moyaert and Didier Pollefeyt note that Benedict's Good Friday prayer, in addition to holding distinct soteriological implications, also holds ecclesial implications: The "Jews will enter into the Church."[236] They argue that there is no reference made to an "entrance" into the Church in Romans 11, but rather of an entrance into the "mystery." As a consequence, they argue that Benedict's new Good Friday prayer arouses remnants of the "ecclesiocentric exclusivism": "No salvation outside of the Church."[237] Because of the history of anti-Judaic sentiment within the Church, this language has sparked suspicion from the Jewish side about the genuine intentions of Catholics in the dialogue process.

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[234] Pope John Paul II, *Laborem Exercens.* http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens_en.html. Accessed: 4/1/14.
[235] Pawlikowski, "Reflections on Covenant and Mission," 61 and 58. Pawlikowski, "Historical Memory and Christian-Jewish Relations," 30. The Pontifical Biblical Commission also addresses the anti-Judaism present in the synoptic Gospels and attributes the general expression "Jews" present especially in Luke as an anticipation of a later evolution—"that is, the separation of Jesus' disciples from 'the Jews' evident in the "expulsion from the synagogue imposed on Jews who believed in Jesus" (Pontifical Biblical Commission, "The Jewish People and Their Sacred Scriptures in the Christian Bible," III.B.77).
[236] Moyaert & Pollefeyt, "Israel and the Church," 180-81.
[237] Moyaert & Pollefeyt, "Israel and the Church," 180-81.

Pawlikowski points out that thanks to recent biblical scholarship like that of Robin Scroggs[238] and John P. Meier[239] we are coming to see that many people in the very early days of Christianity did not interpret the significance of the Jesus movement as inaugurating a new, totally separate religious community that would stand over against Judaism. The Bible itself presents no clear evidence that Jesus meant to create a new and distinct religious entity called the Church that was to be totally independent of Judaism, and there is no clear sense that Jesus' earliest followers saw themselves as part of a separate religion apart from Judaism. Rather, evidence shows that distinctive Christian identity only began to develop after the Roman-Jewish war in 70 CE.[240] History points to regular Christian participation in Jewish worship, particularly in the East, even up to and during the second and third centuries and, in a few places, up until the fourth century.[241] What came to be known as Judaism and Christianity in the Common Era resulted from a complicated "co-emergence" over an extended period of time, during which various views of Jesus became predominantly associated with one or two focal points. Pawlikowski argues that many factors contributed to this eventual differentiation, including Roman retaliation against "the Jews" for the late first-century revolt against the occupation of Palestine and the development of a strong "against the Jews" (*adversus Judaeos*[242]) teaching

[238] Scroggs "The Judaizing of the New Testament."
[239] John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus*, *vol. 3*, *Companions and Competitors* (New York: Doubleday, 2001).
[240] Pawlikowski, "Reflections on Covenant and Mission," 71; See also Scroggs "The Judaizing of the New Testament," 1. See also David Frankfurter, "Beyond 'Jewish-Christianity': Continuing Religious Sub-Cultures of the Second and Third Centuries and Their Documents," in *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Middle Ages,* ed. Adam H. Becker and Annette Yoshiko Reed (Minneapolis: Fortress Press, 2007), 132; See also Paula Fredriksen, "What 'Parting of the Ways'? Jews, Gentiles, and the Ancient Mediterranean City," in *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Middle Ages,* ed. Adam H. Becker and Annette Yoshiko Reed (Minneapolis: Fortress Press, 2007), 35-64; See also Daniel Boyarin "Semantic Differences; or 'Judaism'/ 'Christianity,'" in *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Middle Ages,* ed. Adam H. Becker and Annette Yoshiko Reed (Minneapolis: Fortress Press, 2007), 65-85.
[241] See Carlo Martini, "The Relation of the Church to the Jewish People," From the Martin Buber House 6 (1984), 3-10.
[242] The *adversos Judaeos* tradition was a polemical stance interested in excluding and persecuting Jews.

during the Patristic Era. Constantine's making Christianity the state religion of Rome also proved decisive for the eventual split between the Jewish and Christian communities.[243]

Pawlikowski finds it troubling that despite recent biblical scholarship, the Church continues to proclaim on Holy Thursday that the institutional Church was founded by Jesus himself before his death. For this reason, Pawlikowski argues that Catholics need to rethink how we articulate the origins of the Church by taking recent scholarship into account. He points out that Karl Rahner also saw problems with speaking of Jesus as "instituting" the Church in light of historical-critical exegesis.[244] Pawlikowski strongly disagrees with those within the Church, who advise that we simply ignore historical implications in order to maintain the appearance of consistency with traditional expressions of belief. He argues: "Taking history seriously indeed forces us to reexamine our Christian identity in fundamental ways,"[245] and this is all the more urgent "when such new information significantly undercuts previous faith narratives."[246] For Pawlikowski, faith is neither dependent exclusively nor immune to history. This would include recent historical events, which force us to rethink our faith. The *Shoah*, for instance, is a historical event, which reveals to Christians how anti-Semitic traditions have been aligned for centuries with destruction and death and are inconsistent with the overall message of the Gospels and the life of Christ. Friendly dialogue and theological enquiry as proposed by *Nostra Aetate* #4, on the other hand, can be understood as aligned with creation, life and peace on earth.

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[243] Pawlikowski, "Historical Memory and Christian-Jewish Relations," 30. The Pontifical Biblical Commission also addresses the anti-Judaism present in the synoptic Gospels and attributes the general expression "Jews" present especially in Luke as an anticipation of a later evolution—"that is, the separation of Jesus' disciples from 'the Jews' evident in the "expulsion from the synagogue imposed on Jews who believed in Jesus" (Pontifical Biblical Commission, "The Jewish People and Their Sacred Scriptures in the Christian Bible" (2001), III.B.77).
[244] Karl Rahner, *Theological Investigations XIX*: *Faith and Mystery* (London: Darton, Longman and Todd, 1983), 29.
[245] Pawlikowski, "Historical Memory and Christian-Jewish Relations," 30.
[246] Pawlikowski, "Historical Memory and Christian-Jewish Relations," 27.

Missiology

The theology underlying Pope Benedict XVI's new Good Friday prayer has provoked the question of how mission is to be understood in terms of the Jews. That is, whether the Church indeed has a mission involving converting Jews to Christianity or whether the Church has a common mission alongside the Jews involving converting those outside the Judeo-Christian tradition to work as co-partners for God's Kingdom as Kasper and Pope John Paul II have both suggested. Both Pawlikowski, Pollefeyt and Moyaert concur that the Church has yet to give a clear statement in this regard. The fact that the question has been raised and not clearly answered by the magisterium, according to Pollefeyt and Moyaert, shows that Pope Benedict XVI's magisterium lacked the dialogical openness present during the drafting of *Nostra Aetate*.[247] Cardinal Kasper has stated in response to Benedict XVI's new Good Friday prayer that there is no "organized" mission within Catholicism to convert the Jews[248] and has made a clear distinction between evangelization and proselytizing.[249] The former does not impose itself on the religious other whereas the latter does. As can be recalled from Chapter 2, mission, according to Kasper, involves converting people from false Gods and idols, and Jews do not fall into this category since they worship the one God of Abraham. According to Kasper, the call to conversion of the Jewish people should be regarded in an eschatological perspective. Both the Church and Israel equally await the Messianic age in hope of salvation. Benedict has said that he supports Kasper's statement; however, this belief is not reflected in his new Good Friday prayer, which makes no mention of an eschatological perspective.[250] The 2008 prayer, in reality, presents a problem in that the language used can be easily be interpreted to mean that an

[247] Moyaert & Pollefeyt, "The Covenant Never Revoked," 8.
[248] Kasper, "Striving for Mutual Respect in Modes of Prayer."
[249] Kasper, "*Dominus Iesus*."
[250] Moyaert & Pollefeyt, "Israel and the Church," 180.

organized Catholic mission should be directed toward the Jewish people. Pollefeyt and Moyaert argue that this is reinforced by the use of the present participle verb tense in the prayer, which could mean that the Jews should recognize Jesus as Savior of all people *now* (and not simply eschatologically when the Messiah appears at the end of days).[251]

While Pawlikowski is quick to point out that mission (understood in terms of evangelization) is at the heart of Christian self-understanding and to renounce it for the Jews may be perceived as a failure to love by some Christians (as there is no greater love a Christian can offer anyone than the love made present in the life of Jesus),[252] he supports Kasper's viewpoint that there is no organized mission within the Catholic Church to convert Jews. Pawlikowski, following Kasper, also points out from a historical viewpoint that the Apostle Paul understood his mission to the Gentiles as fundamentally a mission out of Judaism which aimed at extending God's original and continuing call to the Jewish people to the Gentiles.[253] In this sense, Pawlikowski, like Kasper, views mission in terms of working in covenantal partnership with God rather than an organized effort to convert individuals to an or explicit confession of faith in Christ as Messiah, such as Ratzinger's notion of mission (as presented in the new Good Friday prayer) seems to imply.

The issue of a mission to the Jews has been brought up in different Catholic venues, and has still failed to reach definitive conclusion. At the 1978 Vatican-Jewish International Dialogue held in Venice, Lay scholar Tomasso Federici called for the formal termination of any Catholic mission to the Jews on the grounds that the Jews, in light of *Nostra Aetate* #4, were now recognized as standing within the divine covenantal framework and as possessing authentic revelation from the Christian theological perspective. However, Federici's paper was

[251] Moyaert & Pollefeyt, "Israel and the Church," 180.
[252] Pawlikowski, "Reflections on Covenant and Mission" 90.
[253] Pawlikowski, "Reflections on Covenant and Mission" 71. He cites Scroggs, "The Judaizing of the New Testament,"1.

subsequently revised before publication, to read that "undue" proselytizing of Jews is to be avoided.[254] The document *A Sacred Obligation* written by a group of Protestant and Roman Catholic scholars called, The Christians Scholars Group on Christian-Jewish Relations, states that, "Christians should not target Jews for Conversion."[255] This statement inspired strong opposition from some within the Catholic Church, who argue that Jews do continue stand in need of conversion.[256] These events only show that there continues to be a lack of agreement within the Church over whether or not there should be an organized mission to the Jews and that no clear authoritative interpretation as been put forth as of yet.

The fact that the Commission on Religious Relations with the Jews exists under the rubric of the Pontifical Council for Christian Unity seems to imply that Judaism is considered to have more in common with Protestant Christian denominations rather than the non-Christian religions, which are handled under the separate Pontifical Council for Interreligious Dialogue. Cardinal Kasper has argued that this organizational difference demonstrates that Catholic-Jewish relations are not a subset of interreligious relations in general, neither in theory nor in practice.[257] This raises the question if Catholics do have a mission to Jews, do they also have a mission to other Christian denominations as well? And if so, how is mission related to conversion? Is mission conceived to be something, which elicits an explicitly orthodox Catholic (as opposed to other Christian denominational) confessional statement or one that simply seeks to work in co-

[254] See Pawlikowski, "Reflections on Covenant," 89-90. Tommaso Federici, "Mission and Witness of the Church," Fifteen Years of Catholic-Jewish Dialogue, 1970-1985, ed. International Catholic-Jewish Liaison Committee (Rome: Libreria Editrice Vaticana/Libreria Editrice Lateranense, 1988), 46-62.
[255] Christians Scholars Group on Christian-Jewish Relations, *A Sacred Obligation: Rethinking Christian Faith in Relation to Judaism and the Jewish People*, September 1, 2002, #7. http://www.bc.edu/dam/files/research_sites/cjl/sites/partners/csg/Sacred_Obligation.htm. Accessed: 2/14/14. The document also states: "In view of our conviction that Jews are in an eternal covenant with God, we renounce missionary efforts directed at converting Jews. At the same time, we welcome opportunities for Jews and Christians to bear witness to their respective experiences of God's saving ways. Neither can properly claim to possess knowledge of God entirely or exclusively."
[256] See Cardinal Avery Dulles, "Covenant and Mission," *America* (October 21, 2002). http://americamagazine.org/issue/408/article/covenant-and-mission. Accessed: 2/16/14.
[257] Walter Kasper, "Address to the International Liaison Committee," May 1, 2001. http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_20010504_new-york-meeting_en.html. Accessed: 2/14/14.

partnership with these other denominations for the Kingdom of God such as Kasper and Pawlikowski propose?

While both Pawlikowski and Pollefeyt agree with Kasper that there is no Catholic organized mission to the Jews, they also agree that Catholic-Jewish dialogue must leave room for the possibility of individual conversion. However, the possibility for conversion must be in either direction—Jew to Christian or Christian to Jew.[258] This would make conversion voluntary, and something that could be regarded in a positive, even beautiful, light, as opposed to the painful memories of forced conversions associated with the evils of supersessionism—violence, intolerance, and the tendency to reduce the other to one's self.

This issue of how Catholics interpret conversion is key to understanding the Church's relationship with the Jews. Like mission, it appears there are various ways Catholics understand conversion. One way is to understand conversion as being related to a confessional statement involving correct articulation of doctrinal truths, such as Ratzinger seems to imply. Another sense seems to more generally understand conversion as involving human orientation in their actions towards peace on earth. The next chapter will continue to explore how the meaning of conversion is integral to the newly-elected Pope Francis' theology and his understanding of mission.

Chapter 5

The Theology of Pope Francis

The greatest evidence that the Church is indeed shifting toward a more historical-phenomenological approach to interreligious dialogue is the election of Jorge Mario Bergoglio as

[258] Pawlikowski, "Reflections on Covenant and Mission" 90. See also, Didier Pollefeyt, "Interreligious Dialogue beyond Absolutism, Relativism and Particularism," in *Encountering the Stranger: A Jewish-Christian-Muslim Trialogue,* ed. Leonard Grob and John K. Roth (Seattle and London: University of Washington Press, 2012), 245-257, at 256-257.

the successor of Pope Benedict XVI in 2013. Within the first month of being elected, Pope Francis expressed a serious commitment to interreligious dialogue as a way to build bridges between people and to establish peace,[259] indicating that his theology, especially in terms of Catholic Jewish relations, will be more along the lines of Walter Kasper's historical-phenomenological approach rather than Joseph Ratzinger's ontological approach. Evidence for Pope Francis' appreciation for the subjective human experience appears in his book, *Sobre el Cielo y la Tierra* (*On Heaven and Earth*), co-authored with Rabbi Abraham Skorka:

> Dialogue is born from an attitude of respect for the other person, from a conviction that the other person has something good to say. It assumes that there is room in the heart for the person's point of view, opinion, and proposal. To dialogue entails a cordial reception, not a prior condemnation. In order to dialogue it is necessary to know how to lower the defenses, open the doors of the house, and offer human warmth.[260]

Francis has a history of friendly relations with Jews during his service as Archbishop of Buenos Aires.[261] He is highly respected by both the Jewish and Muslim communities as humble, open, and possessing a deep respect for the religious other. Both communities anticipate more friendly relations and fruitful dialogue than was experienced during the papacy of Pope Benedict XVI.[262]

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[259] Pope Francis has stated that he takes his inspiration from St. Francis who, "tells us we should work to build peace. . . . My wish is that the dialogue between us [and the non-Christian religions] should help to build bridges connecting all people, in such a way that everyone can see in the other not an enemy, not a rival, but a brother or sister to be welcomed and embraced." Elisabetta Povoledo, "Pope Appeals for More Interreligious Dialogue," New York Times (March 22, 2013). http://www.nytimes.com/2013/03/23/world/europe/pope-francis-urges-more-interreligious-dialogue.html?_r=1&. Accessed: March 15, 2014. Francis of Assisi also has a special significance for interreligious relations because he visited Sultan al-Malik al-Kamil at Damietta in Egypt during the Fifth Crusade, seeking peace in a time of conflict (Leo D. Lefebure, "Pope Francis and Interreligious Relations" http://www.parliamentofreligions.org/news/index.php/tag/rabbi-abraham-skorka/. Accessed: 5/4/14).

[260] Cardinal Jorge Mario Bergoglio and Rabbi Abraham Skorka, *Sobre el Cielo y la Tierra* (Buenos Aires: Sudamericana, 2011; e-book: Random House Mondadori, 2011).

[261] In 1994 when Hezbollah terrorists bombed a Buenos Aires Jewish Community Center and killed 85 people, Bergoglio was the first public figure to sign a petition condemning the attack and calling for justice.

[262] Leaders of the Buenos Aires Islamic community, Sheij Mohsen Ali and CIRA Secretary General Dr. Sumer Noufouri have praised Pope Francis's "pro-dialogue" nature and noted that Bergoglio has made efforts to understand their position. Dr. Noufouri is quoted as saying, "Argentina is a model of dialogue and coexistence that, God willing, could be exported to the world" ("Pope Francis 'A Friend of the Islamic Community,'" Buenos Aires Herald, March 14, 2013. http://www.buenosairesherald.com/article/126369/pope-francis-a-friend-of-the-islamic-community. Accessed: March 16, 2014). Rabbi David Rosen, the director of interfaith affairs for the American Jewish Committee has said that the new pope is a "'warm and sweet and modest man' known in Buenos Aires for doing his own cooking and personally answering his phone" (Ruth Ellen Gruber, "New Pope, Jorge Mario Bergoglio of Argentina, has Jewish Connections," Jewish Telegraphic Agency, March 13, 2013 http://www.jta.org/2013/03/13/news-opinion/world/new-pope-jorge-mario-bergoglio-of-argentina-has-jewish-connections#ixzz2wG6vFHrh. Accessed: March 17, 2014). When Pope Benedict XVI made some incendiary remarks about the Prophet Muhammad being "evil and inhuman" in a 2006 Regensburg lecture, Bergoglio criticized Benedict XVI in Argentinian *Newsweek* stating, "These statements will serve to destroy in 20 seconds the careful construction of a relationship with Islam that

Metaphysics

Pope Francis' metaphysical disposition is grounded in a historical-phenomenological approach rather than an ontological approach. For Francis, truth is above all relational. Like Kasper, Francis seems to acknowledge that there is at least a partially relative aspect to the truth, in the sense that the truth involves dialogue with others and with God.[263] God teaches humans about relationality through his own relational Trinitarian being. Truth is received within by each one of us and expressed differently according to each of our circumstances, cultures, languages, and situations in life. To speak in terms of absolute truth is an unfruitful approach to dialogue, according to Francis, because it preempts the other's experience and way of articulating the truth:

> To begin with, I would not speak about "absolute" truths, even for believers, in the sense that absolute is that which is disconnected and bereft of all relationship. . . . This does not mean that truth is variable and subjective, quite the contrary. But it does signify that it comes to us always and only as a way and a life. Did not Jesus himself say: "I am the way, the truth, and the life?" In other words, truth, being completely one with love, demands humility and an openness to be sought, received and expressed. Therefore, we must have a correct understanding of the terms and, perhaps, in order to overcome being bogged down by conflicting absolute positions, we need to redefine the issues in depth. I believe this is absolutely necessary in order to initiate that peaceful and constructive dialogue.[264]

Like Kasper, Francis' approach leaves room for subjective phenomenological experience of others while still recognizing some objective sense of the truth. The objective truth, for Francis,

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Pope John Paul II built over the last 20 years." Benedict did not take kindly to this criticism. Almost immediately, the Vatican removed Joaquín Piña, the archbishop of Puerto Iguazú in northern Argentina, who also criticized Benedict. As a subordinate to Bergoglio, Pina's removal was a signal that the Cardinal of Buenos Aires himself could be the next to go. As it turned out, Bergoglio kept his position, but in a protest canceled a flight to Rome to boycott a synod Benedict had called (Palash Ghosh, "Pope Francis: A Friend to Muslims?" *International Business Times*, March 15, 2013. http://www.ibtimes.com/pope-francis-friend-muslims-1130225. Accessed: March 17, 2014). Ahmed el-Tayeb, Grand Imam of al-Azhar and president of Egypt's Al-Azhar University, had broken off dialoging with the Vatican due to pope Benedict's remarks about the prophet Muhammad has sent his congratulations to pope Francis indicating that he has more hope for dialoguing with the new pope (Ghosh, "Pope Francis: A Friend to Muslims?").

[263] Pope Francis, *The Joy of the Gospel*, Footnote 44, 144. Francis quotes St. Thomas Aquinas, who noted that "the multiplicity and variety 'were the intention of the first agent,' who whished that 'what each individual thing lacked in order to reflect the divine goodness would be made up for by other things,' since the Creator's goodness 'could not be fittingly reflected by just one creature' (Thomas Aquinas, *Summa Theologica,* I, q/47, a.1). Consequently, we need to grasp the variety of things in their multiple relationships. . . . By analogy, we need to listen to and complement one another in our partial reception of reality and the Gospel."

[264] Pope Francis, "Letter to Non-Believers."

is also what is central to the Christian message, that is the Gospel invites us to respond to God's saving love and "to see God in others, and to go forth from ourselves to seek the good of others . . . . All the virtues are at the service of this response of love."[265]

For Francis, language is inadequate in fully describing the truth. Therefore discrepancies, which emerge due to diverse language and culture, are not seen as a negative in the sense that there is conflict but in a positive sense that diverse experiences paint a richer picture of the truth. These conflicts, though not always reconcilable by the human mind, can be reconciled by the Spirit and by love in our connecting with others in empathetic ways. Truth is not something separate from us that we can take hold of or take under observation in an ontological sense. It is something, which takes hold of us in a phenomenological sense. As human beings, we can never possess the truth, rather "it is truth which embraces and possesses us. Far from making us inflexible, the security of faith sets us on a journey; it enables witness and dialogue with all."[266] In this way, Francis' idea of the truth comes from a different philosophical disposition than Ratzinger.

Like Kasper, Pope Francis also emphasizes the importance of history and science in analyzing scripture and doctrine.[267] Everyone, even the Church herself, stands to "grow" in his or her knowledge, discernment, and understanding through relationship and love. The Church should not be afraid to re-examine certain customs and traditions, which no longer serve to communicate the heart of the Gospel.[268] Francis understands diverse interpretations of Scripture and tradition as the richness in God's word rather than contradicting truth statements as Ratzinger has indicated especially in his role as prefect of the CDF. Seeming contradictions, for

[265] Pope Francis, *The Joy of the Gospel*, 20-21; see also 74.
[266] Pope Francis, "Letter to Non-Believers."
[267] See Pope Francis, *The Joy of the Gospel*, 21, 22, 166-117.
[268] See Pope Francis, *The Joy of the Gospel*, 22.

Francis, can be reconciled in the Spirit in respect and love and hold the potential of expressing more clearly God's word.[269] This view of the truth seems to imply that Francis is open to theological dissent and even welcomes it in its ability to provide the Church an opportunity to grow in its understanding.

Truth, for Francis, is dynamic in a phenomenological sense and is shaped by history: "Those who long for an exaggerated doctrinal 'security,' those who stubbornly try to recover a past that no longer exists—they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies."[270] Again, this is remarkably dissimilar to Ratzinger's notion of doctrinal truth, which is that it is handed down by God, is unchangeable and must be safeguarded by the Church. Francis sees Church tradition as constantly undergoing a process of renewal, and this continual reformation is nothing more than the Church's fidelity to Jesus Christ himself who calls us to new life in his resurrection.[271] Truth leads to humility and love, relationship with others; it does not lead to arrogance in expressing our beliefs, sanctioning of others or contempt for those outside our own community.

Christology

Like Kasper, Francis bases his Christology in the historical Jesus—what Jesus said and did,[272] and his commandment to love our neighbor. Jesus lived his life in the service of others, even to the extent of risking and giving his own life for it. Francis reminds us that Jesus experienced "incomprehension, betrayal, rejection, to the point of being condemned to death, to

[269] "For those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion. But in fact such variety serves to bring out and develop different facets of the inexhaustible riches of the Gospel" (Pope Francis, *The Joy of the Gospel,,* 21).
[270] Elizabeth Tenety, "In Wide-Ranging Interview, Pope Francis Sets Vision for," *The Washington Post* (September 19, 2013). http://www.washingtonpost.com/blogs/on-faith/wp/2013/09/19/in-wide-ranging-interview-pope-francis-sets-vision-for-papacy/?
[271] See Pope Francis, *The Joy of the Gospel*, 15.
[272] See Pope Francis, *The Joy of the Gospel*, 128.

the point of plummeting into the depths of abandonment on the Cross."[273] Jesus calls us to new life or renewal, in other words, constant interior growth in our capacity to love: "Jesus is risen; not to bring the weight of his triumph to bear on those who have rejected him, but to show that the love of God is stronger than death, that the forgiveness of God is stronger than any sin and that it is worth giving one's life to the end in order to bear witness to this immense gift."[274] Jesus gave his life to open the way of love to all people. In this sense, Christians are called to enter into Christ's way of being—that is to think and act like Christ. Christ calls us into relationship with him, and when we truly enter relationship with Christ, our capacity for love of others automatically expands beyond our human limitation.

For Francis, the love that we share relationally through Christ, with the Father is what defines Christian identity as a faith in relation to other faiths. Christian love is a love that is shared with all men and women, enemies and non-Christians included. We are all called to be "children in the one Father, and so brothers and sisters with one another."[275] So Christology, like truth itself, for Francis, is based on the experience of love, and the historical life of Jesus Christ is the model, the roadmap, to this experience.[276] In this sense, his Christology is both historically- and phenomenologically-based.

Anthropology

Francis' anthropology is also historically and phenomenologically-grounded. To be a Christian is to encounter God in a real event and in a real person. The Pope describes his own faith as being grounded in a very personal encounter with Jesus and gives credit to this encounter to the local faith community in which he lived.[277] He further states that, "the immense gift of

[273] Pope Francis, "Letter to Non-Believers."
[274] Pope Francis, "Letter to Non-Believers."
[275] Pope Francis, "Letter to Non-Believers."
[276] See Pope Francis, *The Joy of the Gospel*, 130.
[277] Pope Francis, "Letter to Non-Believers."

faith is kept in the fragile clay jars of our humanity,"[278] suggesting that we personally experience faith in the world of the senses, in our lived human experience.

Francis' anthropology is more optimistic than Ratzinger's Augustinian view of the human being as "fallen" and living in an irreparable state of sin. Francis is very similar to Kasper in that he does not see God as standing above humanity and judging from afar; rather God seeks to penetrate every human situation and all social bonds.[279] God suffers with humanity and is always present and acting in each and every human being. Every human being is an object of God's tenderness, and thus every human being is worthy of our giving and our receiving. Unlike Ratzinger, who sees the human being as only capable of receiving, Francis understands the human being as both capable of giving and receiving. Francis sums up his understanding of the human being in the following way:

> I have a dogmatic certainty: God is in every person's life. God is in everyone's life. Even if the life of a person has been a disaster, even if it is destroyed by vices, drugs or anything else—God is in this person's life. You can, you must try to seek God in every human life. Although the life of a person is a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God.[280]

Rather than focusing on a pessimistic understanding of the human being as imperfect and living in a state of sin, Francis focuses on the positive aspect of the human being, that aspect in which God is present and capable of growth. This central feature of this aspect, according to Francis, has to do with the human capacity to love and be in relationship with others. If humans can tap into that capacity and grow in it through interactions with others, that is where they will encounter God in their lives. This is similar to Kasper's anthropology, which sees the human dialogical experience primarily as one of enrichment and growth.

Soteriology

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[278] Pope Francis, "Letter to Non-Believers."
[279] See Pope Francis, *The Joy of the Gospel*, 23.
[280] Antonio Spadaro, S.J., "A Big Heart Open to God," *America Magazine*, September 30, 2013. http://www.americamagazine.org/pope-interview. Accessed: 3/14/14.

Like Kasper, Francis' view of salvation is grounded in God's Kingdom and understands salvation as ultimately "the mystery of God's life."[281] Like Kasper and Boys, love, for Francis, is a way of life, an *ethos,* something we put into practice. Love is not a theory or a *logos:* "Agape, the love of each one of us for the other, from the closest to the furthest, is in fact the only way that Jesus has given us to find the way of salvation and of the Beatitudes."[282]

Francis agrees with Kasper regarding the notion that God engages humans at every level of their being and their concrete lives. Religion does not only exist in the private sphere to prepare souls for heaven: "God wants his children to be happy in this world too."[283] Authentic faith, for Francis, always involves a deep desire to change the world and to leave this earth better than we found it.[284] Unlike Ratzinger, Francis believes humans actively work for a makeable future by following Jesus' example by *praxis*. Even though we do not achieve salvation purely by our own efforts,[285] humans do actively participate in God's Kingdom and help it to grow by "doing good."[286] Francis' statements imply that "doing good" at least sometimes precedes an articulated belief in God or Jesus Christ. Thus it appears he is more in line with Kasper in giving *ethos* and *praxis* priority to *logos* at least in some cases.[287]

"'Doing good' is a principle that unites all humanity," according to Pope Francis, "beyond the diversity of ideologies and religions, [doing good] creates the 'culture of encounter' that is the foundation of peace."[288] He states:

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[281] Pope Francis, "Address to Representatives of the Churches, Ecclesial Communities and Other Religions," March 20, 2013. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/
[282] Pope Francis and Eugenio Scalfari, "The Pope: How the Church Will Change," October 1, 2013. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/
[283] Pope Francis, *The Joy of the Gospel*, 92-93.
[284] Pope Francis, *The Joy of the Gospel*, 93.
[285] Pope Francis, *The Joy of the Gospel*, 90.
[286] Pope Francis, "News Report: 'Culture of Encounter is the Foundation of Peace," Vatican Radio, May 22, 2013. http://www.ccjr.us/dialogika-resources/documents-and-statements/roman-catholic/
[287] Phenomenologically speaking, it could be the case that one person experiences belief first and then *praxis* and another must experience *praxis* first and then belief (*logos*).
[288] Pope Francis, "News Report: 'Culture of Encounter is the Foundation of Peace."

> This "closing off" that imagines that those outside, everyone, cannot do good is a wall that leads to war and also to what some people throughout history have conceived of: killing in the name of God. . . . The Lord has redeemed all of us, all of us, with the Blood of Christ: all of us, not just Catholics. Everyone! 'Father, the atheists?' Even the atheists. Everyone! . . . 'But I don't believe, Father, I am an atheist!' But do good: we will meet one another there.[289]

Working for the God's Kingdom also involves being able to cooperate with all peoples—Christians and non-Christians, even with atheists, who are also capable of doing good. In other words, like Kasper, we can put our ontological commitments aside to work for peace, justice, and a better world. For Francis, we are all God's people whether we can express belief or not,[290] and we are all capable of doing good. Phenomenologically speaking, it could be the case that one person experiences belief first and then *praxis* and another must experience *praxis* first and then belief (*logos*). But no matter, we will meet each other by "doing good." All is reconciled in the mystery of the Holy Spirit. Francis's view of doing good is also related to his emphasis on the importance of joy and hope in *this* world. This is, furthermore, intimately linked to his interpretation of mission and evangelization as will discussed in the last section of this Chapter.

Christian faith informs us that peace is possible because Christ has overcome all differences and human conflict "by making peace through the blood of his cross" (Col 1:20).[291] Pope Francis explains, "The message of peace is not about a negotiated settlement but rather the conviction that the unity brought by the Spirit can harmonize every diversity."[292] We are ultimately not saved as isolated individuals but as a human community. No one is saved by his or her own individual efforts. Therefore, it is in every Christian's salvific interest to work together with all of humanity, even those outside the Christian community. Jesus did not tell the apostles to form an elite exclusive group. Jesus included every personality and type in his saving

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[289] Pope Francis, "News Report: 'Culture of Encounter is the Foundation of Peace." See also Pope Francis, *The Joy of the Gospel*, 123.
[290] "God does not hide himself from those who seek him with a sincere heart, even though they do so tentatively, in a vague and haphazard manner" (Pope Francis, *The Joy of the Gospel*, 37).
[291] Pope Francis, *The Joy of the Gospel,* 111-112.
[292] Pope Francis, *The Joy of the Gospel*, 112.

action in the world—sinners, Jews and Gentiles, ritually unclean, social undesirables, the diseased, tax collectors, and prostitutes. Therefore, we can say again that Francis' view of salvation is relationally and dialogically oriented and is very much Kingdom-centered.

Ecclesiology

Like Kasper, Francis gives equiprimacy to the local and universal church.[293] While the Church is certainly a mystery rooted in the Trinity, it also exists as a concrete incarnation of a people "advancing on its pilgrim way toward God."[294] Pope Francis has openly criticized the "Vatican-centric view [which] neglects the world around us," and further says, "I do not share this view and I'll do everything I can to change it. The Church is or should go back to being a community of God's people, and priests, pastors and bishops who have the care of souls, are at the service of the people of God."[295] This is remarkably dissimilar to Ratzinger's view of the church, which gives priority to the universal church and its hierarchical structure.

Like Kasper, it is important to Francis that the Church not remain on the sidelines of life. It must actively fight for justice and build a better world.[296] He states,

> I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and clinging to its own security. I do not want a Church concerned with being at the center and then ends by being caught up in a web of obsessions and procedures.[297]

Francis warns that we cannot remain trapped in "structures that give us a false sense of security, within rules that make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat" (Mk

[293] See Pope Francis, *The Joy of the Gospel*, 56.
[294] See Pope Francis, *The Joy of the Gospel*, 56 and 16-17.
[295] Pope Francis and Scalfari, "The Pope: How the Church Will Change." See also Pope Francis, *The Joy of the Gospel*, 18: "Excessive centralization, rather than proving helpful, complicates the Church's life and her missionary outreach." The local church is a resource that is able to contribute in many fruitful ways and should be appreciated as such.
[296] Pope Francis, *The Joy of the Gospel*, 93.
[297] See Pope Francis, *The Joy of the Gospel*, 25.

6:37)."[298] Reminiscent of Kasper, it is therefore imperative that the hierarchical Church listen to the particular problems of local congregations in order to better understand and serve the whole.[299] In this sense, Francis' ecclesiology, like his anthropology and soteriology, is historical-phenomenologically centered, as it emphasizes concrete experience rather than *a priori* truths.

Francis' view of ecclesiology follows from his anthropology. Human beings are social animals, and its members relate to one another and to God in a living concrete cultural reality unique to them geographically and historically. Following his phenomenological approach, Francis also believes that, "When properly understood, cultural diversity is not a threat to Church unity."[300] The diversity among peoples and cultures are part of the richness of creation and should never be stamped out or homogenized. The Spirit harmonizes all diversity while never imposing uniformity. Without a proper appreciation for cultural diversity, the Church stagnates.[301] This is remarkably dissimilar to Ratzinger's approach especially while prefect of the Congregation for the Doctrine of the Faith (CDF), when all forms of theological dissent were discouraged.

Missiology

Like both Kasper and Pope John Paul II, Pope Francis has affirmed that the Jewish covenant is "never revoked" because the gifts of God are unrevokable (Rom 11:29).[302] Consistent with *Nostra Aetate* #4, Francis also acknowledges that the Jewish people remain for Christians the holy root from which Jesus was born.[303] He concurs with Kasper that the Jews do not stand in need of conversion to the one true God and states: "With them, we believe in the

[298] See Pope Francis, *The Joy of the Gospel*, 25.
[299] See Pope Francis, *The Joy of the Gospel*, 32.
[300] Pope Francis, *The Joy of the Gospel*, 59, see also 60, 65 and 66.
[301] Pope Francis, *The Joy of the Gospel*, 65.
[302] Pope Francis, *The Joy of the Gospel*, 119. See also Pope Francis, "Letter to Non-Believers."
[303] Pope Francis, "Letter to Non-Believers."

one God who acts in history, and with them we accept his revealed word."[304] Thus he has given a clearer message than Benedict XVI regarding where the Jews stand theologically and soteriologically from the Catholic viewpoint.[305] Though there are certain Christian beliefs that remain unacceptable to Jews, and the Church cannot refrain from proclaiming Jesus as Lord and Messiah, Francis understands Jews and Christians to have much in common, for instance, Jews and Christians can pray together from the Hebrew Scriptures.[306] He also believes that the Church stands to be enriched by the values of Judaism and chooses to emphasize that Jews and Christians share common ethics and a common concern for justice.[307] This is similar to Kasper's language about a common mission between Jews and Catholics in terms of working together for God's Kingdom.

Francis' conception of conversion is more consistent with the Good Friday prayer written by Paul VI (1970) that prays with equal force for the conversion of the Church and the conversion of the Jews, refraining from any sense of supersessionism, rather than Benedict's revised prayer (2008), which does not put the Jews on an equal level with the Church in terms of conversion, as it prays for the Jews to be enlightened, "that they may acknowledge Jesus Christ as the savior of all men."[308]

Consistent with his metaphysics, soteriology and anthropology, Francis sees the Church's mission as primarily serving as a role model for and spreading the practice of love or *agape*: "Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of

[304] Pope Francis, *The Joy of the Gospel*, 119.
[305] "With them, we believe in the one God who acts in history, and with them we accept his revealed word" (Pope Francis, *The Joy of the Gospel*, 119).
[306] Pope Francis, *The Joy of the Gospel*, 119-20.
[307] Pope Francis, *The Joy of the Gospel*, 120.
[308] See Marianne Moyaert & Didier Pollefeyt, "Israel and the Church," 177.

God."[309] The mission of the Church is to be like the mustard seed, which grows love and spreads it throughout the world. The personal experience of joy is integral to Francis' notion of mission. The Pope explains that if we have not felt God's love and saving grace personally in our own lives, we, ourselves stand in need of conversion, and cannot embark on a mission to others.[310] He states: "A committed missionary knows the joy of being a spring which spills over and refreshes others. Only the person who feels happiness in seeking the good of others, in desiring their happiness, can be a missionary."[311] We must always check ourselves in our evangelization and missionary efforts that we are coming from a place of love, hope in life, and joy. If we are coming from a place of desolation, we must seek conversion ourselves because we are not in reality working for God's Kingdom. Evangelization is a natural expression of joy and the desire to share and spread that joy.

Francis makes clear that we are all in constant need of growth, and, in this sense, we are all in constant need of conversion. This includes the Pope, himself, who also stands to learn from others.[312] Coming from a genuine intention of love of others, mission and evangelization always remain open in this way. We can see that Francis' anthropology and soteriology is interrelated to his missiology.[313] Since each person is dependent and interrelated with each other, we all have a mission to serve one another and save one another as no one reaches salvation alone. Mission and salvation transcend ideological religious boundaries. Francis'

[309] Pope Francis, *The Joy of the Gospel*, 132.
[310] See Pope Francis, *The Joy of the Gospel*, 131-32.
[311] Pope Francis, *The Joy of the Gospel*, 132.
[312] Pope Francis, *The Joy of the Gospel*, 117 and 83.
[313] See Pope Francis, *The Joy of the Gospel*, 133.

notion of mission, like Kasper's, is very similar to Irving Greenberg's notion of *Tikkun Olam*, or mending of the earth.[314]

The heart of the Church's mission for Pope Francis is serving others by following Jesus' historical example. For Francis, the love for neighbor that Jesus preached is not proselytization.[315] While it is the case for Christians that evangelization necessarily involves proclaiming that Jesus is the Messiah,[316] this proclamation comes from the sense of sharing the love that Christ has shared with us. Pope Francis speaks about evangelization in very similar terms as Kasper. It is not about pushing one's own ideology onto another at any cost. One must always hold the deepest reverence for the other. He states, "True openness involves remaining steadfast in one's deepest convictions, clear and joyful in one's own identity, while at the same time being 'open to understanding those of the other party' and 'knowing that dialogue can enrich each side.'"[317] In the most general sense evangelization, like salvation, involves moving people toward the tangible good and toward community.[318] Once we learn to accept others and their different ways of living, thinking and speaking, we can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all our exchanges.[319]

When speaking about mission and evangelization, like Kasper, Francis emphasizes action in the concrete world over ontological belief (*logos*). One leads a mission by example in one's

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[314] According to Greenberg, after the Holocaust, any religion professing the goal of perfecting the world should be eager to reorient humanity toward life over death so much so that it be willing "to overcome barriers, stereotypes, and shameful histories in order to forge such partnerships" (Greenberg, *For the Sake of Heaven and Earth*, 39)

[315] See Pope Francis and Scalfari, "The Pope: How the Church Will Change." When asked about whether he is seeking to convert non-believers, Francis responds: "Proselytism is solemn nonsense, it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us."

[316] See Pope Francis, *The Joy of the Gospel*, 56. Pope Francis quotes John Paul II, "There can be no true evangelization without the explicit proclamation of Jesus as Lord," and without "the primacy of the proclamation of Jesus Christ in all evangelical work" (John Paul II, "Post-Synodal Apostolic Exhortation Ecclesia in Asia," November 6, 1999, no. 19: AAS 92 (2000), 451).

[317] Pope Francis, *The Joy of the Gospel*, 120-21. Francis is quoting John Paul II, Encyclical Letter *Redemptoris Missio*, December 7, 1990, no 56: AAS 83 (1991), 304.

[318] Pope Francis and Scalfari, "The Pope: How the Church Will Change."

[319] Pope Francis, *The Joy of the Gospel*, 120.

own actions, rather than seeking an explicit oral confession from the other. Francis has set out to make such an example of his own life in bold actions such as washing the feet of prisoners (one of whom, was a Muslim woman) on Holy Thursday,[320] his choice to live in the modest guesthouse of the Vatican rather than the official papal residence[321] and taking the bus instead of the papal limousine.[322]

In summation, the statements and symbolic actions of Pope Francis thus far, in relation to Jewish Catholic dialogue, follow Kasper's historical-phenomenological approach rather than Benedict XVI's ontological approach. His statement, "The time has now finally come, ushered in by the Second Vatican Council, for a dialogue that is open and free of preconceptions, and which reopens the doors to a responsible and fruitful encounter,"[323] therefore offers a renewed sense of hope for those Jews and Catholics engaged in dialogue, particularly because of his clear emphasis of the importance of the dialogue process for world peace.

Conclusion: Future Implications for Catholic Jewish Relations

As discussed in detail in Chapter 3 of this thesis, systematic reflection upon the statements and symbolic actions of Pope Francis indicates that the new Pope's approach to Catholic Jewish relations follows the historical-phenomenological worldview, in the vein of Kasper. The election of Pope Francis also indicates that the Church is moving towards a more

[320] Harriet Alexander, "Pope Washes Feet of Young Muslim Woman Prisoner in Unprecedented Twist on Maundy Thursday." http://www.telegraph.co.uk/news/religion/the-pope/9960168/Pope-washes-feet-of-young-Muslim-woman-prisoner-in-unprecedented-twist-on-Maundy-Thursday.html. Accessed: 3/14/14.
[321] Cindy Wooden, "Pope Francis to Live in Vatican Guesthouse, Not Papal Apartments" *National Catholic Reporter*. March 26, 2013. http://ncronline.org/news/vatican/pope-francis-live-vatican-guesthouse-not-papal-apartments. Accessed: 3/14/14.
[322] Philip Pullella and Catherine Hornby, "Pope Francis wants a 'poor Church for the poor.'" *Reuters*. March 16, 2013. http://www.reuters.com/article/2013/03/16/us-pope-poor-idUSBRE92F05P20130316. Accessed: 3/14/14.
[323] Pope Francis, "Letter to Non-Believers."

historical-phenomenological approach in how it understands its relationship with the Jews. This represents a significant shift in worldviews since the papacy of Benedict XVI.

An ontological approach to Catholic-Jewish relations, such as Ratzinger's—in contrast to Kasper's historical-phenomenological approach—is not equipped to reconcile continuity between the Old and New Covenants and cannot avoid a supersessionist understanding of Judaism.[324] An ontological approach, therefore, leads to a vision of the Church's mission to the Jews in terms of Christians' need to convert Jews to Christianity, rather than a vision of the Church's mission as the mutual need between both Jews and Christians to collaborate for God's Kingdom and peace in the world. The ontological approach also fails to allow for a gap between truth and human understanding. In other words, it resists emphasizing the element of mystery in God's saving plan for both Jews and Christians. As a result it also fails to see any lasting importance in the relationality Catholics share with Jews.

The ontological approach, as argued in Chapter 2, has been criticized by many leading Catholic theologians specializing in Catholic Jewish relations, including Mary Boys, John Pawlikowski, Didier Pollefeyt, Marianne Moyaert, and Phillip Cunningham. It has been accused of leading the Church astray from the directives of Vatican II, particularly *Nostra Aetate* #4, which encourages Catholics to engage in meaningful dialogue, theological discussion and friendly relationship with the Jews. These theologians each use a historical-phenomenologically-grounded worldview to argue against such an approach to dialogue. Generally, they favor historical-critical biblical exegesis that appreciates the Jewish context of Christ and the Church to ontologically-grounded Christological and ecclesiological formulations. They favor experience and relationality-based formulations of soteriology and missiology that understand salvation as Kingdom-centered and see both Jews and Christians as co-partners in covenant with

[324] See Chapter 1.

God and capable of working in partnership together in a common mission for God's Kingdom. These theologians also favor a phenomenologically-based interpretation of the Trinity as unity in multiplicity and, thus, view diversity within the Church as a positive feature rather than a negative one.

Though this thesis argues that a worldview that privileges a historical-phenomenological methodology of understanding is more beneficial to Catholic-Jewish dialogue and relations, it does not mean to completely dismiss ontologically-grounded worldviews altogether. It recognizes that the debate over privileging ontology over history or phenomenology (or vice versa) is a much larger philosophical debate, deserving of a fuller discussion of philosophical categories. This thesis limits itself to the relation of these two differing worldviews to interreligious dialogue and Catholic-Jewish dialogue in particular. The purview of this thesis is to argue that because the historical-phenomenological viewpoint values the voice and contribution of the religious other and the quality of openness to seeing God in the other, it is more capable of heeding to the directives of *Nostra Aetate* #4. Further, this thesis seeks to argue that the historical-phenomenological viewpoint is better equipped to heed to the Catholic teaching of loving one's neighbor, therefore enabling Catholics to work more effectively toward justice and peace and away from animosity and violence, particularly as experienced between different religious groups.

Pope Francis understands interreligious dialogue as a way to build bridges between people and establish peace. He sees the Church's mission as primarily serving as a model for others in the practice of the kind of love that Jesus taught through the Gospels. Francis sees the historical-phenomenological viewpoint as essential to this practice because it puts ontological commitments aside in order to work together in the concrete world for a higher good. For

Francis, all human differences can be reconciled in the Holy Spirit. Therefore, humans do not need to reconcile all their ontological differences in order to work together for God's Kingdom. "Doing good" is the first step for everyone, including Christians, in true conversion. Relationality is central to Francis' view of salvation because humans are not saved as individuals but rather in community. Therefore, it does not serve us to work against each other, or to condemn one another because of our ideological differences. It is important for Francis that we live what we preach or believe. That is, we must embody the message we seek to communicate in our actions in the world if we wish for others to join us in "doing good." Jesus himself taught by example, and this is the paradigm that we should follow. The first such action is to love our neighbor, despite his or her failings. Jesus was inclusive of all types of individuals, and so the Church must also follow this example. For Francis, love is the essential teaching of Christianity, and all other Christian teachings and traditions must be understood through this hermeneutic.

So far Pope Francis' statements and actions have been interpreted as the embodiment of loving service, particularly actions breaking with traditions that he sees as inconsistent with Christ's teaching of love. I am referring here again to Francis' washing the feet of a female Muslim prisoner and to Francis' decision to take the bus instead of the papal limousine, and to live in the guesthouse of the Vatican rather than the papal residence. The fact that Pope Francis has shown due reverence to Benedict, particularly in his book *Joy of the Gospel*, shows that his historical-phenomenological worldview allows him to value the views of the other, and to find the common ground shared between them rather than to allow differing ontological commitments to create animosity.[325] The fact that the new Pope's words have been so well received both

[325] See also Alan Holdren, "Pope Francis and Benedict XVI meet as 'brothers,'" Catholic News Agency (March 23, 2013). http://www.catholicnewsagency.com/news/pope-francis-and-benedict-xvi-meet-as-brothers/. Accessed: 4/6/14.

within and outside the Church and particularly by the Jewish community,[326] attests to his ability to unify diverse groups toward peace and the authority and concurrence his voice has had with the beliefs of Catholics at large regarding their relationship with Jews.[327]

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[326] See American Jewish Committee, "Pope Francis and the Jews: The First Six Months," http://www.ajc.org/site/apps/nlnet/content3.aspx?c=7oJILSPwFfJSG&b=8566313&ct=13292295&notoc=1 (no date). Accessed: 5/2/14.

[327] See Pope Francis, "Letter to Non-Believers."

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