

STUDIES IN CHRISTIAN-JEWISH RELATIONS

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Editors' Afterword

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The events of past months have made us increasingly cognizant of the fact that the work of repairing the relations between Christians and Jews remains unfinished. This finds negative expression in the “bumps” of the past year or so and positive expression in some forward-facing work suggesting ways to build on the progress made in past decades. The “bumps” to which articles in this issue respond include the lifting of the excommunication of bishops ordained by Archbishop Marcel Lefebvre, especially the Holocaust-denying bishop, Richard Williamson, and the Vatican’s initial response to worldwide reactions, raising doubts about the Holy See’s commitment to *Nostra Aetate* and Jewish-Catholic dialogue. Philip Cunningham’s contributions on the relationship between Pope Benedict XVI and Jews address this directly, as do a number of the conference proceedings published here, especially those from the November 2009 annual meeting of the Centers for Jewish-Christian Relations. The events of 2009 along with these contributions to our journal serve as a stark reminder of the work still needed to be done by Catholic-Jewish dialogue.

At the same time that tensions have arisen, we have seen great signs of hope with the release *A Time for Recommitment: The Twelve Points of Berlin, A Call to Christian and Jewish Communities Worldwide* by the International Conference of Christians and Jews. This document, the focus of several of our articles and conference proceedings, will guide Christians and Jews in their dialogue for years to come. We invite contributions to future issues addressing any of the many aspects of this statement.

Hope, too, may be found in the articles resulting from our call for papers on “Educating Jews and Christians in an Age of

Dialogue.” Educators play an essential role in promotion of dialogue and understanding between Jews and Christians. In particular, Andrew Ettin and Ulrike Wiethaus’s article, *Mysticism, Experience, and Pedagogy in Jewish-Christian Dialogue*, offers significant insight into the important work being accomplished in the area of education. Other contributions on education are published here as conference proceedings.

Looking toward our 2010 volume, we encourage contributions on the theme “Boundaries and Border Crossings.” Articles may address relevant themes as they appear in Jewish-Christian relations from the past to the present and from the perspective of numerous disciplines. How do Jews and Christians construct identity in the presence of the other? How does our common history reflect intersection and divergence as we negotiate an understanding of one another? Dvir Abramowich’s article on Messianic Jews in Australia, published here, anticipates one aspect of this theme.

We encourage continued discussion of current and past calls for papers in future issues of *Studies in Christian-Jewish Relations*. This can be through full articles, like Carys Moseley’s article on Niebuhr and Zionism that continues the discussion of theologies of the land and state, our 2008 special topic. However, we also encourage our readers to read the materials published here, and to reflect upon them and respond to them. As we all know, dialogue is the key to understanding. Therefore, we endeavor to see our journal as a place for dialogue and invite your responses to our content and the issues it addresses.