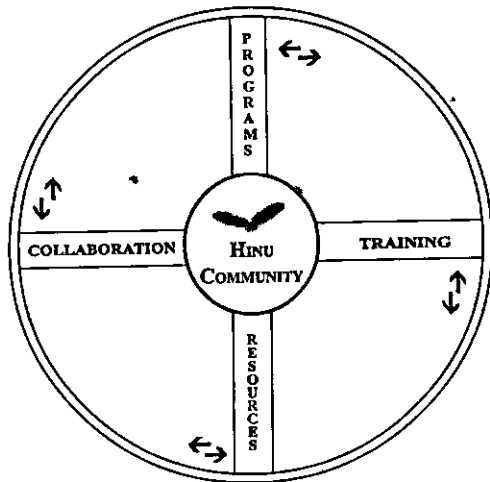


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## 10. Judaism, Religious Diversity, and the American Academy

ARTHUR GREEN

The academic life of North America in the latter twentieth-century has been greatly enriched, and in some measure shaped, by the large-scale presence of Jews in the academic community. Ever since the early years of Jewish emancipation in Europe (roughly 1780-1848), the university career has attracted a great number of bright young men (and much later, women) of Jewish descent, who bore with them a wide range of attitudes toward their own Jewish origins. In both European and American universities, generations of Jews had to struggle against *numerus clausus* policies, some formal and others just "gentlemen's agreements," designed to limit their numbers in both faculties and student bodies. These restrictive and discriminatory arrangements, in their last stage in this country described as protecting "geographical diversity," ended only in the 1970s and 1980s. Their final collapse may have had as much to do with the budgetary needs of colleges and the willingness of Jewish parents to pay rising tuition costs as it did with the great decline in the respectability of anti-semitism in the post-holocaust decades.

Despite the odds, and even before the final removal of barriers, Jews played a role in the academy far beyond our numbers in the general population. This is not the place to review well-known statistics to this effect. In claiming, however, that North American academic life has been partly "shaped" by this Jewish presence, a few words need to be added. Two culturally distinct groups of Jews were important presences in the American academy before 1970. The first of these were children of immigrants who came to the United States and Canada from Eastern Europe during the great age of immigration (1900-1924 in the United States; somewhat later in Canada). Raised in Yiddish-speaking homes on New York's Lower East Side and its equivalent in other cities, and forged in the furnace of depression-era poverty within a deeply racist and anti-semitic America, these Jews disproportionately turned toward fields in which a passion for social justice might find expression. Socialism of many varieties played a major role in the "Jewish street" of the post-immigrant years, expressing a dream of a just society that was in some ways continuous with the ancient prophetic traditions of Jewry and that frequently called upon those associations. It was natural that such fields as sociology, economics, history, law, social work, and political science would attract significant numbers of that generation. Their presence undoubtedly lent a leftist edge to the American academy in the wartime and post-war era, something well-perceived by right-wingers and reactionaries from Joe McCarthy to Pat Buchanan. Even those Jews in other fields, such as mathematics and the natural sciences, generally shared the political and social views of their compatriots in the social sciences. The in-

creasing presence of Jews (and other American "outsiders") in the academy also contributed to an atmosphere of no-holds-barred critical inquiry, including a questioning of intellectual, literary, and social conventions long held dear by the Protestant establishment.

A second group of Jews entered the American academy as intellectual refugees from Europe after the beginning of the Hitler era in 1933, some coming as holocaust survivors as late as the 1950s, or even later as emigrés from communist Eastern Europe. More diverse in their political views than their American-born cousins (Hannah Arendt, for example, was not always a darling of the American "old left"), this very impressive cadre of scholars in all fields was forged by a bond of common suffering that also gave birth to great moral passion, as witnessed by such diverse figures as Herbert Marcuse and Elie Wiesel. Middle European Jewish intellectuals occupied distinguished chairs in both sciences and humanities throughout the country and contributed greatly to the early growth of cosmopolitanism in the formerly all-American university community. They virtually created the climate of intellectual seriousness at such young institutions as Brandeis and the New School of Social Research, but the wider echoes of their intellectual and moral commitments, along with their veneration for classical modes of learning in the German university tradition, reverberated throughout American academic life. Their presence served as a challenge to the American academy to meet the standards of those great middle European universities where these immigrant scholars were trained and where many held chairs until the advent of Hitler and his henchmen.

As we reach the millennial marker, it is then fair to say, Jews and the academic community are by no means strangers to one another. Nevertheless, there are some important changes happening in the nature of this relationship. Until recent decades, Jewish academics were the most thoroughly secularized sector of the Jewish community. Synagogue affiliation and religious observance were lowest in this most highly educated (counting only secular education, of course) group of Jews, and intermarriage was more widespread and accepted in the academy than elsewhere on the Jewish map. The small minority of Jewish academics who were religiously observant, most in the New York area, were quite "invisible" as observant Jews when on the campus.

Now I suspect there is a pull in two directions at once. The ongoing process of assimilation, inevitable as the memory of immigration and Jewish foreignness recedes from view, makes for a certain diminishing of recognizable Jewish presence on campus as in the society. Are the children and grandchildren of intermarried families (those raised without Jewish education or commitment) still to be thought of as Jews? How much of the Jewish spirit or tradition may they be said to bear? As the academy becomes increasingly international in make-up, these descendants of assimilating Jews are in fact seen as thoroughly American by their newer Asian and European colleagues, many of whom hardly even recognize certain family names to be distinctively Jewish.

At the same time, however, observant and committed Jews are coming "out of the closet" in the American academy. Sometimes led by those within the field of Jewish Studies, groups of both faculty and students interested in serious Jewish learning and traditional forms of religious expression are appearing publicly on campus. Since the 1970s, and in increasing degrees, it is considered respectable to be visibly and religiously Jewish in the American university. On a few (mostly Eastern) campuses, the concentration of highly observant students—young men with *kippot* or head coverings, women in modest ankle-length skirts—is especially noticeable. But the same phenomenon, in lesser degrees, is present elsewhere as well. Almost for the first time, this generation is bringing an active and committed Judaism with it to the campus, rather than just a Jewish ethnic presence with vague memories of a religious past. Many of these students come to the academy after 12 years of *yeshiva* or Jewish Day School education. Not a few have spent a year or semester studying in Israel before college. Some with little home background wind up spending a year or more at an Israeli *yeshiva* for "returnees" to Judaism during their college years. This minority within the Jewish student and younger faculty population brings to the campus a level of Jewish knowledge and commitment previously quite rare or unnoticed in the American academic community.

There are both traditionalists (those keeping up their parents' ways) and seekers (those experimenting with religious observance, trying on things not done at home) within this cadre of committed Jews on campus. These groups share a dedication to a personal quest for greater religious knowledge. They are not much interested in the university standards of critical distance, comparative study, or historical objectivity in approaching Jewish sources. They want to study Judaism because it is their own, because they love it, because they feel at home, or want to feel at home, with their traditions.

From a broader historical perspective, one might say that this generation is reacting, along with many other young people, to a breach that deeply underlies the entire Western academic enterprise, but one quite alien to Jewish tradition. I refer to the bifurcation between sage and scholar, between the quest for wisdom and the pursuit of knowledge that so characterizes the academy as we know it. The combined Greek and Semitic paradigm that underlay Western intellectual life, including that of Judaism until modernity, knew no such distinction. The absorption of teachings caused one to grow in wisdom, reaching toward the ideal of intellectual and moral perfection, defined in various ways within the traditions. It was the *yeshiva* or house of study, alongside the Christian monastery and the Islamic *madrassa*, that preserved and promulgated the life of learning for well over a thousand years. The Renaissance humanist, even if a layman, was a continuer of this tradition, one who sought to be edified and made wise by his studies. It was partially a tragic by-product of the struggle of universities and scholars to free themselves from the yoke of ecclesiastical control (a struggle with which we surely in part sympathize) that led to the divorce of "sage" from "scholar" in the Western

academic mind. The scholar was now to be responsible only to his own *ecclesia*, the temple of learning with its high altar of objectivity, approachable only through a sort of critical self-distancing that would ultimately de-legitimize the personal quest for wisdom in the university context. Thus, in the late twentieth century we were to see thousands of the finest and most searching young minds turn away from the university for the *ashram*, the *zendo*, or the *yeshiva* in search of that which the university dared not allow.

This quest for learning in the context of intense personal commitment does not fall entirely on deaf ears within the contemporary academic community. Partly under the influence of existentialism and some more recent currents of European thought—the names of Camus and Foucault immediately come to mind—the academy is engaged in its own critique of objectivity as its highest standard. The revolutions of the late 1960s, in which the campus became a crucible of commitment to social change, also contributed much to the urgency of this debate. These Jewish students, while in some ways ultraconservative in their views, belong in some ways also to this post-modernist critique of the academy and its vaunted claims for the exclusive legitimacy of detached and antiseptically objective study.

The coming of this intensely committed Judaism to the campus is not without its problems. Yale University found that out the hard way a couple of years ago when four highly Orthodox students sued against the university's policy of unisex dormitories, claiming that living in such dorms violated their Jewish standards of modesty. This was an extreme example (a horrifying one, by the way, to Orthodox students just a tad to the "left" of these) of a general tendency of many committed Jews toward some degree of social and residential segregation. Understandably, they need to eat in the kosher dining hall or Hillel facility. Avoiding general campus activities, from classes to football games, on the Sabbath and holidays is also a general norm. But some also want to live by themselves, having a suite or a dorm section that is entirely Sabbath-observant, for example. When viewed by the university in the context of other ethnic and racial groups choosing to self-segregate, this desire is seen as problematic.

Reaching deeper than the issue of social segregation, however, is the question of Judaism and its relationship to sources of knowledge outside the tradition, the value of secular studies, and the degree to which committed Jews find legitimacy in other religious traditions that they will inevitably encounter on campus. We know that liberal Jews have long been in the forefront of struggles for equal justice in this society and that Jews ever since Horace Kallen in the early twentieth century have been among the promulgators of a multicultural vision for America. But how does all this fit in with Judaism itself? Are there elements within the tradition that will pull the most committed in this generation away from the liberalism and multiculturalism that are so identified with Jews in the American academy? These questions need some careful examination.

Let it first be said that there are no monolithic answers to such questions, nor is there any single spokesperson who can give "the" universally accepted Jewish

view. Attitudes change depending on time, place, and personal predilection, and not always in the direction of linear progress. Take the legitimacy of philosophy and philosophic reasoning, for example. Great Jewish thinkers beginning with Saadia Gaon in tenth century Baghdad have spoken positively about rational deductions from sense experience and syllogistic reasoning as legitimate forms of knowledge. The greatest of Jewish philosophers Moses Maimonides, writing in twelfth century Egypt, treated Plato (mainly as known from neo-Platonic sources) and especially Aristotle with the greatest respect. But later commentators on Maimonides had to explain Aristotle's wisdom by claiming that it had come to him via the Egyptians, who had stolen it from Moses. It was not conceivable, in this increasingly naive view, that such great wisdom existed outside the Torah. I have seen reference in a nineteenth century Hasidic source to "that uncircumcised Philistine Aristotle, may his name be blotted out!" Here we see openness to the outside world of knowledge diminishing, rather than increasing, over the centuries.

In general it is fair to say that the most open-minded and universalistic views on the legitimacy and value of studies outside Torah are to be found in the medieval sources composed in Spain, southern France, and the Moslem lands. Their traditions continued in such places as Amsterdam and became very much the "mainstream" of Judaism as it was taught in post-emancipation Germany and later in America. A stricter and more exclusivist view, one that saw no worth in studies outside of Torah, since all wisdom is contained within it, grew stronger under the influence of Kabbalah, the Jewish mystical tradition. Based on the old rabbinic reading of "you shall utter it [i.e., study the Torah] day and night (Joshua 1:8)," it was claimed that the faithful Torah scholar should have no time left for studies outside the realm of Torah. From medieval Germany, then the post-medieval Near East, this view spread to Eastern Europe and became the dominant view in the highly isolated and often threatened *shtetl* communities of Russia and Poland. Interestingly the supra-rationalist *yeshiva* world shared this attitude with the more mystical and sometimes credulous *hasidim*. A few great intellects within these communities stood up to this trend, especially with regard to the value of mathematics and a degree of scientific approach, even to Jewish sources themselves. These included Rabbi Elijah, the Gaon of Vilna, in the late eighteenth century and Rabbi Meir Leibush Malbim in mid-nineteenth century Romania. Even today, when students from the ultra-Orthodox *yeshiva* world want to undertake secular learning, they quote the views of these authorities.

Judaism has always been a householders' tradition as opposed to a monastic one. As such, it has generally respected its adherents' right to earn a livelihood and has sought to avoid putting unnecessary barriers—beyond such basics as ethical business conduct and Sabbath observance—in the way of that effort. Thus, legal loopholes were found in the cases of Jews who wound up in the business of selling non-kosher meat (to non-Jews, of course) or even in dealing in religious objects and trinkets of other traditions. These rather extreme precedents may be used today in allowing the *yeshiva* student to study computer programming or other vital

skills. A *yid darf makhn a lebn*, as they say in Yiddish: "A Jew has to earn a living!"

Jews in the university, even the most observant, are generally far beyond the need for such technical legitimation of their intellectual activity. Still, there is a group who seek severe bifurcation between their studies in such realms as the natural and social sciences and their personal religious views of such issues as creation, evolution, the human soul, and so forth. Scientific and religious thinking, so the claim goes, are quite separate in their methods as well as their goals. "This is where I earn my livelihood," some will say, "while the world of traditional Torah Judaism is where I live my personal and spiritual life." Such Jews may participate fully in the world of scientific, medical, or psychological research. Aside from not showing up at the laboratory on Saturdays (and in extreme medical cases even that might be justified), their work will in no way betray their Jewish commitment. But at home on the Sabbath they will happily live in the world of Maimonides, who still believed in the four elements of Aristotle, or study treatises on body, soul, and the birth process that still rely on Galen.

Those committed to such radical separation of the Jewish from the "secular" intellectual pursuit generally are concentrated in the sciences, economics, and these days, especially in the field of computer studies. In such areas as clinical psychology, sociology, history, and the humanities it is a bit harder to slice things up this way. These inevitably touch sooner or later on the phenomenon of religion itself, offering their own modes of understanding religious behavior, truth claims, and the nature of faith commitments. It is harder to say that one views religion one way during the workday and in an entirely different way once that day is finished. The same is true within the recently much-expanded field of Judaic Studies. Once exposed to the critical/historical methods of text study and to the influences of various historic factors on the growth of Judaism, it becomes quite difficult to put the "jinni" of naive faith back in the bottle, as it were. Scholars and students in these areas tend to be more open to creative and developing syntheses between Judaism and contemporary academic trends. Their study of Jewish sources themselves or their discussions in campus chapel settings often revolve around such attempts at integration: The thinking and study in such settings, at its best, often ignores denominational lines, embracing everyone from the centrist Orthodox to the highly committed Reform or Reconstructionist Jewish seeker.

While the legitimacy of secular studies is mostly taken for granted within these groups, the question of Judaism's truth-claims and their relationship to the legitimacy of other religions is a much more difficult and unresolved issue. Essentially, it may be said that there is a great struggle taking place in our age (its origins can be dated to the Israeli victory in the six-day war of 1967) for the soul of Judaism, one revolving around an understanding of certain biblical, rabbinic, and medieval sources. The sharp edges of this struggle are much more apparent in Israel than in North America, but insofar as many of our students travel to Israel and study there, they too are exposed to the issues at stake and to various opinions

about them. The struggle is taking place mostly within Orthodoxy, where the critical/historical perspective on Judaism's development is by no means taken for granted.

Non-Orthodox movements long ago resolved these issues in favor of developmental/evolutionary models, but those old resolutions (and the lukewarm Judaism often resulting from them!) somehow no longer satisfy the needs of a large group of younger Jews. One school of thought in the current conflict (and there are countless shadings within each of these) sees Judaism as a universal religion. Its most important moral claim is that every man, and woman is fashioned in the image of God. Our shared human task is to protect and glorify that image; religion is a way of participating in that universally shared task. Human wisdom is universal, reaching back to Adam and Eve (formally, at least, the biblical story is treated as though literally true), who knew without instruction how to live fully in the presence of God. Some of this ancient wisdom, a wisdom embedded in the natural world itself, was passed on by the wise of each generation of Adam's descendants, from Shem and Enosh through Noah and his children, until it reached Abraham. Abraham looked into his own self and into the world about him, discovered the presence of God, and lived the first complete religious life since the expulsion from Eden. He was able to pass this way of life on to his descendants, who took it with them as they descended into Egyptian bondage. After generations of suffering in Egypt had deepened and refined their faith, God decided to call upon them to be His "kingdom of priests," to bring the divine message to all of humanity. "You shall love the Lord your God" and "Love your neighbor as yourself" are teachings that reach far beyond the bounds of the small historic Jewish people. Torah revealed truths that would benefit all, along with certain ritual prescriptions that would keep Jewry distinctive through history, so that we might bear God's message for humanity. Suffering and persecution have long kept Israel from this prophetic role, but the goal has not changed. The study of Torah is about the moral refinement of human behavior. Jewish suffering through the ages, while not to be justified or explained away, does add to the moral refinement and passion of Israel. Jews, the Jewish people, and now the Jewish state as well, exist as moral beacons and must conduct themselves according to the highest moral standards. The teachings of Torah need to be offered anew to the world. In order to do this, Jews need to study and be engaged with every aspect of contemporary culture in order to imbue and integrate contemporary life with the teachings of Judaism. This is the very work of redemption; to engage in it is to bring messiah a step closer. The establishment of the Jewish State has some undefined role in the redemptive process, but there is still a great deal more to be done.

A second school is much more pessimistic about humanity's early origins. All of God's attempts to create moral human beings, from Adam and Eve through Cain, the generation of the Flood, and the Tower of Babel, ended in dismal failure. Putting all those aside, God began anew with Abraham. Moral conduct is too much to expect of all humanity, but one elite family was created to become and remain

the beacon of proper living through history. Those not able to live up to the family's highest moral standards (Ishmael, Esau) were cast aside. Righteous Jacob suffered at the hands of his violent brother Esau, and history is bound to repeat itself. "The deeds of the forefathers are a signpost for their offspring"—the ancient enmity/jealousy of Esau for Jacob remains unabated. According to this school of thought, Esau's offspring (Christians) as well as Ishmael's (Muslims) are bound to hate Jews. That's just the way the world is, eternally and unchangingly. The Jewish people, the only ones willing to receive God's Law at Mount Sinai, became forever His chosen people. Because we and we alone were present at that all-time transformative event, we have a power of religious insight greater than that of non-Jews. "You shall love the Lord your God" and "Love your neighbor as yourself" are the essential constitutive rules of the religious commonwealth called Jewry. To expect such conduct of all humans is naive. The salvation of the non-Jewish world is not the chief concern of Jews. Our primary task through history is to continue to exist, because the corporate community of Israel is the sole bearer of God's truth in undiluted form. While lesser and somewhat compromised forms of Judaism's wisdom exist in Christianity and Islam, Jews must remain separate from others throughout history, even though this penchant for separateness will increase the inevitable persecution to which we are subject. The wickedness of the nations knows no bounds, as the holocaust confirms. The attempt of pre-war European Jewry to assimilate was mocked by history. God has begun to redeem Israel by restoring us to our Holy Land. The culmination of this process, brought about by our further repentance and faithfulness, will be the advent of messiah. He comes to bring peace to all people and nations, which will then recognize Israel's truth and role in history. The return to Zion, and especially to the holy city of Jerusalem, indicate that redemption is nearly at hand.

These two versions of classical Judaism, both derived from the same body of texts, interpretations, and historical experiences, lead in very different directions. The former, rooted in the views of Maimonides and the eighteenth century enlightener Moses Mendelsohn, was taught with various nuances by such American Jewish luminaries as Rabbi Joseph Soloveitchik and Abraham Joshua Heschel; in Israel it was philosopher Yeshayahu Leibovitz who most embodied a certain radical version of it, and it is now taught by such moderate religious figures as David Hartman and Avi Ravitsky. The latter, darker vision, reinforced by the holocaust and by the ongoing struggle of Israel for survival, was taught by Rabbi Zvi Yehudah Kook and the settler movement, and in its most extreme form by Rabbi Meir Kahana and Baruch Goldstein. A secularized version of it became the nationalist ideology of Menahem Begin and the Israeli right wing. It is the theology believed by most of the Sephardic or Eastern Jews in Israel and by those closest to both *shtetl* and holocaust memories.

Each of these approaches (and again I warn the reader that this typology does not truly reflect the complex and nuanced spectrum of views) has a strong basis within the tradition. If Maimonides can be marshaled by one group, Judah Halevi

and nearly the entire mystical tradition can be claimed by the other. The Judaism that comes to the American campus is mostly of the former, more universalist, variety. But that is not to say that seeds of the exclusivist tradition are not present as well.

Religious exclusivism, after all, has a long history within Judaism. When the Psalmist proclaimed:

The idols of the nations are silver and gold,  
The work of human hands.  
Eyes have they, but they see not;  
Ears have they, but they hear not;  
Neither do they speak from their throats (Ps. 115:4-7),

he was putting forth an idealized Israelite view of the religions against whose backdrop Israel's monotheistic faith first developed. The religion of ancient Israel saw itself as a revolutionary development. Like all revolutions, it minced no words in denouncing all that had come before. Of course we now realize how very much Biblical religion was based upon prior models and inherited existing religious forms, verbal images, and so-forth. Nevertheless, Judaism retained the prophets' crusading attitude toward what it considered "idolatry," the worship of gods by means of graven images. Graeco-Roman religion was thus condemned by the Jewish authorities of late antiquity who saw it as epitomizing the immorality and hedonism they had come to associate with idolatrous religion.

When Christianity conquered the Roman Empire, the surviving Jews took a somewhat different view of things. This was a biblically-derived religion, they realized, and one that preached a morality not terribly different from their own. They referred to it as *minut*, "sectarianism", meaning that Christians were following the sect of Jesus rather than accepting what they saw as the "mainstream" of Pharisaic/rabbinic interpretation of scripture. Without the formality of conversion (remember Paul's denial of the need for circumcision), the followers of the new religion remained gentiles, but their religion was that of sectarianism rather than idolatry. Of course by then the "sect" had become by far the larger and more powerful of the two Biblical-successor religions, but that made no difference in the eyes of the minority.

Later Jewish authorities wavered somewhat in their view of Christianity. The prominence of images in the medieval church was confusing to the Jews and led some (particularly those living in Muslim lands!) to think that perhaps this was idolatry after all. Islam, on the other hand, was thought of by the rabbis as an ideal religion for non-Jews, pure in its monotheism and even stricter than Judaism in its prohibition of images.

Non-Western religions are still viewed with concern by Jewish authorities, for whom contact with them is almost entirely new. Abstract and contemplative forms of religion are easiest for Judaism to accept, but certain forms of popular devotion in which images, altars, and offerings play a role look too much like the religions of the ancient Near East to leave the Jewish mind entirely comfortable. The ven-

eration of human beings, when it veers close to worship, is also unnerving to Jews, though one must say that it has recently become a wide-spread phenomenon within Judaism's own Lubavitch Hasidic movement as well.

Jews have never been in a position to tell others what is or is not a proper religion for them. As we are taught to bless God for the diversity among people, so, too, do we offer our blessings for the many ways in which the Divine Presence is perceived and celebrated throughout the world. But when we ask of our tradition what it is that religion is to teach, our answer is quite unequivocal: "One God and every person God's image!" Therefore love each person, treat each person as holy, as reflecting the greatness of God.

The core of Jewish teaching lies in the ten commandments. According to the early rabbis, all the commandments of our Torah may be derived from these ten. But some go even farther, saying that all the commandments derive from the first two of the ten commandments, those we heard spoken "in God's own voice." The first of the ten commandments, by our count, reads: "I am the Lord your God who brought you out of the Land of Egypt, out of the house of bondage." It is knowledge of the one God (and acting on that knowledge) that liberates us from all the many forms of slavery and degradation to which humans are subject. The second commandment is the prohibition of idolatry. Why should that prohibition be so prominent in our teachings? Rabbi Abraham Joshua Heschel explained it this way: "You shall make no statue or graven image" is not because God has no image. God in fact does have an image: YOU! Each of us humans is the image of God, and we must spend our entire lives forming that image, using soul and body as one to become what we most essentially are: God's image on earth. And we must help one another to fulfill that task, removing all the many barriers that keep people from realizing themselves as God's image. To take anything less than your entire self, than a full living, breathing human being, and to make of it the image of God—that is idolatry.

Here we see Judaism with its most humanistic face. If it is this universalist reading of the tradition that today's more learned and committed Jews are bringing with them to the campus, the North American academy may yet be enriched by an encounter with the teachings of Judaism, as it already so long has been by the presence of Jews themselves.

As religiously committed Jews become a more open presence within the academy, they will have to face a new series of challenges that they have hardly noticed until now. Will they be willing to join with religiously sensitive types from other traditions (mostly Christian, but increasingly also Muslim, Buddhist, and Hindu) to legitimize religious points of view within the academic community? Generally Jews (mostly secular Jews) have insisted that religious neutrality within the academy can only be protected by the academy's purely secular self-definition. But there are some limits to this position. Might people of faith band together, for example, to see that religious poetry is appreciated in its true faith-bound context? Or to see that religious experience is not entirely "explained away" or dismissed as

folly in context of various psychological and sociological explanations of religious phenomena? Or to understand that religious difference may be a real cause of strife and intergroup conflict, rather than serving as a mere stand-in for differences of class, ethnic, or other interests?

In these and other related areas, religious Jews may become important partners in a community of religiously committed academics that seeks to lend new perspectives to the shared academic enterprise. But openness to participation in such a broader coalition requires full affirmation of the first of the two perspectives on Judaism described above. It also means an abandoning of the sense of isolation from the broader society and a sharing of responsibility for shaping it—something quite new to religious Jews in the diaspora context. These will come only with time and a building of trust, replacing a deep distrust and alienation that were many centuries in the making.

# Education as Transformation

Religious Pluralism, Spirituality,  
and a New Vision  
for Higher Education  
in America

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