

Supplemental Report

The Presiding Bishop's Committee on Christian-Jewish Relations

MEMBERSHIP

- The Rt. Rev. John H. Burt, Chair, Bishop of Ohio (retired)
- The Rev. Dr. James A. Carpenter, General Theological Seminary, New York City
- The Rev. Vesta Kowalski, St. John's in the Village, New York City
- The Rev. Robert P. Patterson, Church of the Redeemer, Baltimore, Maryland
- The Rt. Rev. John S. Spong, Bishop of Newark
- The Rev. Dr. Paul van Buren, Religion Department, Temple University (retired)
- Ms. Nancy Lown Young, National Conference of Christians and Jews, New Brunswick, New Jersey
- The Rev. Canon Harold G. Hultgren, Los Angeles, representing the Episcopal Diocesan Ecumenical Officers

SUMMARY OF THE COMMITTEE'S WORK

The Presiding Bishop's Committee on Christian-Jewish Relations (formerly called the Presiding Bishop's Advisory Committee on Christian-Jewish Relations) was established originally by Presiding Bishop John E. Hines early in the 1970s. Mrs. Theodore O. (Cynthia) Wedel was named the initial chairperson, serving with great distinction until her death in 1985.

In the fall of 1986, Presiding Bishop Browning, following the tradition of his two predecessors in that office, reconstituted the committee. To succeed the late Cynthia Wedel as chairperson, Bishop Browning named the Retired Bishop of Ohio, John H. Burt. The Rev. Elizabeth Zarelli Turner, Assistant Ecumenical Officer for the Episcopal Church, serves as staff aide to the committee. The Rev. William L. Weiler, Director of the Washington Office of the Episcopal Church, has been a special consultant.

The committee has met five times during the past triennium.

Statement of Purpose

The principal purpose of the committee since its founding has been "to maintain an overview of the wide field of relationships between Anglicans and Jews in the United States and around the world. The committee will not develop programs, but will report activities that have been effective and are worth attempting in other places." To that statement, the committee this current triennium has added its intent to provide "a liaison between the Presiding Bishop and the five national Jewish organizations with offices or departments of religious affairs." Early in this triennium the committee defined its "primary tasks" in pursuit of this purpose to be nine in number:

1. To offer advice and counsel to the Presiding Bishop (and through him to the Church at large) on issues affecting Christian-Jewish relationships.

2. To cultivate personal relationships between leaders of this Church and leaders in the Jewish community that will enable the discussion of current, and sometimes stressful, issues in an atmosphere of theological candor and truth.

3. To encourage Christian-Jewish dialogue on diocesan and local levels, in cooperation with the Episcopal Diocesan Ecumenical Officers (EDEO).

4. To disseminate news and the experience of local Christian-Jewish activities for the benefit of other localities. To make available materials that have been produced locally to assist other communities to develop Christian-Jewish initiatives.

5. To report triennially to the General Convention concerning its activities (including the authoring of proposed resolutions) in order to raise the consciousness of the whole Church to the theological issues inherent in a religiously pluralistic world with particular reference to Christian-Jewish relationships.

6. To advise program groups in the Episcopal Church, especially in the fields of Christian education and evangelism, of the implications in their materials and programs for Christian-Jewish relationships.

7. To encourage education and training in Christian-Jewish dialogue at the various seminaries, working in cooperation with the Center for Jewish-Christian Studies and Relations at the General Theological Seminary.

8. To prepare and distribute guidelines for Christian-Jewish relations.

9. To cooperate with, and support the work of, the National Council of Churches Office on Christian-Jewish Relations and the World Council of Churches Consultation on the Church and the Jewish People.

Advisory Consultants to the Committee

The committee has long been aware that, because of its small membership (limited to seven) and budgetary restrictions on meetings (limited to two annually), there is a need to increase its effectiveness by enlisting a larger group of Advisory Consultants across the nation to assist its members in their work. Accordingly, during this triennium the following persons were asked and now serve in this capacity: from the House of Bishops, Edward Jones, Shannon Mallory, and George Hunt; from the clergy, the Rev. Messrs. Philip Culbertson of Sewanee, Frank Strasburger of Princeton University, David Hunter (a former staff officer at both the Executive Council and the National Council of Churches), Carla Berkedal of Seattle, James Lassen Willems of Providence, Philip Bottomley of A Christian Ministry Among Jewish People (CMJ/USA), Bruce Bramlett of Tracy, California, Lee Belford of Leland, Mississippi, Daniel F. Miner of Duluth, Minnesota, and Cynthia Bronson of Youngstown, Ohio; Messrs. Frank Eakin of Richmond, Virginia, and D. F. Morgan of the Church Divinity School of the Pacific; and Mes. Midge Roof of Danville, Indiana, and Carole A. Johannsen of Danbury, Connecticut. From the ecumenical community there is the Rev. Dr. Jay Rock, Director of the Office of Christian-Jewish Relations at the National Council of Churches, and Eugene Fisher of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

“Christian-Jewish Guidelines”

A major effort by the committee this past triennium has been the final editing of a set of proposed “Guidelines for Christian-Jewish Relations for Use in the Episcopal

Church.” This document is appended to this report as “Appendix A” and we are proposing that this General Convention adopt it officially by resolution. As authors of these guidelines we are indebted to the World Council of Churches document, “Ecumenical Considerations on Christian-Jewish Dialogue,” to “Nostra Aetate,” to the Vatican Commission’s “Guidelines on Catholic-Jewish Relations,” to “The American Lutheran Church and the Jewish Community, 1979,” and other such documents. These guidelines have been reviewed by a group of Jewish leaders and affirmed. They were sent for comment and suggestions to all seminaries of our Church and to dioceses in which large numbers of Jews reside. An initial draft of them was approved by the Presiding Bishop’s Advisory Committee on Christian-Jewish Relations on May 31, 1983. They have now been further re-edited and were approved unanimously by our committee on October 27, 1987. We believe they will have more force, however, both within and outside our Church, if the General Convention makes them the official position of this Church.

Promoting Dialogue on the National Level

The committee has responded to its mandate to promote dialogue by moving in two directions: At the national level, relationships have been cultivated with the national offices and leadership of the American Jewish Committee, the American Jewish Congress, the Synagogue Council of America, the Anti-Defamation League of B’nai B’rith, and the Union of American Hebrew Congregations. Our committee facilitated, through the good offices of our national ecumenical staff, a luncheon-discussion in December of 1986 at which leaders of these organizations were hosted by Presiding Bishop Browning in his apartment in the Episcopal Church Center. In addition, representatives from these organizations were invited to the General Convention of 1985 and will also be invited to the coming General Convention in Detroit.

Ecumenically, we are closely linked with the Office of Christian-Jewish Relations of the National Council of Churches. Committee member James Carpenter and staff member Elizabeth Turner are committee members of that agency. In addition, our chairman, Bishop Burt, serves as an advisory consultant to the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. Moreover, we have participated in the organization of two National Workshops on Christian-Jewish Relations during the triennium just past: at Baltimore in 1986, when committee member Robert Patterson co-chaired the event, staff aide William Weiler led a major workshop, and the 65 Episcopalians who attended caucused for the first time at the initiative of committee member and EDEO representative Harold Hultgren; and at Minneapolis in the fall of 1987, when the 71 Episcopalians who attended joined together in a Corporate Communion and breakfast, later caucusing under the initiative of Advisory Consultant Philip Culbertson. Committee member Paul van Buren gave major plenary addresses at both of these National Workshops.

Promoting Local Dialogue

Our close alliance with the network of the Episcopal Ecumenical Officers (EDEO) is our principal means for stimulating local dialogue. Another has been our appointment of 16 Advisory Consultants, drawn from nearly every geographical area of the land. Moreover, we have given special encouragement to unusual local programs, seeking to promote them as models for use elsewhere. “The Abrahamic Accord” of the Diocese of Rhode Island is one such model—now being adopted for use by the

Diocese of Southern Ohio. The establishment of the Center for Jewish-Christian Studies and Relations at the General Theological Seminary, under the direction of committee member James Carpenter, is yet another resource for local efforts. The committee held a meeting in conjunction with the inauguration of that Center on May 9, 1988. Still another local resource will be the proposed book, "The Bridge to Dialogue (An Essay in the History of Jewish-Christian Relations)," by John Rousmaniere—a joint project of our Executive Council and B'nai B'rith still in process which our committee has encouraged. Information on these and other programs is disseminated to the Church at large through the bi-monthly "Ecumenical Bulletin" published by the Ecumenical Office of the Executive Council in cooperation with EDEO.

The Temptation to Proselytize

The committee has given considerable attention to the fine line which separates legitimate Christian evangelism from inappropriate forms of proselytism toward those who embrace other religious loyalties, including Jews. We are aware of differing viewpoints among Christians on this matter. Some Christians view a special mission to the Jews as obligatory and having a very salvific significance; others believe the conversion of the Jews to be the eschatological event that will climax the history of the world; still others place no special emphasis on a mission to the Jews, but would include them in the one mission to all people who have not yet accepted Christ; and there are still others who believe that a mission to the Jews should not be a special focus of Christian evangelism, since the Jewish people find their biblical fulfillment in faithfulness to God's covenant with Moses on Sinai.

Our committee finds itself in agreement with a warning by the Joint Working Group of the Vatican and the World Council of Churches which states, "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." We suggest that Episcopalians keep this admonition in mind as they develop mission strategies among any folk of other religious persuasions. With special respect to Jews, we note that the New Testament in several places affirms God's continuing Covenant with the Jews through Moses even as he establishes the New Covenant through Jesus Christ. We suggest, therefore, that any evangelistic focus on the Jewish people collectively may be inappropriate, even though individual Jews, along with individuals in other religious traditions or none, may be indeed among those with whom we would wish to share the good news of the Christian gospel.

We commend the World Council of Churches 1982 document, "Ecumenical Considerations on Jewish-Christian Dialogue," which says in part: "Christians are called to witness to their faith in word and deed . . . This mission is not one of choice . . . [But] Christians have often distorted their witness by coercive proselytism—conscious and unconscious, overt and subtle . . . Dialogue can rightly be described as a mutual witness, but only when the intention is to hear others in order better to understand their faiths, hopes, insights and concerns, and to give, to the best of one's ability, one's own understanding of one's own faith."

In the light of this and after an examination of their material, we must raise serious questions about some of the statements and strategies of the "Jews for Jesus" movement.

The Need for a "Balanced View" of the Middle East

The close links between the Jewish community in the United States and the people

of Israel plus the fact that most Arab Christians throughout the Middle East are deeply distressed with the policies of that nation have served to draw our committee into extensive reflections on peace and justice issues in that whole region.

We know of no easy answers to the crisis which grips that part of the world. We have deep empathy for those Palestinians in the West Bank and in Gaza, many of whom are fellow Anglicans, who for twenty years have experienced the indignities and suffering of living in an occupied land. We believe they need to hear our voice of concern.

At the same time, there is a need to remember, when we speak out on this matter, that the plight of the Palestinian people is not simply a creation of Israel, the occupying power. It involves also the forty-year behavior of the surrounding Arab states and, with the exception of Egypt, their continuing unwillingness to negotiate peace with Israel. Indeed, even now, none of those states has conceded officially the right of Israel to exist within secure borders.

Thus, we strongly urge Episcopalians and other folk of good will, whenever they write resolutions on the Middle East, to consider all historical facets that lie behind and have helped create the present injustice as well as the multiple actions by numerous parties in the region that will be required if the present inequities are ever to be rectified.

We suggest that because our fellow Christians in Jordan, Syria, Lebanon, the occupied lands, and even Israel itself are largely Arab, it is quite understandable that they would usually identify with the Palestinian cause. Christians outside the Middle East, in a laudable desire to stand with them in their agony, are, thus, often tempted to articulate an other-than-balanced view when they make judgments about the Middle East.

An illustration of this distortion was, we feel, a pre-Lambeth Working Paper, issued by the Anglican Peace and Justice Network, in which there appeared an article "Christians in Palestine" written by the Rev. Na'em Ateek, a Palestinian priest in Jerusalem. His article was reprinted in the December 1986 *Episcopalian*. Our committee reviewed that piece and registered to the Anglican Executive Officer in London our feeling that it was a "one-sided assessment of human rights and responsibilities in the region." We went on to say that in that paper, "Israel is unfairly and inaccurately portrayed as the sole perpetrator of the condition of the Palestinian people, with no consideration of the part played by the Arab nations in perpetuating the plight of the refugees." We pointed out further the paper's misleading definition of Zionism, its omission "of the fact that from 1948 to 1967, when the Arabs controlled the West Bank and Gaza, no effort was made by the Arab states to advocate the establishment of a Palestinian State." We noted additionally that the paper neglected to mention that "Egypt alone among Israel's neighbors has been willing to accept the State of Israel, and to live together peaceably with the Jewish state." We recalled that a serious obstacle to creating justice in the occupied lands is the fact that, sadly, "Israel still lives in a state of war with all the other Arab nations," even today.

In addition to protesting the working paper, our committee went further and urged, though with only limited success, the Anglican Consultative Council meeting in Singapore in April of 1987 to take a "more balanced view."

Several dioceses, EDEO, a number of parishes and numerous individuals have asked us to prepare material for bishops and deputies attending this General Convention in order to assist that body in adopting the "more balanced view" for which we plead. We intend to do that. But we propose editing the requested material much closer to Convention's opening day than the January deadline for this Blue Book Report. The promised material should be in the hands of delegates by mid-June.

In the meantime, we urge all Episcopalians, when visiting the Middle East, to seek conversations with Jews as well as with Christians in Israel as their time permits. We

also counsel against simplistic judgments such as equating the admittedly tragic plight of Palestinians in the occupied territories with the apartheid condition of black people in South Africa, since the two situations are fundamentally so different. In addition, we point to a new temptation, into which many in American society are already being lured, of using unhappiness over the State of Israel's political and military behavior as excuse for new expressions of anti-semitism here in the United States.

FINANCES

The committee heretofore has not had an official budget, its expenses consisting only of money needed for travel to two meetings annually plus modest duplicating and mailing costs. The Ecumenical Office plus occasional grants from the Presiding Bishop's Discretionary Fund have been in the past sufficient to provide underwriting for the Committee's work.

Resolution

On Guidelines for Christian-Jewish Relations:

Resolved, the House of _____ concurring, that the document entitled "Guidelines for Christian-Jewish Relations For Use in The Episcopal Church" as prepared by the Presiding Bishop's Committee on Christian-Jewish Relations and published in the Appendix to this Report is hereby adopted by this 69th General Convention as a policy intended to assist the members of this Church in facilitating understanding and cooperation between Christians and Jews.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

1. To further the implementation, as appropriate, of each of the nine "primary tasks" of the committee—as listed earlier in the "State of Purpose" section of this report.
2. To conduct a survey throughout the Church for the purpose of determining the present level and extent of Christian-Jewish dialogue and relationships at both parish and diocesan levels, reporting the findings therefrom to the 70th General Convention with such recommendations as may seem appropriate for action.
3. To sponsor in late 1988 or early 1989, if funding can be obtained, a national conference of Episcopalian clergy and laity who are presently involved in or have a concern for Christian-Jewish understanding for the purpose of assisting them in their witness.

APPENDIX A

GUIDELINES FOR CHRISTIAN-JEWISH RELATIONS For Use in The Episcopal Church

THE EPISCOPAL CHURCH AND CHRISTIAN-JEWISH DIALOGUE

Among Christian communities, the Episcopal Church has special gifts to bring to the Christian-Jewish dialogue (see General Convention Resolution on this, *Convention Journal* 1979, pp. C47-48). It has a tradition of respect for truth wherever found and a critical appreciation of Scripture and historical development. It is, therefore, in a position to make a significant contribution to Jewish-Christian relations.

PREFACE TO THE GUIDELINES

One of the functions of the Christian-Jewish dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other people's faiths are among the roots of prejudice, stereotyping and condescension. Careful listening to each other's expression of faith enables Christians to obey better the commandment not to bear false witness against their neighbors. Partners in dialogue must recognize that any religion or ideology which claims universality will have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives the opportunity for mutual questioning of those understandings. A reciprocal willingness to listen, learn and understand enables significant dialogue to grow.

I. PRINCIPLES OF DIALOGUE

The following principles are offered to aid and encourage the Episcopal Church to make an increasingly vital and substantive impact on the dialogue.

1. In all dialogue, recognition of marked cultural differences is important. The words employed in religious discussion are not innocent or neutral. Partners in dialogue may rightly question both the language and the definitions each uses in articulating religious matters.

2. In the case of Christian-Jewish dialogue, an historical and theological imbalance is obvious. While an understanding of Judaism in New Testament times is an indispensable part of any Christian theology, for Jews a "theological" understanding of Christianity is not of the same significance. Yet neither Judaism nor Christianity, at least in the Western world, has developed without interaction with the other.

3. The relations between Jews and Christians have unique characteristics, since Christianity historically emerged out of early Judaism. Christian understanding of that process constitutes a necessary part of the dialogue and gives urgency to the enterprise. As Christianity came to define its own identity in relation to Judaism, the Church developed interpretations, definitions and terms for those things it had inherited from Jewish traditions. It also developed its own understanding of the Scriptures common to Jews and Christians. In the process of defining itself, the Church produced its own definition of God's acts of salvation. It should not be surprising that Jews resent those scriptural and theological interpretations in which they are assigned negative roles. Tragically, such patterns of thought have led Christians to overt acts of condescension, prejudice and even violent acts of persecution. In the face of those acts, a profound sense of penitence is the necessary response.

4. Many Christians are convinced that they understand Judaism since they have the Hebrew Scriptures as part of their Bible. This attitude is often reinforced by a lack of knowledge about the history of Jewish life and thought through the 1900 years since Christianity and Judaism parted ways.

5. There is, therefore, a special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their own history, their Scriptures, their traditions, their faith and their practice. Furthermore, a mutual listening to the way each is perceived by the other can be a step toward understanding the hurts, overcoming the fears, and correcting the misunderstandings that have separated us throughout the centuries.

6. Both Judaism and Christianity contain a wide spectrum of opinions, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue must try to be as inclusive of the variety of views within the two communities as possible.

II. THE NECESSITY FOR CHRISTIANS TO UNDERSTAND JEWS AND JUDAISM

1. Through dialogue with Jews, many, though yet too few, Christians have come to appreciate the richness and vitality of Jewish faith and life in the Covenant and have been enriched in their own understandings of Jesus and the divine will for all creatures.

2. In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experience does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

3. Jesus was a Jew, born into the Jewish tradition. He was nurtured by the Hebrew Scriptures of his day, which he accepted as authoritative and interpreted both in terms of the Judaism of his time and in fresh and powerful ways in his life and teaching, announcing that the Kingdom of God was at hand. In their experience of his resurrection, his followers confessed him as both Lord and Messiah.

4. Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" found parallels within Pharisaism itself and its heir, Rabbinic Judaism. The controversies generally arose in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate has been taking place for some years now about how to understand and explain passages in the New Testament that contain anti-Jewish references.

5. From the early days of the Church, many Christian interpreters saw the Church replacing Israel as God's people. The destruction of the Second Temple of Jerusalem was understood as a warrant for this claim. The Covenant of God with the people of Israel was mistakenly seen only as a preparation for the coming of Jesus. As a consequence, the Covenant with Israel was considered to be abrogated.

6. This theological perspective has had fateful consequences. As Christians understood themselves to replace the Jews as God's people, they often denigrated the Judaism that survived as a fossilized religion of legalism. The Pharisees were thought to represent the height of that legalism; Jews and Jewish groups were portrayed as negative models; and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly. Unfortunately, many of the early Church fathers defamed the Jewish people.

7. Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Jesus was in but an early stage of its long life. Under the leadership of the Pharisees, the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the Temple. It gave birth to Rabbinic Judaism, which produced the Talmud and built the structures for a strong and creative life through the centuries.

8. Judaism is more than the religion of the Scriptures of Israel (called by Christians the Old Testament and by Jews the Hebrew Scriptures or the Hebrew Bible). The Talmud and other later writings provide interpretations that for much of Judaism are central and authoritative with the Torah.

9. For Christians, the Bible (that is, the two Testaments) is also followed by traditions for interpretation, from the Church Fathers to the present time. Thus, both Judaism and Christianity are nurtured by their Scriptures, scriptural commentaries and living and developing traditions.

10. Christians as well as Jews look to the Hebrew Bible as the record of God's election of and covenant with God's people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to have entered this Covenant by grace through Jesus Christ. The relationship between the two communities, both worshipping the God of ancient Israel, is a given historical fact, but how it is to be understood and explained theologically is a matter of internal discussion among Christians and Jews in dialogue.

11. What Jews and Christians have in common needs to be examined as carefully as their differences. Finding in the Scriptures the faith sufficient for salvation, the Christian Church shares Israel's trust in the One God, whom the Church knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is acknowledged as the only-begotten of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship One God with a trinitarian confession involving creation, incarnation, and pentecost. In so doing, the Church worships in a language that is strange to Jewish worship and sensitivities, yet full of meaning to Christians. Dialogue is a means to help clarify language and to lead to the grasp of what the participants are really saying.

12. Christians and Jews both believe that God has created men and women and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and traditions to recognize their responsibility to their neighbors, especially the weak, the poor, and the oppressed. In various and distinct ways they look for the coming of the Kingdom of God. In dialogue with Jews, many Christians have come to a more profound appreciation of the Exodus hope of liberation, praying and working for the coming of justice and peace on earth.

13. Jews found ways of living in obedience to Torah both before and after the emergence of Christianity. They maintained and deepened their call to be a distinctive people in the midst of the nations. Jews historically were allowed to live with respect and acceptance in some of the cultures in which they resided. Here their life and values thrived and made a distinct contribution to their Christian and Muslim neighbors. It is a sad fact, however, that Jews living in Christian countries have not fared better than those in non-Christian countries.

14. The land of Israel and the city of Jerusalem have always been central to the Jewish people. "Next year in Jerusalem" is a constant theme of Jewish worship in the diaspora. The continued presence of Jews in that land and in Jerusalem is a focal point for Judaism and must be taken into account in dialogue.

15. Many Jews differ in their interpretations of the religious and secular meaning of the State of Israel. For almost all Jewish people, however, Israel is an integral part of their identity.

16. Jews, Christians and Muslims have all maintained a presence in that land for centuries. The land is holy to all three, though each may understand holiness in different ways.

17. The existence of the State of Israel is a fact of history (see General Convention Resolution affirming "the right of Israel to exist as a free state within secure borders," Convention *Journal* 1979, p. C-104). However, the quest for homeland status by Palestinians—Christian and Muslim—is a part of their search for identity also, and must be addressed together with the need for a just and lasting solution to the conflict in the Middle East.

III. HATRED AND PERSECUTION OF JEWS—A CONTINUING CONCERN

1. Christians need to be aware that hatred and persecution of Jews have a long, persistent history. This is particularly true in countries where Jews have been a minority presence among Christians. The tragic history of the persecution of Jews includes massacres by the Crusaders, the Inquisition, pogroms and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam in 1948 declared: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and human life." This appeal has been reiterated many times. Those who live where there is a history of prejudice and persecution of the Jews can serve the whole Church by revealing that danger whenever it is recognized.

2. Teachings of contempt for Jews and Judaism in certain traditions have proved a spawning ground for such evils as the Nazi Holocaust. It has, in this country, helped to spawn the extremist activities of the Ku Klux Klan and the defacement of synagogues, and stimulates the more socially acceptable but often more pernicious discriminatory practices seen in housing patterns and in private clubs. The Church must learn to proclaim the Gospel without generating contempt for Judaism or the Jewish people. A Christian response to the Holocaust is a resolve that it will never happen again.

3. Discrimination and persecution of the Jewish people have not only deep-rooted theological but also social, economic, and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar manifestations are also evident in many interracial conflicts. Christians are called to oppose all religious prejudices through which Jews or any people are made scapegoats for the failures and problems of societies and political regimes.

IV. AUTHENTIC CHRISTIAN WITNESS

1. Christians believe that God's self-revelation is given in history. In the Covenant with the Jewish people at Mt. Sinai, the sacred law became part of our religious heritage. Christians see that same God embodied in the person of Jesus Christ, to whom the Church must bear witness by word and deed. It would be false to its deepest commitment if the Church were to deny this mission. The Christian witness toward Jews, however, has been distorted by coercive proselytism, conscious and unconscious, overt and subtle. The Joint Working Group of the Roman Catholic Church and the World Council of Churches has stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters" (*Ecumenical Review*, 1/1971, p. 11).

2. Dialogue can rightly be described as a mutual witness, for witness is a sharing of one's faith conviction without the intention of proselytizing. Participants are invited to hear each other in order to understand their faiths, hopes, insights and concerns. The goal of dialogue is to communicate truth as the participants perceive it within their own traditions. The spirit of dialogue is to be present to each other in full openness and human vulnerability.

V. PRACTICAL RECOMMENDATIONS

1. It is recommended that the relationship between Christians and Jews be observed liturgically each year. A fitting occasion would be on or near the observance of Yom HaShoah, the Holocaust remembrance, since Jews and Christians would then have a common, or approximately common, day of observance. Another such occasion for an annual observance might be the Feast of St. James of Jerusalem on October 23, or a Sunday before or after that date.

2. It is recommended that in the services of the Church and in church school teaching, careful explanations be made of the New Testament texts which appear to place all Jews in an unfavorable light, particularly the expression "the Jews" in the English translations of the Gospel of John and in other references (see General Convention Resolution on "Deicide and the Jews," *Journal* 1964, pp. 279-280).

3. It is recommended that each diocese of the Church not already having a Committee on Christian-Jewish Relations establish one at the first opportunity in order to coordinate efforts and help to avoid haphazard and unrelated activities.

4. It is recommended that each parish situated in an area with a significant Jewish population organize with proper care and oversight an ongoing dialogue with Jews. If the dialogue is to be thorough and productive, it must include basic local exchanges between Episcopal and Jewish congregations.

5. It is recommended that seminaries of the Church undertake programs for their students which promote a greater understanding and appreciation for our common heritage with the Jews as well as for living Judaism today, addressing in particular those matters which eliminate prejudice and the presuppositions that feed it.

6. It is recommended that cooperation with Jewish and interreligious organizations concerned with service and the common good, interreligious programs, cultural enrichment and social responsibility be continued and intensified.

APPENDIX B. "DEICIDE AND THE JEWS"

—A Resolution of the 1964 General Convention

Whereas, within the Church throughout the centuries, loveless attitudes, including the charge of deicide, have frequently resulted in persecution of the Jewish people and a concomitant revulsion on the part of the Jewish people towards the un-Christ-like witness thus made; and

Whereas, obedience to the Lord of the Church requires an honest and clear expression of love for our neighbor; and

Whereas, persecution of the Jews has been recently intensified in certain areas of the world; and

Whereas, lack of communication between Christians and Jews, and the resulting ignorance and suspicion of each other, have been a barrier to Christian obedience of the Law of Love; be it

Resolved, the House of Bishops concurring, That the General Convention of the Protestant Episcopal Church in the United States of America, meeting in St. Louis in October, 1964, reject the charge of deicide against the Jews and condemn anti-Semitism; and be it further

Resolved, That the General Convention condemn unchristian accusations against the Jews; and that this Church seek positive dialogue with appropriate representative bodies of the Jewish Faith; and be it further

Resolved, That the substance of this resolution be referred to the Joint Commission on Ecumenical Relations for continuing study and suggested implementation.

APPENDIX C. "CHRISTIAN-JEWISH DIALOGUE"

—A resolution of the 1979 General Convention

Whereas, the Church is reminded in all parts of Holy Scripture of those spiritual ties which link the community of the New Testament to the seed of Abraham and is exhorted by St. Paul to recall that she is nourished by root and sap of that good and

consecrated olive tree onto which the wild olive branches of the Gentiles have been grafted (Romans 11:17-24); and

Whereas, the Church cannot forget that she has received the revelation of the Old Testament from that people with whom God, in his infinite goodness and mercy, established and nourished those ancient covenants; and that St. Paul bears witness that the Jews remain precious to God for the sake of the patriarchs, since God does not withdraw the gifts he has bestowed or revoke the choices he has made (Romans 11:28-29); and

Whereas, our Lord Jesus Christ was born, circumcised, dedicated, and baptized into the community of Israel to whom belong the sonship, the glory, the covenants, the giving of the Torah, the worship and the patriarchs (Roman 9:4-5); and the first apostles and witnesses themselves were all of Jewish lineage; and

Whereas, all the faithful in Christ consider themselves to be the offspring of Abraham (Galatians 3:7) and included in his call, being also the inheritors of that redemption figured in the Exodus of God's chosen people from bondage to Pharaoh; and

Whereas, Christian and Jew share the common hope for that day in which our God will be King over the whole earth (Zechariah 14:9), and, receiving the kingdom, will be "all in all" (I Corinthians 15:28), and are thus bound by that hope to a common divine service; and

Whereas, a denial of or an ignorance of their spiritual roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ—the Holocaust in Hitler's Germany being only the most recent and painful memory; therefore be it

Resolved, the House of Deputies concurring, That this 66th General Convention of the Episcopal Church call anew upon the leadership of the Episcopal Church, both clergy and lay, to deepen their commitment to Episcopal-Jewish dialogue and to interfaith cooperation in local communities; and, wherever appropriate, to seek exposure to ancient and contemporary Jewish scholarship so as to better comprehend the Scriptures on which, and the religious environment in which, our Lord Jesus Christ was nourished; and to appreciate more fully the religious worship and experience of our neighbors in the Jewish community; and be it further

Resolved, That, to the end of encouraging and furthering mutual understanding between Episcopalians and Jews by way of biblical and theological enquiry and through friendly discussion, the Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations initiate a study on the methodology for and substantive issues of Episcopal-Jewish dialogue in the next triennium; and be it further

Resolved, That the report of the said Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations, together with recommendations for implementation of the dialogue, be made to the 67th General Convention of the Episcopal Church.