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Guidance on the Christian-Jewish Relations

Orientation for delegates and interested parties in preparation for the Lutheran World Federation (LWF) Assembly in Kraków in September 2023

Translated from the German original on behalf of the Lutheran European Commission on the Church and the Jewish People

Preamble

Since the atrocities of World War II and the crimes of the Shoah, there has been a special German responsibility both with regard to relations with Poland and with regard to the Christian-Jewish relationship. Aware of this responsibility, members and delegates of the German National Committee of the Lutheran World Federation (GNC/LWF), together with sisters and brothers from Poland and other member churches of the LWF in Europe, gathered in Kraków and Auschwitz in January 2023. In preparation for the upcoming LWF Assembly, they considered the consequences of the events that began 84 years ago with the German invasion of Poland and ended 78 years ago with the liberation of the Auschwitz concentration camp and the surrender of Germany. The meeting also included a visit to the Auschwitz-Birkenau Memorial, a wreath-laying ceremony at the former execution wall of the Auschwitz main camp and a moment of reflection at the memorial square of the Auschwitz-Birkenau death camp. In addition, there were meetings with Jewish and (Lutheran) Christian Poles. The history of the city of Kraków and its surroundings is not only connected with Auschwitz, but also stands for a centuries-long tradition of Jewish life with, in 1939, over 100 synagogues and prayer houses and a lively exchange with Jews from other parts of Europe. Against this background, the delegates and guests once again examined the foundations of the Christian-Jewish relationship and looked at the new theological approaches and developments of the past seven decades. Many delegates belong to churches that have meanwhile also reoriented their relationship towards Judaism and have documented this through official statements and resolutions of their synods and have expressed their continuing bond, for example through amendments to their church constitutions. The following text compiles essential aspects and insights as well as current challenges of Christian-Jewish relations in a concise guide.

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This text was prepared by a Christian working group of members of the Lutheran European Commission on the Church and the Jewish People (LECCJ) and the German National Committee of the Lutheran World Federation (GNC/LWF) and was co-read by Jewish dialogue partners. The text was discussed in Kraków on January 10, 2023, as part of the preparatory meeting of the GNC/LWF to the upcoming Assembly.

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I. On the Christian-Jewish history of learning

1. The New Testament writings describe inner-Jewish discussion processes.

Not only Jesus, Paul, Mary, the disciples and the first believers in Christ were Jewish, but also the New Testament can be understood entirely within the Judaism of the first and early second century. The conflicts reflect internal Jewish conflicts. There was no clearly established Jewish doctrine which Jesus, Paul, and the other Christ-believers could have violated or rebelled against. Some Jews were able to believe in Jesus as the expected Messiah; others could not. There were points of agreement, different ideas, and also disagreement – but that was part of the struggle over what it meant to be Jewish. Even the writings of the New Testament still belong entirely to Judaism and bear witness to this struggle.

2. Christianity as a political power factor portrays Judaism as an enemy.

Jewish-Christian encounters have always existed. In the first centuries, when the early church and rabbinic Judaism emerged and developed apart from each other, there was also a continuous exchange, often connected with demarcations and polemics. With the rise of Christianity as a political power factor, Christian polemics in the Roman Empire increasingly became a danger to Jews, especially when Christians designated themselves as the new and true Israel at the expense of Judaism. Judaism was seen as outdated and obsolete, Christianity as the contemporary faith overcoming the old one. Christian doctrine portrayed "Judaism" as the enemy. "The Jews" were regarded as the others who were not least to blame for the death of Jesus. "Jewishness" functioned as a projection screen for all that Christianity did not want to be and from which Christian people should keep their distance. Martin Buber called this "Vergegnung" (roughly: "mis-meeting") with an apt play on German words.

The disputes were not only of an academic-theological nature, but had practical consequences. The Jewish population in Christian Europe, when following its traditions, was degraded, humiliated and persecuted in the following centuries. According to Christian ideas, the Jews were to lead such a disgraceful and disrespected life that Christians could literally see in these living conditions a proof of the truth and superiority of their own Christian faith.

3. Both Christian and Jewish doctrine and culture develop in distinction from and cooperation with their counterpart.

The Jewish religion developed and produced a rich Jewish culture. It also asserted itself through its own doctrine against all allegations and numerous malicious hostilities. There were innovations, partly also thanks to the confrontation and coexistence with Christianity. The development of Judaism was also strongly influenced by the Islamic environment from the 7th century. Through such encounters, cultural exchange and the transfer of knowledge

were advanced. Whenever Christian interest in Judaism and Jewish culture became apparent, Jewish interlocutors were usually ready for exchange.

4. Jewish Hebrew teachers become enablers also of the Luther Bible.

When Christian scholars in the late Middle Ages became interested in the Hebrew language of the Old Testament Scriptures, they depended on Jewish teachers to introduce them to this language. Without such Jewish teachers, there would have been no grammars, dictionaries, and text editions that enabled Martin Luther and others to understand the books of the Old Testament in the original language. Without these Jewish teachers, therefore, there would also have been no Luther Bible, and without them the implementation of the Reformation's "sola scriptura" would have been inconceivable.

Jewish and Christian people read these biblical writings differently: some as Tanakh, a compilation of the five books of Moses (Torah), the prophets (Neviim) and the Writings (Ketuvim), others as the Old Testament, some from the perspective of the oral teachings in Talmud and Midrash, others from the perspective of the New Testament revelation of Christ. Accordingly, they use it differently in their worship services. Since the 18th century, Jewish scholars have repeatedly pointed to the importance of the Bible as the common basis of Judaism and Christianity, not least to defend themselves against anti-Jewish allegations. This was also meant as an offer of dialogue to Christian theology, but was mostly ignored by it until 1945.

5. The Reformation reaffirms the perspective of the Old Church of "Judaism as the Enemy".

The Reformation, however, reaffirmed the conviction of the Old Church and its perspective of Judaism as the enemy, seeing only an either-or: on the one hand the truth of the Christians, on the other the lies of the Jews; here the meaning of the Old Testament message revealed only in Christ, there the blindness of the Jews for Scripture and their perverse claim to their own legitimate access without faith in Christ. By also promoting critical thinking and education, the Reformation at the same time opened up the possibility for a re-evaluation of Judaism for a church always in need of reform ("semper reformanda"), even if this did not materialize until much later.

6. In Seelisberg in 1947, a foundation is laid for a new theological approach in the churches' relations with Judaism after the Shoah.

Before 1945, there were only isolated voices that pleaded for a differentiated perception of Judaism and advocated respectful interaction and exchange. With the ten theses of Seelisberg, a new chapter in Christian-Jewish relations began in the summer of 1947. Christian and Jewish men and women from various European countries and the USA, people from the church, grand rabbis, academics and participants with various professions adopted a declaration of principles in Switzerland, pioneering at the time, which has become groundbreaking for the dialogue. Combatting the hatred of Jews, they emphasized the commonalities of Judaism and Christianity and insisted that Christianity cannot be conceived of without its Jewish roots. Equally groundbreaking was the way this document came about –

namely in genuine Jewish-Christian cooperation. The Seelisberg conference concludes that black-and-white thinking is misleading and that the message of the Bible of the Old and New Testaments should bring Christian and Jewish people together rather than incite hatred. Last but not least, it demonstrates that there is always a choice between contempt for the other or others and an encounter at eye level.

7. The degradation of Judaism as a "vanquished precursor of Christianity" is, after 1945, gradually recognized as a problematic doctrine of Christianity: The doctrine of the supersession of Judaism by the church is no longer held by the majority of churches.

In the following years and decades, the process initiated in Seelisberg, as well as in other places, led to a new approach in the churches' relations toward Judaism and in theological thinking about Judaism. This new approach was part of an overall social and political process in Germany, but also in the international ecumenical community. The worldwide horror over the atrocities of the Second World War and especially the murder of millions of Jewish people in the extermination camps organized by the National Socialist dictatorship led to renewed reflection and rethinking in many places. In that process, both the structures of totalitarian thinking and the anti-Jewish orientation of theological paradigms of thought came into focus. In the search for reasons and causes that led to this man-made catastrophe, and in the urgent desire to prevent a repetition of such crimes, churches also set out to take a closer look at their traditional image of Judaism and Jews. The search for a new definition of the relationship led to questions about the respective Jewish and Christian understandings of God, about the relationship between the two testaments of the Christian Bible, and about the roots of Christianity and contemporary Judaism in ancient Judaism. At the same time, Christian churches have begun to name and correct problematic Christian conceptions that concern the degradation of Judaism, that refer to Jews as "enemies of Jesus" or hold them responsible for the killing of Jesus, and that perceive the Jewish people as "rejected," "cursed," and destined for "perpetual suffering."

Avoiding and overcoming these teachings, which have shaped Christianity over many centuries, is not only understood as the order of the day under the impression of the Shoah and National Socialism. Rather, those teachings are recognized as a fundamental error of the Christian church, which can neither be justified nor considered responsible from a biblical or theological perspective. In this respect, the profound shock caused by the historical events of 1933 to 1945 was the concrete initiation, but not the theological reason for the reorientation. Rather, in the light of the historical events, churches began to subject their existing and widespread biblical and theological ideas to a thorough and critical revision. This development reached the theological faculties and church synods more and more in the 1970s and 1980s. In 1991, the Evangelical Church in Germany (EKD) stated as a consensus that the doctrine of the replacement of Judaism by the church ("supersessionism") was no longer held, since the biblically attested faithfulness of God to his people Israel had not lapsed, but rather continued to exist. Many member churches of the EKD and the United Evangelical Lutheran Church in Germany (VELKD) have since positioned themselves in this

sense in statements, resolutions and study material. It is to be hoped that this view will endure in the future and find further approval.

8. God's faithfulness to his chosen people Israel is seen as proof of God's reliability, by which the church also lives.

As a result of this development, the understanding of God's unbroken covenant and Israel's permanent election became the principle of church renewal. It formed the basis for belief in the faithfulness of God and the reliability of the biblical promises, by which the church also lives. It should not be overlooked that this process of reorientation did not proceed straightforwardly, but was often slow. Some conflicts and controversies continue to this day. For the reorientation also meant the abandonment of certain church positions and attitudes.

II. Key outcomes of the learning process

1. Luther's view of Judaism and his degradations of Jewish people and Jewish tradition correspond neither to biblical nor historical reality.

Already on the occasion of the 500th anniversary of Martin Luther's birth in 1983, the Lutheran participants of the consultation of the International Jewish Committee for Interreligious Consultations and the Lutheran World Federation had declared: "We can [...] neither approve of nor excuse the Reformer's savage anti-Jewish writings."¹ On the occasion of the 500th anniversary of the Reformation, attention was once again drawn to the Reformer, whose antisemitic statements could not remain uncommented and unchallenged. In 2015, the synod of the EKD spoke of thought patterns that were hostile to Jews and of a history of guilt as well as of Luther's undisguised hatred of Jews: "According to our present understanding, Luther's view of Judaism and his invective against Jews contradict his faith in the one God who revealed himself in Jesus the Jew."² The member churches of the EKD and VELKD have also dealt with Luther's legacy, which is problematic in this respect, in some cases in their own statements and discussions.

2. Christians are not called to show Israel, as the people of God, the way to God and his salvation. A targeted "mission to the Jews" by the church is therefore rejected.

Another consequence of the reorientation can be seen in a changed answer to the question of the so-called "mission to the Jews". Also in connection with the anniversary of the Reformation, the synod of the EKD stated: "Irrespective of their mission in the world, Christians are not called to show Israel the way to God and his salvation. All efforts to induce Jews to change their religion contradict the confession of God's faithfulness and the continuing status of Israel as God's chosen people."³ Although changing one's religion as an expression of personal experiences and decisions is thus not excluded in principle, but is possible on the basis of religious freedom, which is also affirmed by the church, it is expressly not the goal of Jewish-Christian dialogue. Missionary endeavors by the church targeting Jews are therefore rejected.

3. The word "Israel" refers to a community and a country, today *also* a nation and a state, which is important for the Jewish community worldwide.

The word Israel has several meanings today. It originally stands as a title of honor for the patriarch Jacob (Genesis 32:29), then for a community that has existed since biblical times, and for a country. In today's understanding, the idea of the community as a religious community is separate from that of a people or nation. The term Israel encompasses both, or can denote either. In addition, since 1948 there has been a state called Israel, which is an important entity for the Jewish community worldwide, not only in religious terms. A consultation of the Lutheran World Federation in 2001 stated, "We recognize the importance

of the land of Israel to the Jewish people and its centrality in the promises of God. Therefore, we affirm that the Jewish people's connection to the land is not a racist ideology, but a central element of the Jewish faith." ⁴

4. Church and Christian people live in the present and in the presence of Israel, and they speak of the God of Israel as the Father of Jesus Christ.

The church is not Israel. The church is related to Israel. The church lives in the present and in the presence of Israel. Christian people should therefore speak in a way that shows they are aware of the present-day situation and existence of Israel. Also, they cannot speak in such a way that they speak for Israel (meaning: on behalf of, or in place of Israel). When Christian people talk about the past and use forms of the past, which is especially necessary in view of the biblical past, they should talk about the past of both communities and traditions, and not about Israel's past and the Christian present. Israel is not a past entity that has been overcome or outlived by the church.

5. The constant reference to Israel is necessary for the self-understanding of the church.

Contemporary Judaism and Christianity have their common origin in biblical Israel and ancient Judaism. This is expressed in the genealogical image of siblings or cousins, but also in the botanical image of the branches of a tree (one possible interpretation of the parable of Romans 11). Since the early second century, Christian teachers have used the designation "Israel" at the expense of the Jewish people as an honorary title for the Christian church and have understood Christianity at times as the "new Israel".

The associated idea of a replacement (supersession) of the "old" Israel by a "new" one in the form of the church has proved fatal. It crops up occasionally in the present-day church and must be rejected. The people of Israel today, unlike the church, understand themselves in a direct bodily-cultural-familial continuity with the biblical Israel, while the church has developed an identity distinct from this, which cannot claim for itself a "familial" bond with Jacob/Israel or the generation that stood at Sinai. Accordingly, the church needs a constant reference to Israel for its self-understanding. When Christians and their Jewish interlocutors describe their self-perception and their perception by others, it is necessary to show mutual respect, mutual esteem and attention to the respective self-testimony.

Rabbinic Judaism and Christianity are sibling religions that originated in the common basis of the Bible; the use of the image of the mother-daughter relationship of Judaism and Christianity should not convey the misunderstanding that Judaism were to be equated with the "Old Testament," which in a sense would mean that the next generation inherited their rights and possessions.

6. Jesus is to be perceived by the church as part of Israel.

The Jew Jesus of Nazareth is situated before the separation of Israel and the church, of Jews and Christians. In this respect, he stands between both of them in a two-fold manner:

he has been alienated from Israel because he has been and is claimed by strangers. He is a stranger to the church, because it has separated and alienated itself from his original community.

It is not incumbent upon the church to separate members of Israel from their community in order to make them followers of Jesus in the ecclesiastical or Christian sense. In doing so, the church would continue and deepen this alienation. The church is commanded to perceive Jesus as part of Israel. At a consultation of the Lutheran World Federation in 2001, it was stated: "Christians are increasingly striving to seek understanding of the Jewish roots of Christianity and to understand the Jewishness of Jesus and the apostles."⁵ That Jesus was a Jew, Luther did not doubt. Such a central insight makes it all the more incomprehensible that in May 1939 eleven Protestant regional churches founded in Eisenach the so-called "Institute for the Research and Elimination of Jewish Influence on German Church Life," whose activities included an attempt to prove a non-Jewish origin of Jesus.

7. What is new in Christianity is not to be understood in the sense of superiority, but in the sense of a more recent development, a reaffirmation of what already existed, and thereby, in parts, an interpretation differing from that of rabbinic Judaism.

The scriptures, which are called by Christians the "Old" and "New" Testament, are not two contradictory collections of texts. In particular, any notion of superiority (triumphalism) must be resisted. A statement of the Evangelical Lutheran Church in America says: "... we understand the designation of 'old' to refer to the fact that the books are chronologically earlier than those of the New Testament, but in no way inferior or abrogated. Indeed, without the foundation of the witness of biblical Israel, the New Testament would be nearly unintelligible."⁶ Like "old" and "new," other evangelical, apostolic, and ecclesiastical juxtapositions (even dichotomies) are to be understood in their often complementary qualities rather than in terms of "good" versus "evil" (for example, law plus grace and truth, John 1:17).

Biblically, the "New Testament" does not refer to a corpus of texts, but to the "new covenant" that is realized in the celebration of the Eucharist. The community of believers in Christ lived in the confidence that in the death and resurrection of Jesus the new covenant promised in the book of Jeremiah was confirmed and affirmed (cf. Jeremiah 31:31-34). As believers in Christ, they hoped to participate in this covenant in the Eucharist and to contemporize and actualize Jesus' sacrifice and resurrection and thus the coming Kingdom of God. Although this understanding represents a different ("new") interpretation of the scriptures than the one that developed in rabbinic Judaism, which emerged at the same time, it makes reference to the same scriptures that were later identified by the church as the scriptures of the "Old Testament." Therefore also for Christians today the entire Bible is to be perceived as a permanent reference point of their own understanding of faith.

8. Secularization processes in the early modern and modern era have produced variants and new versions of church-based hostility towards Jews.

Whether there was a specific hostility towards Jews in antiquity, or whether this was only a variant of generally prevalent xenophobia, may be disputed in historical scholarship. In any case, the church, with its history of hostility towards Jews, spread a terribly permanent, massive hostility to Jews in the world, often defining itself by portraying Jews as the enemy. In addition, nationalism and the formation of nation-states, accompanied by Protestant theology, also promoted exclusion. Even the partially secularized hostility towards Jews in modern times cannot be understood without the patterns and motifs rooted in Christian hatred of Jews. It is the task of theology and the church to decode these anti-Jewish projections and patterns and to counter any degradation and demonization of Jews and Judaism.

III. Current challenges

1. Knowledge of the writings of the Old Testament, rabbinic literature and the traditions of Judaism are part of a responsible Christian faith and are therefore to be deepened.

In the light of the painful history of learning in the Christian-Jewish relationship, it is important to safeguard what has been found true, and to bring it to bear witness in a new context, especially at a time when totalitarian and exclusively nationalistic tendencies are once again making themselves increasingly heard internationally. Knowledge of the Jewish roots of Christianity, of the continuing Jewish-Christian bond and of the Jewish traditions and ways of life still practiced today in the diaspora and in the land of Israel is part of a responsible Christian faith. The Lutheran European Commission on the Church and the Jewish People has stated in this regard: "The Christian community originated in the Jewish people and therefore needs a relationship with Judaism to define its identity."⁷ This relationship is not completed with the death and resurrection of Jesus Christ, because the Jewish identity of Jesus continues to exist, as do the common origins and current references to biblical texts in the respective Christian and Jewish interpretive communities.

2. Where direct encounters between Christians and Jews are not possible in everyday life, knowledge of Christian and Jewish interpretive traditions must nevertheless be kept alive and promoted.

If Jewish life is perhaps less visible in an everyday context in some places, encounters and relationship can and should take the form of learning and knowledge about one another. This knowledge and understanding has to be conveyed in all areas of the church: in the right understanding of the relationship between the Old and New (First and Second) Testaments, in preaching, in faith teaching, in the academic treatment of classical theologumena (often inadequately referred to in short as dichotomies), in social and diaconal engagement, and in advocacy for a fundamentally respectful treatment of existing diversity. The appropriate attitude signals a fundamental openness and interest, which are also important for interreligious conversations in general. ⁸

3. Overcoming hostility and hatred towards Jews includes the clear condemnation of any form of Antisemitism in theology and society: hostility towards Jews is blasphemy.

Antisemitism can take various forms. In trying to define it, different aspects may be emphasized. At its core, it is about attitudes and actions aimed at limiting, discrediting and degrading Jewish life in the world to the point of openly persecuting and fighting against it. Christians and churches have been significantly involved in the construction of a negative and distorted image of Jews as enemies, in order to be able to make their own self-image all the more positively distinctive. Christians are therefore called upon to be particularly attentive

to the existing manifold variants of hostility towards Jews, to expose and name them, and to oppose them resolutely. Knowing their continuing bond and enduring connection with Judaism, they can therefore only perceive Antisemitism as blasphemous.

4. Where the right to exist and to the security of the State of Israel are questioned, clear objection is required.

Hostility toward Jews can also manifest itself in an attitude that is directed against the State of Israel. Sometimes the boundaries between legitimate criticism of Israeli government policy and sweeping condemnation of the state and all its citizens become blurred. It is also problematic when anti-Jewish resentment and stereotypes are mixed into the criticism. Therefore, the concrete motives and intentions must always be taken into account. An attitude that questions the right of the State of Israel to exist or threatens the security of its citizens must be clearly and unequivocally opposed. With regard to the Israeli-Palestinian conflict, Christians are faced with the task of practicing a "double" solidarity. As the Evangelical Lutheran Church in America has put it, "Our efforts to 'live out our faith with love and respect for the Jewish people' properly go hand-in-hand with our awareness, accompaniment and advocacy in relation to Palestine and the Palestinians."⁹ Solidarity with the people of Israel and the Palestinian territories extends, of course, to Christian brothers and sisters living there as well as to the churches. The land of Israel with its biblical sites also has religious significance for Christians worldwide.¹⁰ By caring equally about peace and respect for human rights in Israel and the Palestinian territories, they are committed to all those who work for dialogue, equity and reconciliation in the midst of the existing conflicts and wounds.

5. In public discourse, Jewish and Christian people are challenged to make their faith traditions understandable also in non-religious and secular contexts.

Religious freedom in the modern sense also grants the freedom to abandon religion. Judaism and Christianity therefore also face the task of transmitting their respective traditions to future generations. The challenge to both Jewish and Christian identities is to make themselves heard in rapidly secularizing societies and to formulate and represent their respective and common religious values in a comprehensible way. Their common faith in the One God and their link to common biblical scriptures can also lead to common action. This will become even more urgent in the future in view of migration, climate change and the unequal distribution of opportunities and life options.

6. For coexistence in human society it is important to know about one's own specific perspective and to respect diversity and contradiction.

Societies that are shaped by religious and cultural diversity are challenged to deal constructively with this diversity and to discover the richness it contains. The history of Christian-Jewish relations provides important insights in this regard. On the one hand, it shows what depths open up when Christians exclude, discriminate against and persecute those who think and believe differently. On the other hand, it also shows that people can be held together by a common root, despite their different religious views and beliefs. From the

Christian point of view, the permanent bond of Christianity with Judaism also means that Jewish questions about certain Christian ideas belong to the innermost core of faith. One's own involvement and historical experience shape every analysis of reality. A reliable and open relationship is the best basis for addressing critical issues together and in common responsibility. Global questions of law and justice belong emphatically to these issues.

7. For the Assembly in Kraków a spirit is desirable that is sensitive to what is painful and to dangerous simplifications in history and the present.

On the basis of a Christian-Jewish relationship which has its roots in the common faith in the One God and which is aware of the painful history, Christians will emphatically oppose any polemical (over-)simplifications in international as well as internal and inter-church discourse and will seek to avoid the dangerous (over-)simplifications encountered in history and the present.

If the Assembly of the Lutheran World Federation, in such a historically particularly loaded place as Kraków, is able to sensitize the "Lutheran World Family" as a whole in this sense, it will be an important step on this path.

8. The continuation of the Christian-Jewish dialogue and the commitment to a trusting coexistence remain a central task for the future.

The commitment to fundamentally renewed, positive and successful Christian-Jewish relations is, from a Christian and Lutheran perspective, a central life question for theology and the church. That such a path to a new relationship became possible after 1945 and that Jewish people reached out to Christians is an undeserved gift in view of the Christian "doctrine of contempt," in which the Lutheran churches also played their part. The new beginning shows that there are alternatives to hate and discrimination and that there are people who have taken this path. Their commitment has allowed trust and community to grow and strengthens the obligation to continue and deepen the dialogue. These achievements have the potential to inspire others, so that even centuries-old hostile stereotypes can be overcome by love and respect.

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- 1 *Statements of the Consultation of the International Jewish Committee for Interreligious Consultations (IJCIC) and the Lutheran World Federation (LWF), Stockholm 1983, in: LWF Documentation 48/2003: Jewish-Lutheran Relations in Transition? Edited on behalf of the LWF by Wolfgang Grieve and Peter N. Prove, here p. 209. The statements of the consultation were gratefully received by the 7th Assembly of the LWF in Budapest in 1984 and recommended to the member churches of the LWF for study and consideration.*
 - 2 *Martin Luther and the Jews – a necessary reminder on the occasion of the Reformation anniversary. Declaration from the second session of the 12th Synod of the Evangelical Church in Germany (EKD), Bremen November 8-11, 2015.*
 - 3 *"... he keeps faith forever." (Psalm 146:6) – A declaration concerning Christians and Jews as witnesses of God's faithfulness. 3rd Session of the 12th Synod of the EKD, Magdeburg November 3-9, 2016.*
 - 4 *Lutheran World Federation Consultation on 'Anti-Judaism and Anti-Semitism Today' in Dobogókő 2001, LWF Documentation No. 48, p. 219 (German edition).*
 - 5 *Lutheran World Federation Consultation on 'Anti-Judaism and Anti-Semitism Today' in Dobogókő 2001, in: LWF Documentation No. 48, p. 218 (German edition).*
 - 6 *ELCA Consultative Panel on Lutheran-Jewish Relations, Preaching and Teaching "with Love and Respect for the Jewish People," 2022, p. 6. See on Luther's understanding of the dual categories of old and new: Um des Evangeliums willen. Gesetz und Evangelium, Glaube und Werke, Alter und Neuer Bund, Verheißung und Erfüllung. Eine Handreichung für Predigerinnen und Prediger, im Auftrag der VELKD hg. v. Christine Axt-Piscalar und Andreas Ohlemacher, Leipzig 2021. [English version: Lutheran Dualities. Guidance for Preaching the Gospel. Published on behalf of the United Evangelical Lutheran Church of Germany (VELKD) with the German National Committee of the Lutheran World Federation (GNC/LWF) by Christine Axt Piscalar, Andreas Ohlemacher and Oliver Schuegraf, Leipzig 2022.]*
 - 7 *See Declaration on the encounter between Lutheran Christians and Jews, adopted at the annual meeting of the Lutheran European Commission on the Church and the Jewish People (LECCJ), Driebergen, 8 May 1990, I.5. (German edition).*
 - 8 *See "Was jeder vom Judentum wissen muss." Edited on behalf of the governing body of the VELKD by Christina Kayales and Astrid Fiehland van der Vegt, 9th ed. 2005 (German edition). See also "Um des Evangeliums willen. Gesetz und Evangelium, Glaube und Werke, Alter und Neuer Bund, Verheißung und Erfüllung. Eine Handreichung für Predigerinnen und Prediger [English version: Lutheran Dualities. Guidance for Preaching the Gospel. Published on behalf of the United Evangelical Lutheran Church of Germany (VELKD) with the German National Committee of the Lutheran World Federation (GNC/LWF) by Christine Axt Piscalar, Andreas Ohlemacher and Oliver Schuegraf, Leipzig 2022].*
 - 9 *ELCA Consultative Panel on Lutheran-Jewish Relations, Preaching and Teaching "with Love and Respect for the Jewish People," 2022, p. 31.*
 - 10 *See: Gelobtes Land? Land und Staat Israel in der Diskussion. Eine Orientierungshilfe, edited on behalf of the Evangelical Church in Germany, the Union of Protestant Churches in the EKD and the United Evangelical Lutheran Church in Germany, Gütersloh 2012.*