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Considerations

Publication of the Center for Christian-Jewish Understanding of Sacred Heart University

*CCJU welcomes
Rabbi Sir Jonathan Sacks*

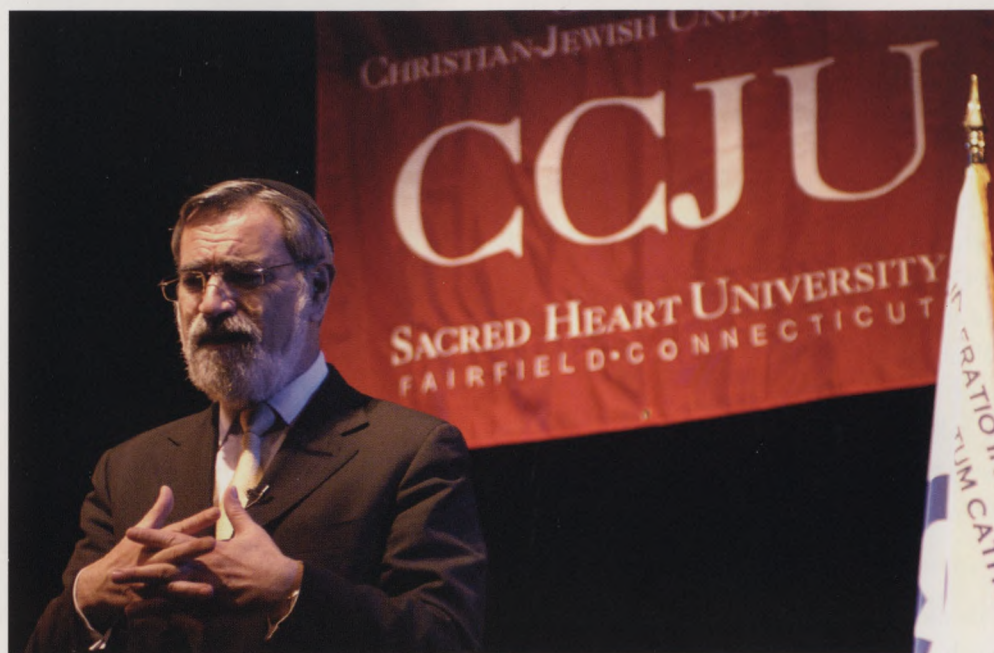


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Rabbi Sir Jonathan Sacks at Sacred Heart University
Fourth Annual Colleagues in Dialogue Institute
Educating the Next Generation of Religious Leaders



Rabbi Sir Jonathan Sacks Gives 15th Anniversary CCJU Lecture **The Dignity of Difference: How to Avoid a Clash of Civilizations**



Sacred Heart University's Center for Christian-Jewish Understanding (CCJU) celebrated its 15th anniversary with a lecture given by Rabbi Sir Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the Commonwealth, on May 21, 2008. The program was a collaboration between CCJU and the Anti-Defamation League. Rabbi Sacks addressed a public audience of more than 400 people at Sacred Heart's Edgerton Theatre on "The Dignity of Difference: How to Avoid a Clash of Civilizations." Sacred Heart University President, Dr. Anthony Cernera, introduced Rabbi Sacks as "a distinguished scholar and a globally respected religious leader." "In our present age of religious extremism and violence," said Dr. Cernera, "Rabbi Sacks affirms that religious pluralism can be a form of hope in the realization that our difference is a source of blessing and that the peace we seek is predicated on diversity, not on uniformity."

Rabbi Sacks addressed a sweeping history of philosophy, civil society, globalization and the world economy as the backdrop to his discussion of the biblical roots of a “covenant of hope” that must frame our shared vision for the future of humanity. “Biblical monotheism,” he said, “is not the idea that there is one God and therefore one gateway to His presence. To the contrary it is the idea that the unity of God is to be found in the diversity of creation.” Labeling the Book of Genesis as “the great anti-Platonic narrative in Western civilization,” Rabbi Sacks explained, “Genesis argues that universalism is the first, not the last, phase in the growth of moral imagination.” He characterized the “theology of difference” that is implicit in the story of Genesis as the movement in the text from the universal to the particular, “from the creation of humanity as a whole to the call of one man, Abraham, one woman, Sarah and one people, their descendants.”

During his talk, Rabbi Sacks drew on the thinking of the 19th century Jewish scholar known as Netziv (Rabbi Naftali Zvi Yehuda Berlin) and told his audience, “The first eleven chapters of Genesis is a monoculture that concludes with the story of the Tower of Babel where the whole world was of one language and shared vocabulary. Babel is the first totalitarian society without a space for difference to which God responds by creating a multiplicity of cultures and civilizations.” He recalled how the ancient rabbis were struck by the fact that the Bible commands us in one place to love our neighbor, but in 36 places to love the stranger. Rabbi Sacks declared, “Friends, this is the greatest religious challenge of the 21st century – Can I see the trace of God

on the face of the stranger?”

In his book, *The Dignity of Difference*, which he wrote as a response to the tragic events of 9/11, Rabbi Sacks recounted his argument in the volume as two-fold; first, the economics and politics of globalization have inescapable moral dimensions and second, great responsibility now lies with the world’s religious communities. “It is entirely possible that we face a 21st century that will resemble nothing as much as the 17th century, a new age of religious conflicts,” he mused. As a rejoinder to the contemporary call from writers such

“If religion is the problem, let religion be the solution. And I frame the question this way: Can we find – especially within the three Abrahamic monotheisms, Judaism, Christianity and Islam, a road to tolerance, a road to coexistence? Or better still, a respect for difference?”

RABBI SIR JONATHAN SACKS

as Christopher Hitchens and Richard Dawkins who appeal to further secularization as the only way of making the world safe from religious conflict, Rabbi Sacks reminded his audience that “17th century secularization did not begin when people simply began to think scientifically and thus stopped believing in God, rather secularization happened once people stopped believing that religious people could live together in peace.” He continued, “In our time, further secularization as a way of preventing wars of religions is not going to happen because globally we are going through a period of desecularization.” Rabbi Sacks also

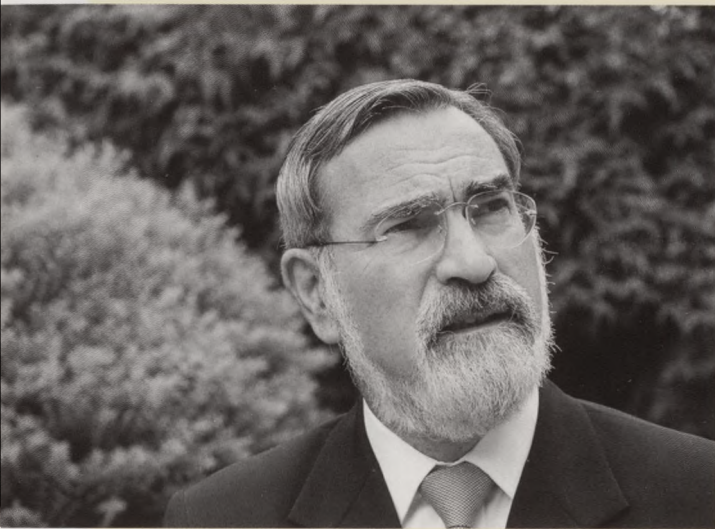
dismissed the classic appeal in America and Britain to marginalize religion because our governments know that access to means of destruction makes it almost impossible to disempower the potential religious terrorist. Claiming the only answer to religious conflict is to seek a resolution within religion itself, he said, “If religion is the problem, let religion be the solution. And I frame the question this way: Can we find – especially within the three Abrahamic monotheisms, Judaism, Christianity and Islam, a road to tolerance, a road to coexistence? Or better still, a respect for difference?”

Rabbi Sacks urged his audience to challenge the idea of tolerance of the other as sufficient for peace and moral responsibility and instead to consider how the dignity of difference comes from deep within the great religious traditions themselves. “It is the idea that the one God, creator of diversity, commands us to honor his creation by respecting diversity...the test of faith is whether I can make space for difference. If I cannot, then I have made God in my image instead of allowing him to remake me,” he

said.

Professor Sacks pointed to the centrality of the sacred texts in the three Abrahamic faiths that can become problematic in all three traditions in sources which, read literally, can promote intolerance towards others who believe differently than we do rather than sources that emphasize moving beyond boundaries of estrangement or hostility to kinship and empathy. “The choice is ours,” he maintained, “will the generous texts of our tradition serve as interpretive keys to the rest, or will the abrasive passages determine our ideas of what we are and what we are called on to do?” Rabbi Sacks de-

Profile: Rabbi Sir Jonathan Sacks



Educated at Gonville and Caius College, Cambridge; received first class honors in Philosophy

Completed post-graduate studies at New College, Oxford and King's College, London

Principal of Jews College London, the world's oldest rabbinical seminary

1991 Installed as Chief Rabbi of the United Hebrew Congregations of the Commonwealth

1995 Awarded the Jerusalem Prize

2001 Conferred Doctor of Divinity Degree by Archbishop of Canterbury in addition to nine other honorary doctorates

2001 Begins second ten-year term as Chief Rabbi

2005 Awarded a Knighthood in the Queen's Birthday Honors list

2007 Publishes *The Home We Build Together*; other publications include *The Politics of Hope* (1997), *Radical Then, Radical Now* (2001), *The Dignity of Difference: How to Avoid the Clash of Civilizations* (2002), and *How to Heal a Fractured World* (2005)

Visiting professorships to many universities, including Hebrew University of Jerusalem, University of Essex, and King's College London.

fined the great task of religious leaders – no less now than in the past – to enlarge the sphere of our covenantal responsibility to God and one another. He explained, “Only when we realize the danger of wishing that everyone should be the same – the same faith on the one hand, the same McWorld on the other – will we prevent the clash of civilization because we will have learned that difference does not diminish but enlarges our sense of God and other.”

Rabbi Sacks explained the appeal of religious fundamentalism as the attempt to simplify a plural world into

one where everyone is the same. “If we go back and re-read the texts that are the very foundations of Abrahamic monotheism, we hear that unsuspected but astonishing message which is that since God is different from us, we find traces of God in people and cultures that are different from us,” he said. He characterized the need to balance our differences and our commonalities as the great religious challenge, and stated, “We have things in common and we have things that are different and that is of the essence, because if we were completely different from one another we couldn't communicate; and

if we were exactly the same we'd have nothing to say.”

ADL leader David Warren said the partnership with CCJU, in bringing Rabbi Sacks to Connecticut, exemplifies the importance of interfaith collaboration in ADL's mission. “Despite the progress of the last 50 years,” said Warren, “there is much work to be done. As Rabbi Sacks so eloquently described in the *Dignity of Difference*, religious leaders must work to counteract religiously inspired extremism and address issues of social and economic injustice, particularly given some of the pernicious impacts of globalization today.”

Colleagues in Dialogue

The Center for Christian-Jewish Understanding of Sacred Heart University convened its fourth annual Colleagues in Dialogue Institute on May 5-7, 2008 at Union Theological Seminary in New York. The Conference welcomed 25 rabbis, cantors, priests and ministers from across the country to explore the theme,

“Scripture and the Religious Life.” Colleagues in Dialogue is a program that has grown out of the Center’s Institute for Seminarians and Rabbinical Students. Its distinct mission is to provide new clergy a forum for ongoing study and dialogue in Christian-Jewish relations in the context of their practice as

congregational leaders. Through this continuing education institute for new religious leaders, the Center seeks to extend the progress in interreligious understanding between Christians and Jews to thousands of persons in the pews and religious education classrooms in congregations across the United States.



New Clergy Explore Scripture and the Religious Life in Dialogue with the Other

In her welcoming address, Ann Morrow Heekin, Ph.D., Director of Programs and Publications at the CCJU, described the conference as “dialogue at its best” for its depth of openness, collegiality, and commitment to learning about other. “2008 marks the 15th anniversary year of the founding of CCJU,” said Dr. Heekin, “and you are part of that shared history.” Dr. Heekin described this shared history as “one born out of a vision of creating a world of greater respect and peace, the courage to reconcile our past history, the willingness to recognize the truth of the other, and the commitment to put the fruits of our dialogue into practice in our preaching and teaching.”

Joint study and interpretation of sacred scripture in the Christian and Jewish traditions were the focus of the three-day institute. Rabbi Tsvi Blanchard led the opening session with a Jewish reading of Genesis 22 – Jacob wrestling the angel. Rabbi Blanchard, who presently serves as Director of Organizational Development at CLAL – The National Jewish Center for Learning and Leadership – instructed colleagues in the principles of Jewish text interpretation known as Midrash. “Jewish text interpretation,” said Rabbi Blanchard “holds to the idea that no single interpretation is ever the last word on any story in scripture.” Rabbi Blanchard guided colleagues in a Midrash of Genesis 22 using the

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ANN MORROW HEEKIN, PH.D.
DIRECTOR OF PROGRAMS AND PUBLICATIONS, CCJU

commentaries of 11th century rabbinical scholar, Rashi. “In a Midrashic reading of the text,” he explained, “we begin with the most simple, semantically justified interpretation of the text and then move to a deeper level of interpretation for understanding the ambiguous portions of the text. At this level of interpretation, we are widening the text to take advantage of the “missing pieces” in order to expand our interpretation of the text.” According to Rabbi Blanchard, Midrash illustrates “how textual interpretation is a living process.” He characterized Rashi’s experience as a Jew in exile in France as one which shaped his interrogation of the text. “Rashi’s interpretation of Jacob’s redemptive moment in the text moves from the story of two estranged brothers to a story that is par-

adigmatic of the relationship between two nations and ultimately the cosmic struggle of good and evil,” explained Rabbi Blanchard. “Rashi helps us to discover the multiple levels of meaning in Jacob wrestling with the angel where the redemptive moment in the text is not one of dominance over the other, but remaining in the embrace or the relationship with the other,” he said.

A second text study was led by Dr. David Carr, professor of Scripture at Union Theological Seminary in New York. Professor Carr guided colleagues through an exegesis of the Song of Songs 1:5-6 in a presentation entitled “Blackness, Beauty and Jewish-Christian Interchange.” “The text raises ‘race’ issues,” he said, “which allows us to explore another dimension of otherness in

a text that is part of both the Hebrew and Christian canons." Dr. Carr also noted excerpts of Jewish-Christian interpretations on the Song of Songs that indicate an ancient dialogue on the text between the Church Fathers and Rashi, the 11th century rabbinical commentator.

In a third session, "Wrestling with Troubling Texts," colleagues presented texts within their traditions that they find to be spiritually challenging or problematic to preach, and guided the group in the methods used for reconciling themselves with the text. Among the leaders of the session, Rev. Tomi Jacobs presented the New Testament text, "The Stoning of Stephen" (Acts 6:8-8:1). "As a Protestant minister," said Rev. Jacobs, "I preach this text for its insights to social justice themes and the call for non-violent reforms in our society."

Dr. Mary Boys, the Skinner & McAlpin Professor of Practical Theology at Union Theological Seminary, and Dr. Carol K. Ingall, the Dr. Bernard Heller Professor of Jewish Education at The Jewish Theological Seminary in New York, led colleagues in a session on contemporary issues in the dialogue entitled, "Christians and Jews: What Can We Ask of Each Other?" Professors Boys and Ingall focused on the question of what Jews and Christians can ask of each other in the areas of our prayer and liturgy and the meaning of the Land of Israel. A catalyst to the conversation on prayer and liturgy was the recent authorization by Pope Benedict XVI to allow for less restrictive use of the 1962 Good Friday prayer among a small percentage of the Catholic population who seek a return to the traditional (Tridentine) Latin Mass. Leaders in both the Catholic and Jewish traditions have argued that the 1962 prayer reflects a contradictory theology of the church's relationship with the Jewish people since the Second Vatican Council which was incorporated in the 1972 reformulation of the prayer.

Since the conference, the Vatican (May 2008) has issued a formal statement on the meaning of the 1962 prayer within an eschatological context and the firm rejection of any organized efforts by the Church to proselytize Jews.

Dr. Boys noted that all prayer is particularistic and we eventually find ourselves a stranger in another's prayer tradition. However, the reality of *Nosstra Aetate* (the Second Vatican Council document that overturned centuries of teaching of contempt for the Jewish people) calls each of us "to listen to our prayer as it is heard by the religious other," said Professor Boys. "The thing that complicates the Jewish-Christian topic of prayer is that for nearly 2000 years Christians have claimed that we superseded Judaism. The challenge and the struggle are to find authentic prayer forms that differentiate without denigrating the other," she said.

Dr. Ingall addressed the issue of problematic prayer texts in the Jewish tradition in her presentation on the intra-Jewish dialogue on the concept of "chosenness" in the Aleinu prayer (the Jewish prayer recited at the end of each of the three daily Jewish services) Dr. Ingall explained that most Reform congregations have eliminated the "chosenness" verse in the prayer for its role in setting Jews apart from other nations. "We change our liturgies at our own risk," Professor Ingall cautioned. "We must be mindful of both the 'creeping universalism' and the need for a delicate balance of our prayers having boundaries while also being open to the other." In their dialogue on the meaning of the Land of Israel, Dr. Ingall said, "B'nai Israel is our name and Jewish history is incomprehensible without the Land." Dr. Boys rejoined, "The meaning of the Land is central to Jewish identity while it remains a most difficult topic for Christians, but one we must build towards."

A final session led by the colleagues explored the reality of interfaith rela-

tions in congregational life. "The growing numbers of interfaith families," said Rabbi Terry Greenstein, "require us to be knowledgeable of each other's traditions, especially life cycle rituals." Among the four presenters, there was affirmation of growing interest in interfaith clergy councils and joint social action among Christians and Jews for addressing problems of hunger, poverty and the disenfranchised in our local communities.

Participants in the 2008 Colleagues in Dialogue program included Rabbi Alan Abrams, Reading Hospital, PA; Rev. Patrick Besel, St. Patrick's Church, MD; Rabbi Bryan Bramly, Temple Beth Sholom, AZ; Rev. Martin Burnham, St. Andrew by the Bay Church, MD; Pastor Laura Crites, First United Methodist Church, IL; Rev. Tim Ekaitis, Garden Area Catholic Churches, MI; Rabbi Eliana Falk, Temple Beth Torah, CT; Cantor Sharon Grainer, Temple Beth Zion-Beth Israel, PA; Rabbi Terry Greenstein, Congregation Klal Yisrael of the South Shore, MA; Rev. Jennifer Hanus Guelmami, Trinity Lutheran Church, NY; Rev. Ty Hullinger, St. Patrick's Church, MD; Rev. Tomi Jacobs, Christ Lutheran Church, NY; Pastor Robert Kersten, Stamford United Methodist Church, NY; Melissa Lemons, Union Theological Seminary, NY; Rabbi Larry Moldo, Temple Beth El of Greater Buffalo, NY; Rev. Dan Moll, St. Mary & St. Joseph Churches, NY; Rev. Joshua Mosher, St. Peter & Paul's Orthodox Church, CT; Paul Mowry, Union Theological Seminary, NY; Rev. Robert Newbury, Ave Maria Catholic Church, CO; Cantor Kerith Spencer-Shapiro, Congregation Adas Emuno, NJ; Pastor Lylé Snyder, The Children's Place Association, IL; Rev. Walter Stumpf, St. Bernard's Parish, WI; Pastor Stoney Weizmann, Lebanon Lutheran Church, IL; Rabbi Yvonne Youngberg, Temple Beth Sholom, CT; Rabbi Jessica Zimmerman, Synagogue 3000, NY.

Institute for Seminarians and Rabbinical Students

Educating the Next Generation of Religious Leaders



The Center for Christian-Jewish Understanding of Sacred Heart University convened its ninth annual Institute for Seminarians and Rabbinical Students on May 27-29 at the university campus in Fairfield, CT. The conference welcomed 31 students from Christian and Jewish seminaries across the United States. The Center also welcomed its first deaf seminarian to the 2008 program in its commitment to the radical inclusiveness of the dialogue. The seminarians' institute was established in 2000 to help prepare the next generation of religious leaders to intelligently and critically expand and carry interreligious dialogue forward. More than 280 students have participated in the program since its inception, including representation from the range of denominations and movements in the Christian and Jewish traditions. Graduates of the institute are invited back each year to continue their study and dialogue and to build a network of interfaith clergy relations through CCJU's Colleagues in Dialogue program.

The educational goal for the program is to introduce seminarians to the major historical, philosophical and theological issues in the dialogue between Christians and Jews and to invite participants into the dialogue with each other. Dr. Ann Morrow Heekin, Director of Programs and Publications for CCJU, set the tone and theme for the institute with a quote from Jewish philosopher, Martin Buber, who once remarked, "All real life is meeting." "All real life is meeting," said Dr. Heekin, "because it is only in the embodied encounter with the other that 'otherness' ceases to be strange or threat-

ening and instead enlarges our understanding of the other and ourselves."

Rabbi Tsvi Blanchard, director of organizational development for CLAL - The National Jewish Center for Learning and Leadership in New York - delivered the opening address, "A Theology of Interreligious Dialogue." Rabbi Blanchard, an Orthodox rabbi and one of the nation's leading proponents of Christian-Jewish dialogue and understanding, instructed seminarians on what he described as "the three models of dialogue for crossing boundaries." Delineating the three types as strategic dialogue, principled dialogue and the dialogue of love, Rabbi Blanchard said each one offers a particular benefit and worth. "The strategic model is the dialogue around shared human issues where we are less concerned about the truth of the other and more about collaboration for a mutual gain, whereas the principled model finds its source in moral obligation," he explained. Rabbi Blanchard characterized the third

model of dialogue as the model of love. "This is a 'yes and' dialogue that encourages multiple perspectives and where the objective is to see all sides of an issue so that the dialogue continually corrects our lack of full understanding," said Blanchard. From the biblical

the text, literary criticism, historical-critical analysis and commentaries. However, there are clear differences in which methods of interpretation we emphasize."

A second scripture study led by Dr. Peter Pettit, director of the Institute for Jewish-Christian Understanding at Muhlenberg College in Allentown, PA and Yehezkel Landau, faculty associate in interfaith relations at Hartford Seminary in Connecticut, directed seminarians in a "Hevruta" or dyadic study model of Zechariah 8 and its implications for a Christian meaning of The Land of Israel. "The sense of a shared peoplehood engendered in the Zechariah text, articulated in Romans 11 and epitomized in Acts 11:18,

is what leads us in Romans 15:25-27 to recognize that our shared spiritual heritage leads to a solidarity in material concerns, including concern for the integrity of Israel and its land," said Dr. Pettit. "What ends up being key in our day," he said, "is that the Christian community must become credible as seeing itself in a 'we' with the Jewish people so that any critique of Israel is heard as coming from 'within the ranks' rather than as an assault from outside."

Seminarians were guided through 2,000 years of Christian-Jewish relations in a lecture by Dr. Eugene Fisher, the former associate director of the Secretariat for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops (USCCB). "The progress in the relationship of the church to the Jewish people over the last 40 years on biblical, theological and liturgical fronts has been significant, but it must be placed in the context of the relationship over the past two millennia for Christians to fully appreciate the roots

"Rabbinic liturgy emerges in a context where Christians were present and this raises for speculation and study the question of how this affects the shape and statements of rabbinic liturgy in the Second Temple world."

RUTH LANGER
BOSTON COLLEGE

perspective of the dignity of the other as created in the image of God, Rabbi Blanchard explained, "the dialogue of love makes room for ambiguity in our search for the truth because it allows for a commitment to the dialogue that runs beyond 'getting it right'."

Two sessions during the institute were devoted to the importance of understanding the methods of interpreting sacred text in the Christian and Jewish traditions. The first text study on Genesis 12 was led by Rabbi Jessica Zimmerman, director of Congregational Engagement at Synagogue 3000 in New York, and Rev. Robert Kersten, pastor of the Stamford and Harpersfield United Methodist Churches in New York State. Through a process of helping seminarians understand the distinct exegetical approaches in the Jewish and Protestant traditions, Rabbi Zimmerman remarked, "While there are differences in our study methods, we share certain categories of interpretation - including a close read of

of their tradition in Judaism and for Jews to appreciate that its identity has been formed in its historical relationship with Christians," said Dr. Fisher. Dr. Judith Banki, director of special programs at the Tanenbaum Center for Interreligious Understanding in New York, addressed the seminarians on the achievements in the dialogue since *Nostra Aetate* (the Second Vatican Council document that overturned centuries of church teaching of contempt for Judaism). "It is easy to take the achievements of *Nostra Aetate* for granted but in actuality the development of the document was a cliffhanger, passing only in the final minutes of the final days of the council," she said. Dr. Banki described the final draft of *Nostra Aetate* as a compromised document but taken together with the *Decree on Religious Liberty* (a second of the 16 conciliar documents of Vatican II), "these documents revolutionized relations among Christians and Jews." Despite the remarkable progress, she added, "we must be alert to the potential landmines for Christians and Jews which are found wherever there is evidence of demonization, denigration or a double standard in the treatment of the other."

Seminarians explored the contemporary liturgical practices of Christians and Jews with visits to St. Augustine Cathedral in Bridgeport, CT and Congregation B'nai Israel in Fairfield, CT. Hosted by Rev. Robert Kinnally and Rabbi James Prosnit, seminarians were welcomed into the sacred space of the other to deepen their understanding of the history, architecture, symbols, worship, and communal life in a Catholic church and a synagogue. This was followed by an historical examination of the two liturgical traditions in a joint presentation led by Dr. Ruth Langer, associate professor of Jewish Studies and associate director of the Center for Christian-Jewish Learning at Boston College, and Dr. Ann Morrow Heekin.

Drs. Langer and Heekin explored the close spiritual and historical connection between early rabbinic and Christian liturgy in the Second Temple world with a focus on the continuity and discontinuity found in synagogue liturgy/Christian Liturgy of the Word and Jewish religious meals/Eucharist. "The Jewish roots of our liturgy need to be examined more closely as part of better appreciating our common spiritual and historical heritage," said Dr. Heekin. In asking what Jews can learn from Christian liturgical study, Dr. Langer told seminarians "Rabbinic liturgy emerges in a context where Christians were present and this raises for speculation and study the question of how this affects the shape and statements of rabbinic liturgy in the Second Temple world."

A conversation on contemporary issues in the dialogue pertaining to prayer and liturgy was led by Dr. Richard Lux, Professor of Scripture Studies at Sacred Heart School of Theology in Milwaukee, WI and Hartford Seminary's Yehezkel Landau. The purpose of this session was also to model for the seminarians what open and respectful dialogue looks like between a committed Catholic and a committed Jew. Focusing on the latest developments in the reauthorized 1962 Good Friday prayer, Dr. Lux informed students of the latest statement from the Holy See (May 2008) which seeks to clarify the concerns among Christians and Jews that the prayer implies a conversionary or proselytizing stance towards Jews (a position overturned since the Second Vatican Council). "The Vatican statement places the prayer in an eschatological context consistent with Romans 11," said Dr. Lux. However, he added, "Despite the rejection of any formal evangelization to the Jewish people, we must ask ourselves 'whose eschatology?' In response, Yehezkel Landau acknowledged, "While it is not the job

of Christian-Jewish relations to negotiate Christian liturgy, we must ask how much spiritual and theological space we are making for one another in our prayer and liturgy."

Participants in the 2008 Institute for Seminarians and Rabbinical Students included: Christopher Argano, St. Joseph's Seminary, NY; Christopher Ballard, St. Mary's Seminary, MD; Ernest Cibelli, Holy Trinity, MD; William Clay Dockery, Union Theological Seminary, NY; Vincent Druding, St. Joseph's Seminary, NY; James Ebert, St. Mary's Seminary, MD; Becky Finney, Fuller Theological Seminary, CA; Josh Frankel, Yeshivat Chovevei Torah, NY; Joseph Gill, St. John the Evangelist, MD; Carrie Graham, Fuller Theological Seminary, CA; Gerry Gilstrap, Union for Traditional Judaism, NJ; Moshe Goodman, Yeshivat Chovevei Torah, NY; Ben Herman, Jewish Theological Seminary, NY; Daniel Hoffman, St. Mary's Seminary, MD; Peg Kershenbaum, Academy for Jewish Religion, NY; Christopher Klusman, Sacred Heart School of Theology, WI; Maya Kosowsky, Jewish Theological Seminary, NY; Enid Lader, Academy for Jewish Religion, NY; Luis Largaespada, St. Vincent de Paul Seminary, FL; Mark Leach, Union Theological Seminary, NY; Robert Marino, St. Christopher's Church, NY; Kymberly McNair, Union Theological Seminary, NY; Juliana Mecera, St. Vladimir's Orthodox Theological Seminary, NY; Jesus Jets Medina, St. Vincent de Paul Seminary, FL; Jennifer Rosner, Fuller Theological Seminary, CA; Dalia Samansky, Hebrew Union College, CA; Joshua Sawyer, Garrett Evangelical Theological Seminary, IL; Adam Stein, American Jewish University, CA; Daniel Tuite, St. Joseph's Seminary, NY.

Interpreters for the deaf: Eve Dickler Eiseman and Sandra Smith, both from Wisconsin.

Upcoming Events at Sacred Heart University

New Haven Holocaust Memorial Exhibit:
"Memory and Legacy"
Opening Ceremony

September 10, 2008
5:00 pm
William Pitt Center

Freshman Colloquium:
"Holocaust Witness Testimony:
Bystanders & Rescuers"

October 6, 2008
3:30 pm
University Commons

The Blau Collection:
The Library on Christian-Jewish Relations
Dedication Ceremony

November 10, 2008
12:00 pm
Ryan-Matura Library

Council of Centers on
Jewish-Christian Relations (CCJR)
Public Program: "Conversion & Proselytism
in a Pluralistic Society"

December 7, 2008
2:00 pm
University Commons

Upcoming event in New York

Nostra Aetate Awards Dinner

November 20, 2008
New York City

CCJU Staff

Ann Morrow Heekin, Ph.D.
Director of Programs and Publications

Rabbi Joseph H. Ehrenkranz
Director Emeritus

Guillaine Dale
Assistant to the Director

The Center for Christian-Jewish Understanding of Sacred Heart University seeks to contribute to the creation of a world of greater respect, cooperation and peace by educating Christians and Jews for a dialogue that is based on knowledge and truth about God and one another. The Center promotes scholarship, trains future religious leaders, educates teachers and leaders of parishes and synagogues, and serves as a leader in promoting Christian-Jewish understanding in the United States and throughout the world.