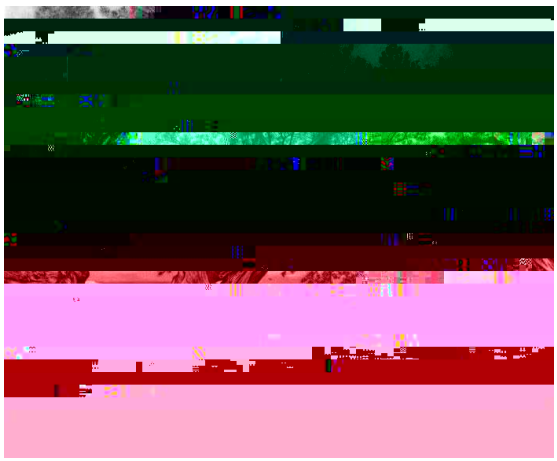
2009-2011 Bulletin



Encouraging mutual knowledge between Christians and Jews at every level.

www.bc.edu/cjlearning

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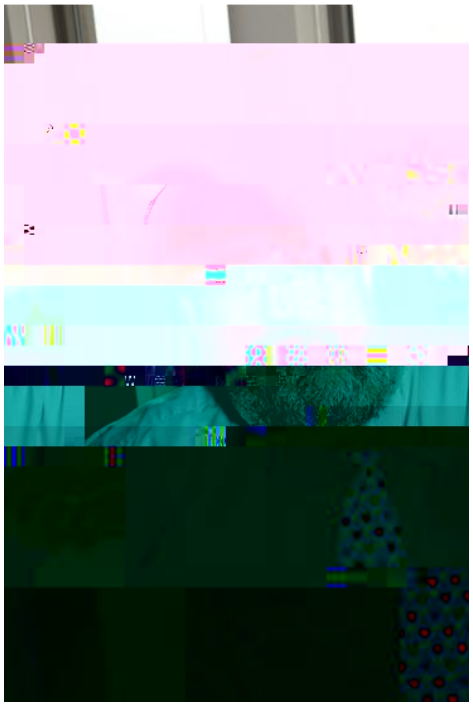
2010-2011 Corcoran Visiting Chair: Daniel -/DVNHU« ..«



Daniel J. Lasker

oquium in Medieval Philosophy and Theology on "Philosophical

PL416 Living Personally
Fall 2010 ² James Bernauer, SJ

Perhaps one of the greatest challenges to contemporary existence is how to live with others and oneself in a personal manner and, thus, overcome western culture's long dominant technocratic approach to human life. This course seeks to uncover the personal as a way of being and of evaluating the spheres of ethics, religion, and knowledge. Major orientations to the personal point of view are provided by readings from John Macmurray, Martin Buber, Gabriel Marcel, Michel Foucault and major spiritual texts from the Jewish and Christian traditions.

PL456 The Holocaust: A Moral History
Fall 2010 ² James Bernauer, SJ

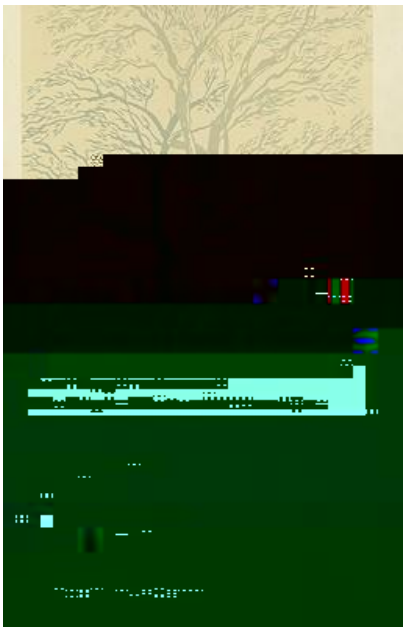
This course explores the issues of good and evil and how human beings succeed or fail to meet the challenge such issues pose. The Holocaust, the tragic series of events which ruptured modern western morality, is examined from a variety of pers

TH/TM437 Jewish & Christian Interpretations of the Bible
Spring 2011 ²

As the course progressed and as both professors explained the respective liturgies, rites, and traditions, I began to appreciate more the richness of the Jewish tradition and how it has influenced and shaped the Christian faith. The meaning of ´HZLVK WUDGLWLRQ´ never the same for me. I now want to know more RI LW ,W GDZQHG RQ PH WKDW SHUKDSV WKH HVLDQ &KULVWLDQ Christianity with our own traditions would progress

James Bernauer, SJ and Ruth Langer at Aula of the Collegium Novum of the Jagiellonian University in Cracow during the 2011 International Council of Christians and Jews Conference.

Interrelationships (Eerdmans Publishing, 2011), a collection of 17 essays edited by Philip A. Cunningham, Joseph Sievers, Mary Tmi2-4 Boys, Hans Hermann Henrix, and Jesper Svartvik



7KLVERRNRSHQVXQHZYLVWDVDIWHU\HDUVRIC atholic-Jewish reconciliation. Not comfortable with resting on prior accomplishments, this work is a bold step forward in Catholic searching for a closer theological bond to Judaism without giving up the differences between WKHWZRIDLWKV«

Sirois of New Directions, an interfaith education program sponsored jointly by the Anti-Defamation League and the Archdiocese of Boston.

Michael F. Mach

)UHHGV0RVHVDQG0RQRWKHLVP µQLWV6HWWLQJ ULFDO

February 16, 2010

Jewish-Christian Dialogue Group

The Center and the Boston College Jesuit Institute continued their co-sponsorship of the Jewish-Christian Dialogue Group. The group is composed of faculty and graduate students that meet throughout the year for a series of talks and discussions based on designated readings.

During the 2009-2010, academic, year, the Jewish-Christian Dialogue group met four times. During its first meeting, the group discussed the volume of essays *Anguished Hope: Holocaust Scholars Confront the Palestinian-Israeli Conflict* (2008). Prof. Raymond Cohen, the inaugural Corcoran Chair in Christian-Jewish UHODWLRQVOHGWKHJURXSVFRQGPHHWLQJDGLVFXVVLRQRQRPRUHGHWDLOHGUHODWLRQVEHWWHHQ the Vatican and the State of Israel.)RUWKHJURXSVWKLUGPHHWLQJ\RQ\LQQEDF2IILFHRI0DUNHWLQJ Communications Executive Director, spoke on the continuing obstacles blocking any facile dialogue between Christians and Jews. Dr. Robert Maryks IDFLOLWDWHGWKHYHDUVILQDOPHHWLQJDGLVFXVVLR SURPLQHQW,WDOLDQ-HVXLW7DFFL9HQWXULVHIIRUWVWRUHVFX-HZLVKOLYHVLQ)DVFLVW,WDO

Daniel J. Lasker
The Changing Face (?) of the Jewish-Christian Debate
October 23, 2010

Prof. Daniel J. Lasker, the 2010-2011 Corcoran Visiting Chair in Christian-Jewish Relations at the Center, led a discussion with the interdisciplinary Jewish-Christian Dialogue Group on the "Changing Face of the Jewish-Christian Debate." The discussion was based on two readings: "The Book of

well as offered a review of positions on the core issues, including borders, Jerusalem, refugees, security, and settlements.

Israeli-Palestinian Conflict Seminar participants

Junior Scholars Research Grants

In an effort to encourage and support young scholars in the field of Jewish-Christian relations, the Center established the Junior Scholars Research Grants program. Through this program, Boston College undergraduate and graduate students pursuing research that is of value to the field of Christian-Jewish relations are provided financial support and an opportunity to share their final products. Grant recipients engage in scholarship under the guidance of a faculty member while conducting research and producing publishable articles, book sections or chapters, conference presentations, digital materials, translations, or other scholarly resources. This year, six recipients were awarded $1,000 grants.

2010-2011 Academic Year Winners

Matthew Kruger, Boston College Theology Ph.D. Student
Kruger developed an article which he hopes to have published, "Fear, Love, and the Law: The Spiritual Nature of Judaism and Christianity in Aquinas and Bonaventure." Kruger hopes his article helps address the dearth of research on the subject, stating "Filling in this void is essential to filling out the picture of the medieval Christian perspective towards the Jewish religion."

Jeffrey C. Witt, Boston College Philosophy Ph.D. Candidate
Witt designed a detailed course syllabus on "Jewish and Christian Medieval Approaches to Philosophy of Religion." He explains, "There are few resources for how to approach medieval Jewish-Christian relations and intellectual debates from the perspective of a mainstream philosophy course... I hope to provide other philosophers with an example of how they might incorporate both Christian and Jewish sources in their courses in a more extensive way."

2011 Summer Winners

General changes in contemporary Christian-Jewish relations have brought with them changes in perception of this literature, and indeed of the whole encounter. Questions have been raised about the conversionary context of the polemics, and more nuanced views of what the polemicists had in mind have emerged. On the one hand, scholars have begun to pay more attention to internal uses of the polemical literature (especially that of Christians); on the other hand, the Jewish treatises are no longer seen solely as responses to Christian attempts of persuasion. The first part of the conference was devoted to examining these new approaches to the medieval polemical literature. The second part of the conference was devoted to examining the elements in the contemporary Christian-Jewish encounter which contribute to an atmosphere in which polemics are now of historical interest only; and on the other hand, those present-day factors which remain reflections of the past.

Conference Presenters

Keynote Address

7KH6KLIWLQJ'QDPLFRIWKH-HZLVKChristian Encounter from the 0LGGOH$JHVWRWKH3UHVHQWµ

David Berger, Dean and Ruth and I. Lewis Gordon Professor of Jewish History at the Bernard Revel Graduate School of Jewish Studies of Yeshiva University

Session on Medieval Polemics

Session on the Contemporary Scene

[redacted] --HZLVK5HODWLRQVLQµ

Mary C. Boys, Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary

[redacted] -Polemical Eraµ

Eugene Korn, American Director of the Center for Jewish-Christian Understanding and Cooperation in Israel

[redacted]

Christopher M. Leighton, Executive Director of the Institute for Christian & Jewish Studies in Baltimore and Adam Gregerman, Jewish Scholar at the Institute for Christian & Jewish Studies in Baltimore

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Christian Scholars Group 2011 Spring Meeting

7KH&HQWHUKRVWHGWKH&KULVWLDQ6FKRODUV*URXS6SULQJ0HHWLQJDW Boston College April 8-

Studies in Christian-Jewish Relation,

Center for Christian-

SUHVHQWDWLRQZLOOIRFXVRQWKHDFWLYLWLHVRIVRPHRIWKH)UHQFK-HZLVZKRKDYHEHI
Yad Vashem Institute as among the Righteous who risked their lives to save Jewish lives during the Holocaust.

$QQRXQFLQJWKHIRUWKFRPLQJSXEOLFDWLRQRI*DWKHU'RQ-HZLVChristians?: *A History of the Birkat HaMinim* (Oxford University Press, December 2011)

Tracing the shifting liturgical texts and polemics and apologetics surrounding the *birkat haminim*,