

# Catholics and Jews after 1967 —a New Situation<sup>1</sup>

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## *The new awareness of Judaism in the Church since Vatican II*

Since the Vatican Declaration *Nostra Aetate*, concerning the relations between the Catholic Church and non-Christian religions, was promulgated on 28th October, 1965, a slow, but sound and effective change has been taking place in the Church. Obviously, the painful misunderstandings of centuries cannot be removed in a single year, but there is no doubt that the Church, during the Vatican Council, sincerely sought a new and better understanding of itself. Praying, discussing, listening, struggling, it discovered many new insights into its very being. One of the points most discussed was the relation between the Church and the Jewish people. Israel is either a stumbling block for the Church or else points out a deep mystery of divine revelation, in which both the Church and Judaism participate. It is not necessary to digress here on the history of relations between the Church and Judaism for the past twenty centuries, because there have been many dark patches. Nor do I need to speak about the difficult and painful struggle of the Vatican Council to reach a positive statement. The final result was neither very good, nor very bad: it was a compromise addressed to Catholics; a pastoral document in a positive spirit, and as such a revolutionary declaration compared with statements of former Councils.

Here, I would like to draw attention to the particular way in which the Vatican Declaration approaches its relation to Judaism. Unlike the way in which it refers to other religions, it begins with the words: 'As this Sacred Synod searches into the mystery of the Church, it recalls the spiritual bond linking the people of the New Covenant with Abraham's stock.'

It was at the very moment when the Council was searching most profoundly into the mystery of the Church, that the relation between the Church and Israel was mentioned. This relation, therefore, is not just one of the many points of the Church's doctrine, but one that touches the very mystery of the Church as such; this relation is connected with the very essence of the Church.

The word 'recalls' is remarkable, too. It is as though after a long period of oblivion and unawareness, the Church, in a new situation of reflection and development, remembers this essential link, this essential aspect of her being. It is further remarkable how many

<sup>1</sup>This article is based on a paper originally given earlier this year by the Rev. Dr Rijk at the Centre for Biblical and Jewish Studies, Our Lady of Sion, London.

times—more than in any other of the Council documents—words indicating this ‘remembering’ are used. For example: ‘the Church of Christ *acknowledges* that . . . the beginnings of her faith and her election are *already* found among the patriarchs. . . .’ ‘She (the Church) *professes* that . . . the salvation of the Church was mystically *foreshadowed*. . . .’ ‘The Church cannot *forget* that she received the revelation of the Old Testament through the people with whom God, in His inexpressible mercy, designed to establish the Ancient Covenant.’ ‘Also, the Church ever *keeps in mind* the words of the Apostle about his kinsmen. . . .’ ‘The Church *recalls* too that from the Jewish people sprang the Apostles. . . .’ ‘Since the spiritual *patrimony* common to Christians and Jews is thus so great. . . .’ *Mindful of the common patrimony with the Jews . . . she deploras hatred. . . .*<sup>1</sup>

In today’s *aggiornamento*, the Church is reflecting deeply on her origin, all too easily overlooking a long sad history and then, almost as a surprise, she recalls—rediscovers—her essential link with Judaism. At a time of changes of world-wide dimensions, the Church is rediscovering Judaism, recalling a forgotten, but essential, aspect of the divine plan of salvation. The Canadian theologian, Bernard Lambert, describes it in these words:

Judaism remains outside the Church and still does not cease to work on her and in her. It works in the Church through the Jewish origin of Christianity; it works on the Church through a sort of solidarity in destiny, that makes Jews and Christians encounter one another unceasingly on the cross-roads of history.<sup>2</sup>

Thus, a new awareness found expression in the Vatican Declaration. No doubt, this new awareness was prepared by several events, and by an increasing understanding in certain circles, both inside and outside the Catholic Church. The Vatican Document is an important step, but it is only a first official step. It is a theoretical statement, the result of a painfully-won insight on the part of leaders of the Catholic Church. All will depend on whether—and how—this document is put into practice, as many Jews have observed very understandably.

Since the Council, several bishops have been active in implementing this declaration in their dioceses—in England, the United States, Chile and other countries. The work is slow, because it is not just a question of changing certain texts in catechetical, homiletical, and liturgical books, nor of finding another social attitude—a more open, human and biblical attitude—towards Jews. All these things are necessary and important, but the question lies still deeper. It concerns a change in a deeply rooted, traditional mentality, which,

<sup>1</sup>*Foi au Christ et dialogues du chrétien*, Michel de Goedt, Desclée de Brouwer, Paris, 1967, pp. 145-147.

<sup>2</sup>*Le problème oecuménique*, Bernard Lambert, Paris, 1962, p. 599.

as a religious conviction, has consciously, or even more—unconsciously—an impact on all aspects of human behaviour.

### *The intervention of the Six Days War*

An important event took place in 1967 which had its effect on this new consciousness of the essential bonds between Christians and Jews: the increasing tension in the Middle East which led to the Six Days War of June. And, coming to the central topic of this conference, we wonder whether a new situation in Jewish-Catholic relations has not arisen since this war. I will not discuss the political or the military aspects of the question; indeed, I am incompetent to do so. Nor will I speak of the creation of the State of Israel and the events which led to it. What I want to point out is the meaning of this war for Catholic-Jewish relations.

Much has already been written about the disappointment of most Jews at the silence of the Catholic Church—and of other Churches—during May and June of last year, when a large section of the Jewish people stood in real danger of extermination. There has been mention of blackmail for political involvement, of the bitterness of many Jews, of the senselessness of further Christian-Jewish contacts, and, in some countries, of the complete failure of all preceding talks and dialogue. All these reactions are very understandable, and, in fact, we are faced with a new, unhappy phase in Jewish-Christian relations. And yet, I think some factors were overlooked:

- (1) the complexity of the situation and the problem, and
- (2) the positive and promising points that will, finally, be the result of these events.

Let me digress a little on both points.

(1) Most Christians, and certainly most Church leaders, had not followed the developments of the Middle East situation. They considered the tension, and the war which followed, as one of the many centres of unrest in the world, and more especially in the Middle East itself, where throughout history, so many unfortunate wars and troubles have taken place. Church leaders received demands for help and support from both sides of the battlefield. It was not easy to distinguish right from wrong; many were afraid of becoming politically involved. They wanted to separate politics clearly from religion, and that meant, in actual fact, that they wanted a clear separation between the State of Israel and Judaism as a religion, because they considered Judaism primarily, or exclusively, as a religion.

I think it is true to say that in the Jewish world, too, the situation was more complex than is sometimes suggested. Before the events of May and June, the link between Diaspora Jewry and Israel displayed every possible degree of strength and weakness. A considerable section of world Jewry was certainly not deeply conscious of its personal and existential link with the country of Israel. I was

rather surprised, and disappointed, at the beginning of last year, to discover from talks with American Jews, that many showed very little interest in the real meaning of Israel and its development. Israelis also complained about this lack of interest in their fellow Jews in various countries of the Diaspora. A result of the war is that world Jewry suddenly became aware of an existential and essential link between their own person and the life of the entire Jewish community, and the land of Israel. This came to the fore during May and June of last year, and expressed itself in sharp and violent accusations as well as deep disappointment towards Christians who remained silent. For Christians this reaction was a surprise. They were faced with a Judaism which differed considerably from what they had imagined, and they still have not realized either its importance or its implications.

(2) Now I come to the second point: the positive and promising aspects of the experiences of the last months. I am convinced that this painful struggle between Jews and Christians will prove really fruitful. Sometimes events help to awaken a new consciousness of reality; painful experiences can open one's mind to the true dimensions of existence. First of all, Jewry itself is probably more closely united now than ever before. In particular since the Enlightenment and the more or less free entrance into society which followed so many centuries of unjust restrictions, the danger of division and opposition was not chimerical. Tragic events and explosive situations, such as the last world war and the June war of 1967, seem to play a role in the Lord's providential guidance. What is more, this unity is connected with the country of Israel which is seen more clearly than ever before as an essential part of Jewish existence.

For Christians this development and this well-expressed self-awareness are very revealing. They must acknowledge that their conception of Judaism was faulty, that they had placed Judaism in their own categories of thinking; they had considered Judaism simply as a religion, but now it has become clear that Judaism is a very complex reality of which religion is one aspect. In addition, they are faced with an unaccustomed phenomenon: they must begin to discover and to respect this reality.

And, finally, the events of last year have shown clearly that so-called dialogues between Jews and Christians—the conversations which took place in various countries—have not yet touched the real problems. They were a first reconnaissance undertaken with much zeal in some countries. If we study this development carefully, there is no objective reason for not continuing these efforts at contact. To avoid them would be all the more difficult in a world which is becoming daily smaller, and where men depend increasingly on one another. On the Catholic side, the implementation of the Vatican document will continue, and I think that the last few months have helped us to base this implementation on the reality of our relations.

This will not make the task easier, but it will prove to be more realistic, and finally will serve real understanding better. It will even serve obedience to the Lord in view of the full accomplishment of the message of divine revelation. It has become very clear that now we must begin the fundamental problems of Jewish-Christian relations.

*Implications of these developments*

After this brief survey of the present situation, I would now like to indicate some *concrete implications of this development*.

(1) The building up of *better social relations* between Jews and Catholics is of primary importance, and, against the background of history, an urgent concern. However, social relations are but one question, and for three reasons not the *most direct* point of Jewish-Christian *rapprochement*. First, good human relations must be established among all men, in which we do not necessarily meet *as* Jews, and *as* Christians. Secondly, social relations must rest on a sounder foundation. Without a solid base of real conviction, social relations can become superficial and, in the event of a change in society, they could take a dangerous turn. And, thirdly, in history the social relations between Jews and Christians have largely been determined by theological and religious considerations. A change in the social behaviour of Christians towards Jews also needs to be founded on and accompanied by theological conviction.

(2) *Judaism* must be acknowledged as it is, according to its own self-awareness and not as Christians want to see it. Too many Christians have regarded Jews as a remnant of the past, or as future Christians. According to a largely traditional theological view, there was no place for Jews in Christian thinking after the coming of Jesus as the Messiah. They had failed in their mission, rejected the Messiah and been replaced by the Gentile nations. Hence, their only way to salvation lay through conversion to Christianity. However, this attitude overlooked several essential aspects of the question:

- (a) Judaism at the time of Jesus was not just legalistic and formalistic, but a very living religious community with a strong messianic and eschatological expectation. There can be no doubt about this fact, since more and more Jewish sources have become available, as, for instance, the Qumran scrolls.
- (b) Most Christians did not, and still do not, know anything about the development of Judaism itself. Some time ago a priest who attended a religious service conducted by a rabbi said: 'I did not know that Jews could pray so intently.' There is an almost complete lack of knowledge here. The deep spiritual and religious movements within Judaism are unknown, and, apart from some external forms, the simple daily Jewish life with its great values is a closed book for most Christians. Therefore

they do not realize that Judaism is based on Holy Scripture and divine revelation, and that it has a special value in the eyes of the same Lord that the Christians adore.

- (c) Another traditional Christian attitude consists in considering the *Scriptures of the Hebrew Bible*, or the Old Testament, only as a preparation and pre-figuration of the New Testament. Thus they are considered as having no value in themselves, and as exclusively related to the New Testament. Fortunately, the Vatican Constitution on Divine Revelation formulated the doctrine of the Church more carefully and states (No. 15): 'the *principal* [not the only] purpose to which the plan of the Old Covenant was directed, was to prepare for the coming, both of Christ, the universal Redeemer, and of the messianic kingdom.' And then it goes on: '... the books of the Old Testament ... reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books ... show us true divine pedagogy. These same books, then, give expression to a lively sense of God, contain a store or sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayer. ...' In the second century, Marcion and his disciples tried to abolish the Old Testament; the official Church rejected this theory and excommunicated Marcion in 144. But this tendency survived in the Church and resulted in an under-estimation of the Hebrew Bible by many Christians.
- (d) With regard to the *recognition of Judaism* in its true identity, it must be admitted that the *Vatican Declaration* on the relation between the Church and Judaism, did not express this. It aimed at giving the basis of a positive Christian attitude towards Judaism, and, therefore, stressed the common patrimony. Although Pope John and many members of the Vatican Council had in mind the improvement of the actual attitude, and of relations between Jews and Christians today, the Council did not succeed in expressing this in the best terms for real understanding. It was probably not possible, as a dialogical way of thinking particularly in relation to Judaism began to develop only about this time. So the Declaration speaks in Christian terms of the Jewish religion. While it deals with the values of other religions in the way and form in which they exist today, it does not speak of the religious and other values of Judaism today. But, it must be said, that by quoting the words of Paul in Romans 9, 5 concerning the permanent gifts to Israel, the document offers the possibility of clear recognition of these values. A further statement is needed as a sequence to the Vatican document, particularly after the events of 1967 in which the identity of Judaism as such is respected.
- (3) When we Christians consider Judaism seriously, according to

its own self-awareness, it is clear that the *first thing to do is to listen* in order to discover what Judaism is. I think that at this stage of development, this is the main point for Christians—to discover the reality, and not a caricature of Judaism. If it is true that many Jews do not know what the Church really is, then I hope that they, too, will be prepared to listen and to discover. . . .

Information and instruction are of primary importance. And this is not just because it is more or less interesting, but as so to be *more obedient to divine revelation*, to perceive the mysterious plans of the Lord for his people and for mankind. Among other things, then, we will discover the essential link between the three elements of which Judaism is composed, according to Professor Chouraqui of Jerusalem, namely, the revelation of God, the people, and the country. In Judaism, we find a *profound fidelity to the Word of God* in *Tanach*, the Hebrew Bible, a life inspired by the permanent presence of the Lord.<sup>1</sup> This inspiration has borne fruit in many spiritual movements, and in the lives of many Jewish saints.

More difficult to understand will be the *bond between the people and the country*. As Christianity has had a strong tendency to over-spiritualize religion and faith in connexion with its universalism, the importance of such a close link between the people of the Book and a particular country will not be grasped easily. It must be admitted that, in Christianity and especially in some Christian denominations, a particular veneration has been preserved for the land of Israel as the privileged place of divine revelation. Pilgrimages and visits have always been the sign of this veneration. . . . Although this is a different type of link from that of the Jews, it could be the starting point for a serious study of the bond between Judaism and the Land, which could have an important impact for a more realistic Christian living. It could bring Christians to an awareness of this almost forgotten part of revelation which speaks about the coming of a new heaven and a new earth.

(4) However, taking Judaism in its entirety according to its own identity will raise *serious problems* in Christian self-understanding. If this question is studied in detail, several traditional standpoints will have to be reconsidered. Let me explain more fully.

Two facts, one outside the Church and the other inside, demand that a careful study of this question be made. The *first* is the exceptional survival of Judaism throughout the centuries as a strong, living, religious community, in spite of persecutions, difficulties and vicissitudes, and in this we must try to read 'the signs of the times'. Is this a sign of the Lord? What does this mean for Christians and for the Church? And, *secondly*, Paul's words about those Jews who did not recognize Jesus as Messiah: 'They have the adoption as sons, and the glory and the covenant and the legislation and the

<sup>1</sup>*La légitimité du Judaïsme d'après le Christianisme*, H. Cazelles, *L'Amitié Judeo-Chrétienne de France*, No. 3 (1967), 12-18.

worship and the promises; they have the fathers and from them is Christ according to the flesh' (Rom. 9, 4-5). And further on: 'they remain most dear to God', and 'the gifts of the Lord are without repentance' (see Rom. 11, 28-29).

Accepting these points, we can understand the words of a famous Protestant theologian: 'There are now many good contacts between the Catholic Church and many Protestant Churches, between the Secretariate for Christian Unity and the World Council of Churches; there is a daily increasing number of mixed working groups all over the world; the ecumenical movement is driven by the Spirit of the Lord; but do not forget, there is only one really important, deep ecumenical question: our relation to Israel.'<sup>1</sup>

### *Towards a theology of the relationship between Judaism and the Church*

It is true that Christians have overlooked both facts—the importance of Jewish existence and the words of Paul. Now, however, under the influence of several events, the meaning of these two data is beginning to be understood; the question of the relation between the Church and Judaism must be posed on the theological level. This is necessary in order to form a deep religious conviction from which will stem a firmly based social behaviour. The question then is: *how can we reconcile the universalism of the Church's mission with recognition of Jewish identity, and its particular place in the salvation plan of the Lord?* Today we are only at the beginning of a serious approach to this problem, so I cannot give a definitive answer. But let us honestly try to find a solution.

(a) The well-known *traditional solution* was simply the conversion of the Jews to the Church. In the darkest times of Church history, Jews had to choose between conversion and persecution or death. Many resisted and chose persecution or death. In other, less violent times, Christians saw the only solution in conversion. They forgot that Jesus was a Jew and that Paul had spoken about a mystery of Israel. This attitude, nevertheless, showed deep conviction—that there is a special link between the Church and Judaism, and that the plan of God would not be fulfilled without the participation of the Jews—only they simply translated the word 'mystery' by conversion.

(b) The *Vatican Council* struggled with this problem. In the first draft of the declaration, nothing was said about conversion. In a later proposal the hope was expressed that the Jews would join the Church, but this was rejected and replaced by a more eschatological sentence, in which the words of the prophet Sophonias were quoted: 'In the company with the prophets and the same apostle (Paul), the Church awaits the day, known to God alone, in which all the peoples will address the Lord in a single voice and "serve him with one accord"' (see Soph. 3, 9; cf. Is. 66, 23; Ps. 65, 4; Rom. 11, 25-32).

<sup>1</sup>Karl Barth in a private talk in Rome, at the end of 1966.

This is certainly a more biblical approach, an expression of the eschatological expectation common to Jews and Christians, but it leaves the question open as to how the relationship between the Church and Judaism must be seen.

(c) Since the Council, several Catholic theologians have expressed the opinion that the Christian attitude to Jews may not be one of conversion. Among others, Professor Schelkle of Tübingen, Germany, Professor Hruby of Paris and Mgr. Oesterreicher of Seton Hall University, New Jersey, have subscribed to this opinion. The Guidelines for Catholic-Jewish relations issued by the Secretariate for Catholic-Jewish relations in the United States, declares: 'It is understood that proselytizing is to be carefully avoided in dialogue.' There is, of course, a difference between a sincere conversion and proselytism in the derogatory sense of the word. Proselytism has had, especially in Jewish history, a very meaningful positive sense. However, today it has, generally speaking, a negative meaning in so far as conversions are sought by unfair means, and are not the result of conviction. Respecting the freedom of personal decision and conviction, I think we must always accept the possibility of a conversion; as Christians, we will consider a Jew who becomes a Christian as one who, receiving the grace of Christ, anticipates an eschatological event. This, then, would not be a conversion in the accepted view of abandoning his Jewish faith and tradition, but the acceptance in full consciousness of the new development given to it by the event of Jesus of Nazareth. Because of past persecutions, the position of these people is very difficult. They bear the burden of centuries of misunderstanding, and, nevertheless, they have a special vocation in the Church. But this is different from the attitude of the Church as such towards Judaism. Here we must take into account other elements of divine revelation.

(d) A solution to the problem of the relation between the Church and Judaism has been proposed by some Jewish and Christian theologians. Rosenzweig, among others, suggests this solution: there are two covenants—one for Jews based on the revelation on Mount Sinai, and another for the Gentiles based on the New Testament and the Noachitic commandments. But this seems an unacceptable solution for two reasons:

- (i) Christians, in their identity and self-awareness, are convinced that they participate in the covenant of the Lord with Abraham and Moses, and they consider the Old Testament—the Hebrew Bible—as sacred to them as the New Testament. To deny this would mean the acceptance of the Marcionite tendency.
- (ii) There are not two covenants. I would say that there is only one covenant, as there is only one God and one revelation and one plan of God. But the single covenant has been renewed,

and we Christians believe it has been renewed in Jesus in a unique and definite way.

Here I want to add a word about the people of God. The Vatican Declaration does not use the expression 'people of God' when it speaks about the Jews after the coming of Christ. However, in another document, the dogmatic constitution on the Church (*Lumen Gentium*), it speaks in number 16 about the Jews as 'the people, which remains most dear to God'. In the 'expensio modorum', in the evaluation of the modii on the Declaration concerning the Jews, it is said: the Secretariate for Christian Unity (which dealt with this question) does not intend to decide in what sense the Jewish people remains the people dear to God. Several theologians, such as Démann and Congar, explain that Jews according to the Christian view still remain people of God. The explanation then is that the coming of Jesus caused a schism which divided this people of God. But there still remains the question of the relation between the two parts of the people of God.

(e) Another solution of this problem has been suggested by James Parkes<sup>1</sup> and others who say that Judaism is intended for the people as a social group, while Christianity is directed to the individual. Thus they have their own place in the plan of God. But this view is exaggerated in that it over-stresses one aspect of both Judaism and Christianity.

(f) Before coming to my final point, let me say a word about the necessity of conversion. When we rethink this word in its original meaning, then conversion, *t'shuvah*, is necessary for both Jews and Christians. It means the conversion of the heart to the Lord to obey his commandments more faithfully. It does not mean changing from one religion to another, but discovering more clearly God's plan of salvation, and following the ways of his providence. This teaching about conversion is certainly very much needed by Christians; particularly in their attitude and behaviour towards Jews is radical conversion needed. In such attitude of sincere conversion and real penance, we will, perhaps, receive the grace of discovering the mystery of Israel and its relation to the Church.

#### *A relationship of dialectic?*

In my last point, I will try to indicate a possible view on the *dialectic relation* between the Church and the Jewish people. Here, I borrow largely from a recent article by Professor Hruby of Paris, 'Le Judaïsme dans le plan du salut après l'avenement du Christ'.<sup>2</sup> There are two fundamental theses both of which must be seriously considered.

(a) *The Church has a universal mission.* At the beginning of her existence she was exclusively composed of Jews who had recognized

<sup>1</sup>*Elder and Younger Brothers*, A. Roy Eckhardt, *New York* 1967, pp. 82ff.

<sup>2</sup>*L'Ami d'Israel*, 1967, No. 6, pp. 127-137.

Jesus as Messiah. Then, she opened the door to the Gentiles to participate in the covenant of God with Israel, which had come to fulfilment in Jesus. The majority of the Jewish people, living outside Palestine for the most part, did not follow this movement. But this non-acceptance of the Christian message, according to Paul, was 'for your sake' (Rom. 11, 28), for the sake of the Gentiles. It is considered as the condition of the salvation of the Gentiles. The Church has the mission of preaching the Gospel to the whole world, and it would be wrong to exclude the Jews deliberately—it would be unjust not to present the Gospel message to the whole of mankind, the Jews included. (See how the Gospels and the apostles speak of this mission first to the Jews and then to the Gentiles.) This, I think, is true in principle, but it does not give approval to proselytism and conversion activities such as have taken place in the past. So, in the concrete situation it is clear that, first of all, a real and deep conversion of Christians themselves is needed, and even then the question of the concrete presentation of a message of love must be considered. It has to be conveyed much more by deeds than by words. As a 'Dutchman' once said: 'for the first hundred years, Christians must be silent in their contact with Jews, and just listen and learn.'

But I think we must be honest in this, too, and say that it belongs to the Christian self-understanding and identity to live and to preach the Gospel of the New Testament everywhere.

(b) But there is a second thesis to be considered, a thesis of equal importance, but scarcely recognized by Christians. This is the other part of the dialectic relation, namely: *Israel has its own authenticity and identity* which it preserves, and this it does according to the plan of God whose gifts are without repentance and whose call is irrevocable. It is here that Paul speaks of a mystery (Rom. 11, 25). Israel as a concrete, complex and religious reality outside the Christian order, has its own function in the plan of divine salvation that is intended finally to include the whole of mankind in a new heaven and a new earth, when all will serve the Lord with one accord (Soph. 3, 9) and the Lord will be 'everything to everyone' (1 Cor. 15, 28). In true fidelity to its vocation and election Israel will survive. The very specific existence of the Jewish people with its own characteristics is a sign of God's fidelity to his grace and his gifts, always with a view to the final accomplishment of all the promises. Christians must truly recognize and respect this identity and authenticity of Judaism, in order to be faithful to their own beliefs based on the whole Bible.

Accepting these two poles of the dialectic relation, it is understandable that a certain tension will always exist between them; a tension which will find its solution only in the eschatological realization of the plan of God, when the whole people of God with all mankind will form one unity. There are several consequences of this point of view which I will not develop now but only mention in passing:

- (i) The recognition of the Jewish identity with its essential aspects is, of course, the first point.
- (ii) Conversations and dialogue between Jews and Christians must take place in a really ecumenical, unselfish spirit.
- (iii) Christians must seriously listen and study; they must learn what Judaism can mean for them. That Jews are not eager to listen to Christians is understandable after centuries of bitter experience.
- (iv) There is a large field of collaboration open to Christians and Jews, in relation to the problem of faith in the world, in relation to the final and complete accomplishment of the Covenant between God and man.

These are only a few indications which need working out. After the events of 1967, and after reflection upon their implications, it must be admitted that some aspects of the Jewish-Christian relationship received greater clarification and new insistence. This is all the more reason for referring to a new and more explicit situation in which we feel we are beginning to realize better that divine mystery which Paul said:

O the depth of the riches and the wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways! For who has known the mind of the Lord, or who has been his counsellor? Or who has given a gift to him that he might be repaid? For in him and through him and to him are all things: to him be glory forever. Amen. (Rom. 11, 33-36.)