

THINKING ABOUT THE OTHER IN JUDAISM & CHRISTIANITY

COURSE DESCRIPTION

This course will consider Jewish-Christian dialogue as an evolving theological conversation—sometimes amicable, sometimes virulent—from antiquity to the present. The touchstones in this conversation will be figures ranging from Jesus to Augustine, Maimonides, Martin Luther, and Franz Rosenzweig. Our aim will be to understand these thinkers not only in their historical context but to consider their changing reception and relevance through history, especially in the present. We will ask, for instance, how Jesus has been understood by modern Jewish thinkers, and explore the legacy of Augustine's notion of Jews as eternal witnesses to the Old Testament. We will look for avenues for Jewish-Christian dialogue in seemingly unlikely sources such as Martin Luther, author of the infamous tract "On the Jews and their Lies."

Significant attention will be paid to the challenges and possibilities of Jewish-Christian dialogue in the aftermath of the Holocaust, and we will look in depth at trajectories opened by the ethical philosophy of Emmanuel Levinas. We will also test out for ourselves the practice of "Scriptural Reasoning," in which people of different faith backgrounds respond to one another's textual traditions in a common space. Fittingly, this will take us to a point which spills from study into practice, and opens the door to faiths beyond Judaism and Christianity, and in our final class we will work together to draft our own "Statement on Interfaith and Intercultural Relations." This is an academic course, but students are welcome to bring their own identities and commitments into discussions in respectful and appropriate ways. This course will involve close reading of challenging primary texts, and a solid background in courses in religion and/or philosophy is recommended.

EVALUATION

30% Response Papers (500 words each): You must complete 4 total response papers reacting to primary sources for a given week (you may choose which weeks). Please email your response papers to me and your classmates 24 hours before the start of class. We will draw upon these papers for class discussion, and you should come prepared to have your ideas and your writing critiqued. This will be beneficial to you as you prepare your final research paper, and you may choose to test out ideas and arguments for the research paper in your response papers.

20% Participation in Discussion and Group Activity: Because this is an upper-level course, I expect you to participate in each class. Don't worry if you are shy, I don't expect you to be keeping up a constant chatter. What I want is for you to be alert, and follow the conversation in a meaningful way. That could mean debating points, but it could also just mean bringing a quotation from the reading to each class which you think is especially interesting. We will also have a major group activity, during the final week of class, which will involve everyone's active participation. We will work together to draft a "Statement on Interfaith and Intercultural Relations" that utilizes the theological resources we have studied and suits the needs of our college community.

50% Research Paper: Please write an essay of 4,000-5,000 words which draws into conversation two major figures we have studied during the semester, one Jewish and one Christian, on a common topic. The thinkers may be from different periods, e.g. one ancient and one modern, just make sure the dialogue sheds new light on a key theme or question, such as: chosenness; resurrection; law; revelation; sexuality; or bioethics.

SYLLABUS

Notes on syllabus:

- You are not responsible for completing the “further readings” listed below. These are for your benefit should you feel you could use extra context for a given topic, or especially if you need guidance on where to start looking for sources for your research paper.

WEEK 1: Setting the Stage: Jewish-Christian Relations Today

Reading: Pope Paul VI, *Nostra Aetate: Declaration on the Relation of the Church to Non-Christian Religions* (1965); Vatican Commission For Religious Relations With The Jews, “[We Remember: A Reflection on the Shoah](#)”; “Dabru Emet: A Jewish Statement on Christians and Christianity,” *The New York Times* (September, 2000); Orthodox Jewish “[To Do the Will of Our Father in Heaven: Toward a Partnership between Jews and Christians](#)” (2015)

WEEK 2: The Jewish Jesus

Reading: Matthew (esp. 3, 23); John (esp. 8); *The Jewish Annotated New Testament*, ed. Amy-Jill Levine and Marc Z. Brettler (Oxford, 2011)

Further Reading: Susannah Heschel, *Abraham Geiger and the Jewish Jesus* (UChicago, 1998), Introduction, Ch. 7, Conclusion; Geza Vermes, *Jesus the Jew* (William Collins, 1973); Michael Wyschogrod, *Abraham's Promise*, ed. Kendall Soulen (Eerdman's, 2004), “Incarnation and God's Indwelling in Israel” pp. 165-178; James D. G. Dunn, *Jesus Remembered* (Christianity in the Making, Volume 1) (Eerdmans, 2003); Leo Baeck, “Son Of Man”, “The Gospel as a Document of the History of the Jewish Faith,” *Judaism and Christianity: Essays*, ed. Walter Kaufmann (Meridian, 1958); David Novak, “The Quest for the Jewish Jesus,” *Jewish-Christian Dialogue: A Jewish Justification* (Oxford, 1992); Peter Schäfer, *The Jewish Jesus: How Judaism and Christianity Shaped Each Other* (Princeton, 2012); Peter Schäfer, *Jesus in the Talmud* (Princeton, 2009); Daniel Boyarin, *Border Lines: The Partition of Judaeo-Christianity* (UPenn, 2010); Daniel Boyarin *The Jewish Gospels* (New Press, 2012); *Jews and Christians Speak of Jesus*, ed. Arthur Zannoni (Augsburg Fortress, 2009); John Pawlikowski, *Christ in the Light of Christian-Jewish Dialogue* (Wipf & Stock, 2001); *Jesus Through Jewish Eyes: Rabbis and Scholars Engage an Ancient Brother in a New Conversation*, ed. Beatrice Bruteau (Orbis, 2001); Jeremy Cohen, *Christ Killers: The Jews and the Passion from the Bible to the Big Screen* (Oxford, 2007); E. P. Sanders, *Comparing Judaism and Christianity: Common Judaism, Paul, and the Inner and the Outer in Ancient Religion* (Fortress, 2016).

WEEK 3: How Jewish was Paul?

Reading: Acts (esp. 7-9, 13, 18, 23, 28); Romans (esp. 2-4, 9-11); Galatians (esp. 3-4); 1 Thessalonians (esp. 2)

Further Reading: C.G. Montefiore, *Judaism and St. Paul; Two Essays* (Cornell University Library, 2009 or Ayer, 1973); Krister Stendahl, *Paul Among Jews and Gentiles and Other Essays* (Fortress, 1976); Daniel Boyarin, *A Radical Jew: Paul and the Politics of Identity* (University of California, 1994), introduction; E. P. Sanders, *Paul: A Very Short Introduction* (Oxford, 2001); E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Fortress, 1977); E. P. Sanders, *Paul: The Apostle's Life, Letters, and Thought* (Fortress, 2015); James Dunn, *Neither Jew nor Greek: A Contested Identity* (Christianity in the Making, Volume 3), (Eerdmans, 2015); Leo Baeck, “The Faith Of Paul,” *Judaism and Christianity: Essays*, ed. Walter Kaufmann (Meridian, 1958); Martin Buber, *Two Types of Faith: A Study of the Interpenetration of Judaism and Christianity*; Richard Rubenstein, *My Brother Paul* (Harper & Row, 1972); Michael Wyschogrod, *Abraham's Promise*, ed. Kendall Soulen (Eerdman's, 2004), “Paul, Jews, and Gentiles,” pp. 188-201; Donald Hagner, “Paul in Modern Jewish Thought,” *Pauline Studies: Essays Presented to F.F. Bruce*, ed. Hagner and Harris (Paternoster, 1980); Daniel Langton, *The Apostle Paul in the Jewish Imagination: A Study in Modern Jewish-Christian Relations* (Cambridge, 2010); N. T. Wright, *Paul and the Faithfulness of God* (Fortress, 2013); N. T. Wright, *The Paul Debate: Critical Questions for Understanding the Apostle* (Baylor, 2015); N. T. Wright, *Paul and His Recent Interpreters* (Fortress, 2015).

WEEK 4: Augustine and ‘the Jew’ as Witness

Reading: Augustine, *City of God*, Bk. XVIII, ch. 46; Bk. XX, ch. 29; Augustine, Sermons 199 and 200 for Epiphany [*Works of St. Augustine, Part III, Vol. 6* (1990) or *Essential Sermons* (2007)]

Further Reading: Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism* (Doubleday, 2008); Henry Chadwick, *Augustine: A Very Short Introduction* (Oxford, 2001); Peter Brown, *Augustine of Hippo: A Biography* (University of California, 2013); Rowan Williams, *On Augustine* (Bloomsbury, 2016); *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, ed. Adam Becker and Annette Yoshiko Reed (Fortress, 2007); Jeremy Cohen, Part I and II, *Living Letters of the Law: Ideas of the Jew in Medieval Christianity* (U of California, 1999); *The Cambridge Companion to Augustine*, ed. David Vincent Meconi and Eleonore Stump (Cambridge, 2014).

WEEK 5: Medieval Dialogue and Disputation: Maimonides and Aquinas

Reading: *A Maimonides Reader*, ed. Isadore Twersky, Introduction, *Mishneh Torah* Bk 14 (Judges), *Guide of the Perplexed* Ch. 71, “Epistle to Yemen” (Behrman House, 1972); Thomas Aquinas, “[On the Governing of Jews](#),” section on Mosaic law in the *Summa*; *Commentary on the Letter of Saint Paul to the Romans* (Aquinas Institute, 2012); commentaries on Matthew, John

Further Reading: *Church, State, and Jew in the Middle Ages*, ed. Robert Chazan (Behrman House, 1979); Thomas Aquinas, *A Summa of the Summa* (Ignatius, 1990); Thomas Aquinas, *Thomas Aquinas: Selected Writings* (Penguin, 1999); *The Trial of the Talmud: Paris, 1240* (Mediaeval Sources in Translation) (PIMS, 2012); John Y.B. Hood, *Aquinas and the Jews* (UPenn, 1995); Steven Boguslawski, *Thomas Aquinas on the Jews: Insights Into His Commentary on Romans 9-11* (Paulist, 2008); Jeremy Cohen, *The Friars and the Jews: The Evolution of Medieval Anti-Judaism* (Cornell, 1984); Robert Chazan, *The Jews of Medieval Western Christendom, 1000-1500* (Cambridge, 2007); David Nirenberg, *Communities of Violence* (Princeton, 1998); Hyam Maccoby, *Judaism on Trial: Jewish-Christian Disputations in the Middle Ages* (Littman, 1993); David Novak, “Maimonides on Natural Law,” *Talking With Christians: Musings of A Jewish Theologian* (Eerdmans, 2005); David Novak, “Maimonides’ View of Christianity,” *Jewish-Christian Dialogue: A Jewish Justification* (Oxford, 1992); Joel Kraemer, “Moses Maimonides: An Intellectual Portrait,” *The Cambridge Companion to Maimonides*, ed. Kenneth Seeskin (Cambridge, 2005); David Berger, “The Jewish-Christian Debate in the High Middle Ages,” *Essential Papers on Judaism and Christianity in Conflict: From Late Antiquity to the Reformation*, ed. Jeremy Cohen (NYU, 1991); Hanne Trautner-Kromann, *Shield and Sword: Jewish Polemics against Christianity and the Christians in France and Spain from 1100-1500* (Mohr-Siebeck, 1993)

WEEK 6: The Reformation: Fault Lines in Luther and Calvin

Reading: Martin Luther, “On the Jews and Their Lies,” and “How Christians Should Regard Moses,” *Martin Luther’s Basic Theological Writings*, ed. Lull and Russell (Augsburg Fortress, 2005); Martin Luther, “That Christ Was Born a Jew,” *Luther’s Works, Vol. 45: The Christian in Society*, ed. Jaroslav Pelikan (Muhlenberg, 1962); John Calvin, *Institutes of the Christian Religion* (Hendrickson, 2007); John Calvin, “Response to Questions and Objections of a Certain Jew”

Further Readings: *The Cambridge Companion to Martin Luther*, ed. Donald McKim K. (Cambridge, 2003); H. Oberman, *The Roots of Anti-Semitism in the Ages of the Renaissance and Reformation* (Fortress, 1984); Eric and Marc Tanenbaum Gritsch, *Luther and the Jews*, (Lutheran Council, 1983; pamphlet); *The Jew in the Medieval World: A Source Book, 315-1791*, ed. Jacob Rader Marcus and Marc Saperstein (HUC, 2000); Jack Hughes Robinson, *John Calvin and the Jews* (American University Studies, 1992)

WEEK 7: Enlightenment: Toleration and Tolerance in Locke, Lessing, and Mendelssohn

Reading: John Locke, *A Letter Concerning Toleration* (Hackett, 1983 [1689]); Gotthold Ephraim Lessing, *Nathan the Wise*, trans. Ronald Schechter (Bedford, 2004 [1779]); Moses Mendelssohn, *Jerusalem: Or on Religious Power and Judaism*, trans. Allan Arkush (Brandeis, 1983 [1783])

Further Readings: Allan Arkush, *Moses Mendelssohn and the Enlightenment* (SUNY, 1994); David Sorkin, *Moses Mendelssohn and the Religious Enlightenment* (University of California,

1996); David Sorkin, *Berlin Haskalah and German Religious Thought: Orphans of Knowledge* (Valentine Mitchell, 1999); Jonathan I. Israel, *Enlightenment Contested: Philosophy, Modernity, and the Emancipation of Man 1670-1752* (Oxford, 2009); Michah Gottlieb, *Moses Mendelssohn: Writings on Judaism, Christianity, and the Bible* (Brandeis, 2011); Leo Strauss, *Leo Strauss on Moses Mendelssohn*, ed. Martin D. Yaffe (University of Chicago, 2012); Leo Strauss, *Natural Right and History* (Chicago, 1999); Leo Strauss, *Spinoza's Critique of Religion* (Chicago, 1997); *Moses Mendelssohn: Enlightenment, Religion, Politics, Nationalism*, ed. Michah Gottlieb and Charles Manekin (Capital, 2016)

WEEK 8: Philosophies of Dialogue: Franz Rosenzweig and Martin Buber

Primary Texts: Martin Buber, *I and Thou*, trans. Kaufmann (1971); Franz Rosenzweig, *The Star of Redemption*, trans. William Hallo (Notre Dame, 1985); Franz Rosenzweig, *Franz Rosenzweig: His Life and Thought*, ed. Nahum N. Glatzer (Schocken, 1961); Eugen Rosenstock-Huussy and Franz Rosenzweig, *Judaism Despite Christianity: The Letters on Christianity and Judaism between Eugen Rosenstock-Huussy and Franz Rosenzweig* (Schocken, 1971)

Further Reading: *Cambridge Companion to Modern Jewish Philosophy*, ed. Morgan and Gordon (Cambridge, 2007); Leora Batnitzky, *Idolatry and Representation: The Philosophy of Franz Rosenzweig Reconsidered* (Princeton, 2009); David Novak, "Franz Rosenzweig's Theology of the Jewish-Christian Relationship," *Jewish-Christian Dialogue: A Jewish Justification* (Oxford, 1992); *The Cross and the Star: The Post-Nietzschean Christian and Jewish Thought of Eugen Rosenstock-Huussy and Franz Rosenzweig*, ed. Wayne Cristaudo and Frances Huussy (Cambridge Scholars, 2009); Randi Rashkover, "Exegesis, Redemption, and the Maculate Torah," *Textual Reasonings: Jewish Philosophy and Text Study at the End of the Twentieth Century*, ed. Peter Ochs and Nancy Levene (SCM, 2002); Benjamin Pollock, *Franz Rosenzweig's Conversions: World Denial and World Redemption* (Indiana, 2014); Robert Gibbs, *Correlations in Rosenzweig and Levinas* (Princeton, 1994); Hans Urs Von Balthasar, *Martin Buber and Christianity* (MacMillan, 1961); *New Perspectives on Martin Buber*, ed. Michael Zank (Mohr Siebeck, 2006)

WEEK 9: Resisting Hitler

Reading: Karl Barth et al, "The Barmen Declaration" (1934); "Darmstadt Statement" (1947); Dietrich Bonhoeffer, *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer* (HarperOne, 1995); Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (Penguin, 2006); Primo Levi, "The Gray Zone," *The Drowned and the Saved* (Vintage, 1989)

Further Reading: Rolf Joachim Erler and Reiner Marquard, *Karl Barth Reader* (Eerdman's, 1986); Jean Amery, *At the Mind's Limits: Contemplations by a Survivor on Auschwitz and its Realities* (Indiana, 2009); Stephen Haynes, *The Bonhoeffer Legacy* (Fortress, 2006); Michael Wyschogrod, *Abraham's Promise*, ed. Kendall Soulen (Eerdman's, 2004), "Why Was and Is the Theology of Karl Barth of Interest to a Jewish Theologian?" pp. 211-224; David Novak, "Before Revelation: The Rabbis, Paul, and Karl Barth" and "Karl Barth on Divine Command: A Jewish Response," *Talking With Christians: Musings of A Jewish Theologian* (Eerdmans, 2005); John Webster, *The Cambridge Companion to Karl Barth* (Cambridge, 2000)

WEEK 10: Faith and Forgiveness in the Shadow of the Shoah

Reading: Paul Tillich, "Has The Messiah Come?" *The New Being: Twenty-Four Sermons* (Bison, 2005); Emil Fackenheim, Part IV, especially "Concerning Post-Holocaust Christianity," *To Mend the World: Foundations of Post Holocaust Jewish Thought* (Schocken, 1982); Simon Wiesenthal, *The Sunflower: On the Possibilities and Limits of Forgiveness* (Schocken, 1998), part 1.

Further Reading: David Tracy, "Christian Witness and the Shoah," *Holocaust Remembrance: The Shape of Memory*, ed. Geoffrey Hartman (Blackwell, 1994); Irving Greenberg, "Judaism, Christianity, and Partnership After the Twentieth Century," and Christopher Leighton, "Christian Theology after the Shoah," *Christianity in Jewish Terms*, ed. Tikva Frymer-Kensky, Peter Ochs, David Novak, Michael Singer, David Sandmel, Brice Marshall (Basic Books, 2000); *Strange Fire: Reading the Bible after the Holocaust*, ed. Tod Linafelt (Sheffield, 2000); David Novak, "Buber and Tillich," *Talking With Christians: Musings of A Jewish Theologian* (Eerdmans, 2005); Glenn Earley, "Tillich and Judaism: An Analysis of the 'Jewish Question,'" *Theonomy and Autonomy: Studies in Paul Tillich's Engagement with Modern Culture*, ed. John Jesse Carey (Mercer

University, 1984); Richard L. Rubenstein and John K. Roth, *Approaches to Auschwitz: The Holocaust and Its Legacy* (Westminster John Knox, 2003)

WEEK 11: The Place of Israel in Jewish and Christian Theology

Reading: Reinhold Niebuhr “Jews after the War,” (*The Nation*, Feb. 21, 1941); Irving Greenberg, “Judaism and Christianity: Covenants of Redemption” and R. Kendall Soulen, “Israel and the Church: A Christian Response to Irving Greenberg’s Covenantal Pluralism,” *Christianity In Jewish Terms*, ed. Tikva Frymer-Kensky, Peter Ochs, David Novak, Michael Singer, David Sandmel, Brice Marshall (Basic Books, 2000);

Further Reading: Mark H. Ellis, *Towards a Jewish Theology of Liberation* (SCM, 2011); David Hartman, *Conflicting Visions: Spiritual Possibilities of Modern Israel* (Schocken, 1990); Walter Brueggemann, *Chosen?: Reading the Bible Amid the Israeli-Palestinian Conflict* (Westminster John Knox, 2015); Paul Charles Merkley, *Christian Attitudes towards the State of Israel* (McGill, 2001); Shalom L. Goldman, “Reinhold Niebuhr, the Jewish Tradition, and Political Zionism,” *God’s Sacred Tongue: Hebrew and the American Imagination* (UNC, 2003); Shalom Goldman, *Zeal for Zion: Christians, Jews, and the Idea of the Promised Land*, chs. 2 & 4 (UNC, 2009); *The New Antisemitism?: Debating Judeophobia in the 21st Century*, eds. Paul Iganski and Barry Kosmin (Profile, 2003); Stephen Spector, *Evangelicals and Israel: The Story of American Christian Zionism* (Oxford, 2008); Marc H. Ellis, *Judaism Does Not Equal Israel: The Rebirth of the Jewish Prophetic* (New Press, 2009); Naim Stifan Atee, *Justice and Only Justice: A Palestinian Theology of Liberation* (Orbis, 1989); Victoria Clark, *Allies for Armageddon: The Rise of Christian Zionism* (Yale, 2007); Richard T. Hughes, *Christian America and the Kingdom of God* (Illinois, 2009); Richard Lux, *The Jewish People, the Holy Land, and the State of Israel: A Catholic View* (Paulist, 2010)

WEEK 12: Working Together for Social Justice: A. J. Heschel & M. L. King, Jr.

Reading: Martin Luther King, Jr., “Part I: Philosophy, Religious / Non-Violence,” *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* (HarperOne, 1990); Susannah Heschel, “Theological Affinities in the Writings of Abraham Joshua Heschel and Martin Luther King, Jr.,” *Black Zion: African American Religious Encounters with Judaism*, ed. Yvonne Chireau and Nathaniel Deutsch (Oxford, 1999); Abraham J. Heschel, “From Mission to Dialogue?” *Conservative Judaism* (Vol. 21, No. 3, Spring 1967)

Further Reading: *Jewish Perspectives on Christianity: Leo Baeck, Martin Buber, Franz Rosenzweig, Will Herberg, and Abraham J. Heschel*, ed. Fritz Rothschild (Continuum, 1996); Marc Schneier, *Shared Dreams: Martin Luther King, Jr. and the Jewish Community* (Jewish Lights, 2009)

WEEK 13: Emmanuel Levinas’ Radical Vision of the Other

Reading: Emmanuel Levinas, *The Levinas Reader*, ed. Sean Hand (Blackwell, 1989); Emmanuel Levinas, *Difficult Freedom: Essays on Judaism*, trans. Sean Hand (Johns Hopkins, 1997).

Further Reading: Emmanuel Levinas, *Totality and Infinity*, trans. Lingis (Duchesne, 1990); Jacques Derrida, *Adieu to Emmanuel Levinas*, trans. Pascale-Anne Brault (Stanford, 1999); Edith Wyschogrod, *Emmanuel Levinas: The Problem of Ethical Metaphysics* (Fordham, 2000); *The Cambridge Companion to Modern Jewish Philosophy*, ed. Morgan and Gordon (Cambridge, 2007); Tamra Wright, *The Twilight of Jewish Philosophy: Emmanuel Levinas’ Ethical Hermeneutics* (Harwood, 1999); Robert Gibbs, *Correlations in Rosenzweig and Levinas* (Princeton, 1994); Samuel Moyn, *Origins of the Other: Emmanuel Levinas between Revelation and Ethics* (Cornell, 2005); Aryeh Botwinick, *Emmanuel Levinas and the Limits to Ethics: A Critique and a Re-Appropriation* (Routledge, 2013); Victoria Tahmasebi-Birgani, *Emmanuel Levinas and the Politics of Non-Violence* (Toronto, 2014); Richard A. Cohen, *Elevations: The Height of the Good in Rosenzweig and Levinas* (Chicago, 1994); Aaron Rosen, “Emmanuel Levinas and the Hospitality of Images,” *Literature and Theology*, Vol. 25, No. 4 (2011), pp. 364-378.

WEEK 14: Scriptural Reasoning and Other Contemporary Trajectories

Reading: *The Promise of Scriptural Reasoning*, ed. David Ford and Chad Pecknold (Wiley-Blackwell, 2007); Stanley Hauerwas and William Willimon, *Resident Aliens: Life in the Christian Colony* (Abingdon, exp. edition, 2014); Peter Ochs, *Another Reformation: Postliberal Christianity and the Jews* (Baker, 2011)

Further Reading: Stanley Hauerwas, *The Hauerwas Reader*, eds. John Berkman and Michael Cartwright (Duke, 2001); *The Return to Scripture in Judaism and Christianity: Essays in Postcritical Scriptural Interpretation*, ed. Peter Ochs (Paulist, 1993); Introductions, Epilogues, Lindbeck and Ford essays, *Textual Reasonings: Jewish Philosophy and Text Study at the End of the Twentieth Century*, ed. Peter Ochs and Nancy Levene (SCM, 2002); David Novak, "A New Theology of Jewish-Christian Dialogue," *Jewish-Christian Dialogue: A Jewish Justification* (Oxford, 1992); Irving (Yitz) Greenberg, *For the Sake of Heaven and Earth: The New Encounter Between Judaism and Christianity* (JPS, 2004)

WEEK 15: Group Activity: Drafting a "Statement on Interfaith and Intercultural Relations"

Reading: [Compare statements by different denominations on Jewish-Christian Relations.](#)

*Pick the statements of one religion and denomination to study in depth (e.g. Reform Judaism, or Southern Baptists). You may want to choose a religion you practice, or were familiar with growing up, or merely something you want to learn more about. Together, we will work to formulate our own "Statement on Interfaith and Intercultural Relations" as a group.