

1: R&L Religion / by Rowman & Littlefield International - Issuu

'Stereotyping Other Theologies' in Islam in a World of Diverse Faiths ed. Dan Cohn-Sherbok (Basingtoke: Macmillan), 'Themes in Christian-Jewish Relations', in Toward a Theological Encounter: Jewish Theological Understandings of Christianity ed. Leon Klenicki, (New York: Stimulus Books, Paulist Press,),

Summary of The Argument The main argument of this paper is that covenant language is one of several metaphors used in Bible and Jewish tradition to express relationships, in particular the relationships between God and Israel and between God and his creation. Confusion has been engendered by the failure to recognize the metaphorical nature of this language. Many theologians have spoken of "the covenant" as if the words referred to a unique metaphysical object, and that it was meaningful to argue about possession of this object. But this is to mistake poetry for doctrine. Once the metaphorical nature of covenant language is accepted it can be understood as conveying the self-understanding of Israel in relation to God, and it becomes possible without contradiction for other groups to use similar language to convey their own self-understanding. We review the biblical sources, and some early rabbinic and modern Jewish interpretations. In the course of this several theses are derived. They are collected and rearranged as a concluding summary. For we are your people and you are our God We are your children and you are our father We are your servants and you are our master We are your congregation and you are our portion We are your inheritance and you are our destiny We are your sheep and you are our shepherd We are your vine and you are our guardian We are your handwork and you are our maker We are your beloved and you are our lover We are your treasure and you are our God We are your people and you are our king We acknowledge you and you acknowledge us 2 Not all of these metaphors are biblical. Doctor and patient Exodus God and special "treasured" people Exodus 19; Amos 3. This is a double-edged metaphor, indicating both favor and responsibility. Owner and possession Exodus Father and child Deuteronomy King and subject Judges 8: King and client state Isaiah Bride and groom Isaiah Husband and wife Hosea 3. Shepherd and flock Psalm Judge and plaintiff Job 9: Lover and beloved Song of Songs. Theologians often generate confusion by taking one or more of the metaphors literally, mistaking poetry for doctrine. It is obvious that the husband and wife metaphor cannot be taken literally; witness the coyness of both Church and Synagogue in interpreting the Song of Songs. Nor does anyone imagine that when Deutero-Isaiah It is less obvious that king and subject, or master and slave, are not to be understood literally; even so, such images do not find their way into a creed in the form "believe God is a master and you are a slave. The Bible 3 itself does not appear to confer privileged status on this metaphor, frequently though it makes use of it. Reification of "the covenant," as if it were a unique object to be quarreled over, is an error, an essentialist error. It is a misunderstanding of biblical metaphor, and arose in the context of early Christian-Jewish polemic. The significance of this for contemporary Christian-Jewish relations will become clear. We may now state our first thesis: Now we survey the biblical evidence. Covenant in the Bible and the Ancient Near East The biblical Hebrew term *brit* "covenant," or "contract," covers a range of agreements among people or between God and a person or group of persons. Among the covenants with God we find one with Noah, several with Abraham mostly in connection with circumcision , with Israel through Moses, with David, with Aaron and Phineas priesthood , with Joshua, Josiah and Ezra. Jeremiah promised a new and lasting covenant in the context of the restoration of Israel and Judah to their land: Much biblical legislation constitutes the conditions, "small print," of covenants. For instance, the legislation in Deuteronomy 12 through 28 constitutes the terms of the covenant of That God has favored us with a covenant is an additional blessing, a sign of his love; but what really matters is His guidance as expressed in the law. Perhaps rather than reading the laws as small print of the covenant we should regard the covenant as an addendum to the laws. Thesis Covenant is secondary to Torah. Covenants appear to bind God. But can God be bound? Mendenhall reviewed Ancient Near Eastern forms of covenant, especially those involving an oath, from third-millennium Sumer onwards. The earliest international covenants for which he found adequate source material were those of the Hittite Empire, 5 from about BCE, close enough to the time of Moses. Couched in I-thou form, they contain a preamble, an historical prologue, stipulations, provision for depositing a copy in

the temple and reading it periodically in public, a list of gods as witnesses, and a formula of curses and blessings. This has obvious resemblance to the structure of Deuteronomy, even down to such details as the periodical recital of the Law before the public. On the other hand, there are significant differences. In , during the sixth expedition to Nimrud of the British School of Archaeology in Iraq, numerous fragments of the treaty made by Esarhaddon, king of Assyria, in BCE with "Ramataia, city-ruler of Urukazabanu", were unearthed. The jigsaw was eventually reassembled by D. Wiseman ; the document as a whole exhibits the form established by the Hittite administration in the previous millennium, and reflected also in Deuteronomy. But Esarhaddon, unlike God in Deuteronomy, does not guarantee the welfare of his loyal client, nor does he incorporate blessings in his covenant; his imprecations, though sharing phraseology with Deuteronomy, exceed the latter in length and barbarity; the high sense of moral purpose which infuses Deuteronomy is entirely absent, as is the sheer literary genius of Deuteronomy and the high poetic quality of many of its sections. Many biblical covenants are territorial. Israel, the "wife", stands accused of unfaithfulness to her marriage covenant; idolatry is harlotry. The concept of the "jealous" God Ex Scripture describes other occasions of "meeting" with God in covenant language, too. There are for instance "promissory" covenants, principally those with Abraham Gen. Sometimes a covenant is accompanied by an external sign or token to remind the parties of their obligations. The Sabbath, the rainbow, and circumcision are the "signs" of the three great covenants established by God at the three critical stages of history: These correspond to a the environment, including all creatures, b humanity as a whole, c Israel as nation of faith. Covenant Theology Walther Eichrodt , in his *Theologie des Alten Testaments*, of which the first version was published in when he was professor at Basel, is credited with marking the beginning of a new epoch in Bible studies. Opposing the "tyranny of historicism in OT studies" he set himself "the problem of how to understand the realm of OT belief in its structural unity and how, by examining on the one hand its religious environment and on the other its essential coherence with the NT, to illuminate its profoundest meaning" Eichrodt , 1: Contrary to earlier Bible scholars such as Kraetschmar, who viewed "covenant" as a late prophetic notion, Eichrodt argued that "the whole course of Israelite history, in which the religious sense of solidarity is bound up with the Sinai tradition, affords further evidence" that the covenant-union between God and Israel "was an original element in all sources, despite their being in part in very fragmentary form" 1: Nevertheless, he commits an error to which systematic theologians are prone, the error of imposing an arbitrary system on the raw material of sacred text. It is, indeed, possible to "explain," that is, to present, basic phenomena like the kingship of God, revelation, the liberation from myth, and the personal attitude to God, in terms of a covenant relationship, and Eichrodt is adept at finding textual support for this. The error is not merely the arbitrary selection of "covenant" as a hermeneutic key, but the assumption that there is a consistent "system" to be unlocked by a unique key. Covenant language pervades scripture, but it is not the only language of scripture. Much of the richness of scripture derives from the diversity of its images, and to take any one of them as a definitive statement of doctrine, or in a strictly literal sense, impoverishes our understanding. In the present instance, as we shall shortly see, it has also led to futile debate and conflict. Thesis the richness of scripture derives from the diversity of its images of the relationship between God, society and the world. Both concepts carry the following implications: Thesis Covenant implies divine favor, collective human responsibility and vocation. Early Rabbinic Judaism Early Christian-Jewish Polemic Paul contrasted the covenant of Abraham with that of Moses and the covenant of the spirit with that of the letter. Jochanan Nappacha 12 was a leading third-century Palestinian teacher. Among his contemporaries was the Church father Origen d. Both commented on the biblical Song of Songs; both interpreted it as allegory. For Origen, it stands for God, or Christ and his "bride," the Church; for Jochanan, it is an allegory of the love between God and his people Israel. Reuven Kimelman has analyzed their comments and found five consistent differences between them, corresponding to five major issues that divided Christians and Jews: Origen writes of a covenant mediated by Moses between God and Israel; that is, an indirect contact between the two, contrasted with the direct presence of Christ. Jochanan, on the other hand, refers to the Covenant as negotiated by Moses, hence received by Israel direct from God, as "the kisses of his mouth" Song of Songs 1: Jochanan emphasizes the closeness and love between God and Israel, whereas Origen sets a distance between them. According to Origen the Hebrew scripture was

"completed," or "superseded," by the New Testament. According to Jochanan scripture is "completed" by the Oral Torah. To Jochanan, Abraham remains in place and Torah is the "antidote" to sin. To Origen, Jerusalem is a symbol, a "heavenly city. Origen sees the sufferings of Israel as the proof of its repudiation by God; Jochanan accepts the suffering as the loving chastisement and discipline of a forgiving father. Judah [the Levite] son of R. But the Holy One, blessed be He, foresaw that the nations would get to translate the Torah, and reading it, say, in Greek, would declare: I have no way of knowing other than that My child is he who possesses My secret lore. When the rabbis were not rebutting Christian attempts to appropriate the covenant they tended to drop the notion of "the covenant" as a specific object and to revert to a looser, metaphorical understanding. In this spirit they enumerated 13 covenants in connection with circumcision alone, 14 and even claimed that each mitzva was issued with 48 covenants to each of the , Israelites in the desert. Thesis Torah is of the essence of covenant. Covenants are made, broken, renewed. The lack of a covenant that is irrevocable per se creates anxiety. If the covenant is not permanent, what is? Clearly, then, the rabbinic concept of covenant is multi-faceted, flexible, non-literal. Only in the context of defense against Christian appropriations did the rabbis adopt the essentialist concept of "the covenant" as an object for claim and counter-claim. None of the mediaeval attempts to formulate a Jewish creed makes reference to covenant or chosenness amongst the core beliefs of Judaism. Once the belief in universal human rights had become established in the West and Jews in many countries were being emancipated, the idea of chosenness became an embarrassment, since it seemed to imply inherent superiority of one nation over others; chosenness had become "politically incorrect. Chosenness could, indeed, be reduced still further to nothing more than a simple historical claim, namely that the people of Israel had pioneered "ethical monotheism"; this is the position taken by the Liberal rabbi and leader Leo Baeck , Baeck, , following the philosopher Hermann Cohen The problem with such an interpretation is that it undermines the distinctiveness of Judaism.

2: Norman Solomon : Rabbi, Interfaith Consultant, Scholar, Author

Everybody who is concerned with interreligious relations knows how easy it is to become a prey to the laziness of stereotyping other people's beliefs. It is not my aim here to go over the well-trodden path of enumerating the prejudices this has engendered, and of which still today it is hard for.

Welcome to Making Contact, an international radio program seeking to create connections between people, vital ideas, and important information. Images of people are everywhere: We make assumptions, often without thinking about them. He is based in the San Francisco Bay area, and he syndicates a column nationally. Emil, welcome to Making Contact. My pleasure being here Norman. Makani, welcome to Making Contact. Thanks for having me. Makani, here we are in early , more than a year has gone by since the height of that uproar over the series in the San Jose Mercury News. At this point, what stands out about the media coverage of that controversy for you? Well, I think it was a couple things. I was shocked at how newspapers got away with saying things like, "black people being generally paranoid. So people talk about this crack and CIA case, and you would have, you know, witnesses and folks and evidence and documentation. Regardless of what you thought about the story, that there was definitely documentation, and then folks write these stories and say, "you know, black people have always been paranoid. That in this context it just sort of floated as policy. It was quite appalling. It should be said that that kind of stereotyping was not confined to the so called conservative pundits. For instance- Makani Themba: And that was the thing. People who folks thought, "well, they are on our side. That all of a sudden for a lot of folks it said, "oh wow, is that how this happened? Is that how crack happened? Cause we were trying to figure it out. They were devastated within a matter of five years. And for the first time a lot of African-Americans, in particular, had an explanation. And their was this unified sort of choir said, "No. You guys are paranoid. Taking it in sequence, the Mercury News series was published in August of , and it kind of brewed for awhile on talk radio and Internet until it got so large that national mass media began to deal with it in late September of ; and then to kind of give a flavor of what the media environment was like nationally by late October of there was a quote from a liberal syndicated columnist Richard Cohen of the Washington Post, October 24, , quote: And then another quote from Richard Cohen. He said, and again quote: The one about the CIA and crack being just one. And maybe 60 years from now, there will be an HBO movie about this starring whoever special, important, and famous as a celebrity, and then people will go, "oh my god! You know , "What happened? And how could they let it happen? It was right there and it was a daily mainstream paper that had put it together. That those - you really are the stereotype, and that everything that is wrong with you is your fault. Of course, enormous pressure was brought to bear on the San Jose Mercury News, which by the spring of had through its executive editor issued at least a partial retraction. He said, "The new CIA report absolving itself of the charge that it pumped cocaine to black neighborhood of Los Angeles to financed its contra war in Nicaragua underscores the danger of having a government agency investigate itself. Ex-CIA operatives who plotted the war have blasted the report as shoddy and superficial. They claim the CIA investigator did not ask them the right questions or asked no questions at all, and that the sole intent was to wipe any taint of scandal off the agency. Well, I think that was really the question. This is our tax money. We are concerned about what happened. Now, of course, if that was any, you know, brother on the street who aided and abetted in the crime would be in prison. But, I mean, but the bottom line I think is that there are people who think that stereotypes, and this kind of image defamation has no impact on this. That that thing is sort of light-weight. We have to deal with the real issues. Those people do those things to themselves. Well, thank you for making me admit that. How do you feel when you hear the kind of discussion Makani and I have had the last few minutes. Because, in the same way that there was people were trying to make connection that the CIA sold drugs, people in the media were out there trying to make the connection that Asian-Americans and Asians - naturalized Americans from Asia - were in cahoots with spies from China, in some kind of espionage thing, and trying to rig elections here in the United States. I mean you want to talk about mainstream columnist who were beating that drum, look to someone - like William Safire, who his premise was that this was some kind of double agent fantasy, the whole campaign

finance reform scandal, and that John Wong was working for the Chinese government. And certainly people within the bureaucracy of Washington took the pronouncements of Safire as more than just his fantasy - his double agent fantasy and took it to be something worth spending millions of dollars to investigate. Asians have been maligned for the last year as both Asians and Asian-Americans have been maligned for being these zealous contributors. Well, all of a sudden in the last year Asian-Americans are worthy of putting on the front pages. And you want to talk about images, it was actually a year ago last November that the first image of an Asian-American on Newsweek was seen, and it was similar to the kind of portrayal that Time gave O. Simpson, when they darkened his image and made him look villainous. There was a black and white image of James Riotti, who is an Asian-American as opposed to an Asian national who was in America. He, I believe was naturalized. He appeared in this black and white photo, darkened to appear as if this villain in this whole scenario as if the main people in politics, President Clinton and the candidate at the time Bob Dole were somehow blameless. They were the good guys in the whole campaign finance fiasco. Meanwhile, James Riotti - his picture dominated that Newsweek cover. What has been the affect of that, do you think, on Asian-American communities? Well, I think if the problem has been empowerment all these many years since the Chinese exclusion laws, at the turn of the century, I think the real impact has been to make people turn back underground, to fight back the instinct to try to empower the community. I think a lot of people have become very shy of the press, very shy of the media, very shy of the attention. What have been some of the differences, if any, of your experiences in those prior roles compared to your role now working as an independent reporter? I mean, my work gets in mainstream papers. I primarily talk about Asian-Americans, because as a journalist I see the world - I mean I make no bones about seeing the world from my ethnic perspective. So, I think clearly, I define my role as a what I call a new American, because Asian-Americans are growing in numbers. The census figures show that the so-called minorities will become the majority by the year The minorities, the so-called minorities, are the majority. And they leave out the fact that there is tremendous diversity. I mean I think the ethnic press, because of that has become more professional and has tried to bring out those different perspectives. You can call any time. And that number will be repeated at the end of this broadcast. We also like to like to let you know how you can get involved with this program, which is now heard each week on more than stations in the United States and Canada, as well as in other countries around the world. Right, a television program. So it really is an impressive wide-shot, where you see a black, a Hispanic, maybe a Chinese-American involved in the conversation on these issues moderated by a Filipino guy like myself. So we formed, pretty much, an ad hoc network - Norman Solomon: Now the picture - Emil Guillermo: The picture is different. The picture may differ, but how does the content differ? Well, the content differs, because our concerns, the things we report about are different, and the depth to which we report about - although the mainstream may cover a story in the same subject, the kind of depth that the mainstream - or the kind of depth the ethnic media gets involved with in a story is far deeper than the mainstream will give it space or time or importance, because they see their audience as this homogenous mix of people, primarily a white audience. So what we do is we bring together, on a weekly basis, editors and writers from 50 to 60 news organizations here in California and we are engaged in a round table discussion on issues. What happens is that people feel powerless and say, "oh god! Look at that gross billboard. That is so offensive. Billboards get taken down, you know, commercials get taken off the air once they hear from you. And I think the most important thing that you can do - write that letter, call, complain. Sometimes call over and over again. Have your cousins call. It does make a difference and people do it all the time. Call the Federal Trade Commission. So, you know, complain all the time. Complain as often as you can. Get it off your chest. And what kind of organizing actually comes out of these concerns? A number of things. One of the things that people traditionally has been to organize, you know, the sort of phone flooding, the faxing, and the billboard work.

3: Transcript: Beyond Racial Images and Stereotypes

Ja Islam and Christian monotheism / John Hick -- Incarnation and dialogue / Dan Cohn-Sherbok -- Idolatry and religious faith / Rex Ambler -- The Qur'an and revelation / Yaqub Zaki -- Progressive revelation and religious uncertainty / Dan Cohn-Sherbok -- The political implications of revelation / Norman Solomon -- The Qur'anic conception of.

I understand my role as respondent to be modest: I will address both papers in the order in which Rabbi Solomon and Cardinal Kasper spoke last evening while also indicating points of connection. My focus will be on the implications of their papers for relations between Christians especially Catholics and Jews. In particular, I find his argument about the metaphorical nature of covenant provocative. What does it disallow? The polemic of our respective ancestors in faith see Kasper, p. Among the numerous covenants Solomon, p. These, of course, are the primary covenants of Tanakh. Those of us who accept the revelatory character of the New Testament would add a fourth great biblical covenant: At least two other points deserve discussion as well. And what is the significance of the rearrangement of the order of his fourteen theses in the conclusion? Cardinal Kasper works primarily with two: Cardinal Kasper uses the image of bridge in two ways. Earlier in his paper p. I wish to develop this point because I believe friendships between Christians and Jews are of the utmost importance in furthering mutual understanding. If covenant is primarily about relationship with God and one another, then friendships are a key embodiment of covenant. When friendships have not been possible, serious divisions arise between us. We have not paid sufficient attention to the consequences of those regional medieval councils between and that essentially segregated Christians from Jews. If Christians all too readily demonized Jews, it was in large measure because we no longer knew them. Contemporary theologians today are beginning to address the significance of friendship for interreligious understanding. The stranger may pose a threat to our current self-understanding, but also may bring the power to liberate us for a new and welcome self-understanding. Similarly, Michael Barnes, an English Jesuit who is a scholar of Hinduism, reminds us that dialogue is first and foremost not an intellectual activity but a religious one. Such dialogue requires a commitment, an honesty and a willingness to learn, qualities which are as difficult to sustain as the single-minded zeal which so much characterized the greatest of the old missionaries. This overview of the question of the Covenant has led us directly to the central issue of the Jewish-Christian dialogue: I realize this is a major challenge for Christian theology, but since the theology of the covenant is not static p. It is the second sentence of this same paragraph that raises an even more significant question for me: It is clear that, in the same way as we have rejected the replacement theory, we must also reject any relativistic pluralism or undifferentiated dualism, in the sense of the simplistic co-existence of two realities. This complicated sentence invites commentary. I understand these to be theories of pluralism that dissolve differences, such as the claim of John Hick that all religions should be regarded as different responses to the same ultimate reality. Typically, these theories work from the typology of exclusivism, inclusivism and pluralism. Indeed, thinkers such as Fredericks and Barnes, and a host of others, offer alternative understandings that if not yet fully adequate theologies of pluralism, are nonetheless promising. Thus, we ought not to confuse let alone condemn the approach of one school of thought with all theologies of pluralism. This has profound implications for a theology of mission. Thus mission, in this strict sense [conversion from false gods and idols to the true and one God] cannot be used with regard to Jews, who believe in the true and one God. There is dialogue with Jews, not mission, in the proper sense of the word, toward them. Can we now go further, and acknowledge that we have no mission because Judaism is a true way to salvation? We are daring a walk our ancestors in faith were not able to take. Our position may feel precarious at times, but in seeing one another more truly, we catch glimpses of the Holy Other who draws us together in covenantal relationships. Schocken, , p.

4: The Covenant and the Jewish

Rabbi Dr Norman Solomon was formerly Director of the Centre for the Study of Judaism and Jewish Christian Relations at Selly Oak College and currently teaches at Oxford University.

Third Edition By James F. This book introduces readers to the social teaching of Pope Francis. It presents in an accessible way and analyzes with adequate rigor what the current pope teaches on six critical social issues of our time—economic inequality; labor justice in a globalized world; the environment; family life; protecting vulnerable people such as migrants, refugees, and trafficked people; and peace-making and conflict. His work on mercy and compassion, as well as his larger work on moral theology, has had a profound influence on my own life. His writings, based on Scripture, tradition, and experience, are accessible, inviting, faithful, provocative, and inspiring. Father Keenan has helped to teach me how to think about life, and, more importantly, how to live. The volume describes his distinctive contribution to a half-dozen of the major areas of Catholic social teaching, and emphasizes the simultaneous originality of his message and its continuity with previous church teachings on these subjects. Each chapter considers what is new and old in Catholic teaching in the topic covered, providing the reader with a basis for evaluating the novel contributions of Pope Francis to an established tradition of reflection that he is steadily renewing, though not overthrowing. The Works of Mercy introduces readers to the seven corporal and seven spiritual works of mercy, inviting readers to explore mercy in our everyday lives. Over the centuries Christians have defined themselves by feeding the hungry, Hardbacking the naked, and caring for the sick. The book explores the traditional works of mercy and also looks at how mercy enters into ordinary life, in the way we care for our families and the way we care for ourselves. The third edition features more inclusive language to resonate with readers of all backgrounds, new case studies and examples—from health care to the prison system, and new material on how Pope Francis and his papacy reflect mercy. He is author of *Living Justice* is a regular contributor to *America* magazine. He is the author or editor of a number of books, including *University Ethics*. A one time Jesuit seminarian and a former managing director of JP Morgan, he is the author of several books including *Pope Francis and the bestselling Heroic Leadership*. Gehring is a veteran journalist who digs for the nuances at the heart of a story; in a media climate often filled with suspicion and polarization, it is refreshing to read something with true journalistic integrity. Anyone who is curious about where the Catholic Church is headed in the 21st century will be fascinated. The book is an excellent read. I highly recommend this book. It is insightful and well worth the effort of a read. Good on Kaiser for bringing it to us. Either way, it is an engaging read. Robert Blair Kaiser was a Jesuit-in-training for ten years before leaving to pursue a career in journalism. He was the author of sixteen other books, including *A Church in Search of Itself*, and he was an internationally recognized commentator on Vatican II. This slight volume serves to whet the appetite, highlighting the general arc of the organization from its founding to today. This is a timely and. Concise and compelling, this book is an accessible introduction for anyone interested in world or church history. The paperback features a new Preface that examines the global work of the Jesuits today.

5: Torah from Heaven : Norman Solomon :

Rabbi Norman Solomon A more recent version of revelatory minimalism that might address these concerns while avoiding the drawbacks of Leibowitz's position is the recommendation of Jewish Studies scholar, Norman Solomon, in a book appropriately entitled "Torah from Heaven."

Tap here to turn on desktop notifications to get the news sent straight to you. Roosevelt sounded way too much like a centrist. Today, segments of the corporate media have teamed up with the Clinton campaign to attack Barack Obama. Many of the rhetorical weapons used against him in recent weeks -- from invocations of religious faith and guns to flag-pin lapels -- may as well have been ripped from a Karl Rove playbook. The key subtexts have included racial stereotyping and hostility to a populist upsurge. Do we have a major stake in this fight? Does it really matter whether Hillary Clinton or Obama wins the Democratic nomination? The answers that make sense to me are yes, yes and yes. Just weeks before the general election, Roosevelt laid out a plan for mandated state unemployment insurance nationwide along with social welfare. Even then, he insisted on remaining what we now call a fiscal conservative. He pledged "to reduce the cost of current federal government operations by 25 percent. As the fall campaign came to a close, the Nation magazine lamented that "neither of the two great parties, in the midst of the worst depression in our history, has had the intelligence or courage to propose a single fundamental measure that might conceivably put us on the road to recovery. Those reforms were not only a response to a crisis in the system. They also met a need "to head off the alarming growth of spontaneous rebellion in the early years of the Roosevelt administration -- organization of tenants and the unemployed, movements of self-help, general strikes in several cities. A crucial task between now and November is to get Obama elected as president while shifting the congressional mix toward a progressive majority. Next year will bring the imperative of organizing to exert powerful pressure from the base for progressive change. Barack Obama has the potential to become as great a president as Franklin Roosevelt -- while social and political movements in the United States have the potential to become as great as those that made the New Deal possible. I seriously doubt that Hillary Clinton has such potential. And John McCain offers only more of the kind of horrific presidency that the world has endured for the last 87 months. Do you have information you want to share with HuffPost?

6: Norman Solomon: Historical Dictionary of Judaism (ePUB) - ebook download - english

Torah from Heaven by Norman Solomon, , available at Book Depository with free delivery worldwide.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the Copyright Act or in writing from the publisher. Bellis, Alice Ogden, "II. Symposium series Society of Biblical Literature ; no. A1 J68 Kaminsky Alice Ogden Bellis August 1, 29 Tamuz, As editors of this project we learned much along the way from each other, and our task was facilitated greatly from many quarters. We both thank our spouses, Jody Rosenbloom and Douglass Bellis, for being patient through the many hours that we each devoted to this project. We also wish to express our gratitude to our home departments and institutions, the Department of Religion and Biblical Literature at Smith College and the Howard University School of Divinity, for providing each of us with a supportive environment that encouraged us to keep working on this important but often time-consuming project. Finally, Alice Ogden Bellis also wishes to thank the Wabash Center for Teaching Theology and Religion for the research grant that allowed her to work full time on this project during the summer of

Theoretical Perspectives Section 1: Writing on the Water: The Law and the Prophet S. Textual Perspectives Section 1: The Exodus Story 1. Liberation Theology and the Exodus Jon D. History and Particularity in Reading the Hebrew Bible: A Response to Jon D. The Perils of Engaged Scholarship: The Exodus and Biblical Theology: A Rejoinder to John J. Intertextuality and Hermeneutics Alice Ogden Bellis Oxford University Press, Dietrich Leviticus Rabbah Liddell, H. Kaminsky and Alice Ogden Bellis Over the last several decades dialogue between Jews and Christians has occurred on several fronts. While this conversation first began sometime in the s, it is fair to say that in many ways the impetus for this discussion was the Shoah or Holocaust and particularly the realization that there was a connection between the adversus Judaeos tradition that runs so deeply throughout much of Christian theological history and the flourishing of modern anti-Semitism, or more bluntly, Jew hatred. Because this dialogue originated in the wake of the Shoah, some areas of discussion have received much greater attention than others. Thus Jews and Christians are no longer simply trying to tame old hatreds; rather, they are now striving to reach a 1 For bibliography on the field as a whole up until , see Michael Shermis, Jewish-Christian Relations: Indiana University Press, For more recent scholarship, see Jeremy Cohen, ed. The fruits of these rather recent developments in Jewish-Christian relations can be seen in many areas including the field of Hebrew Bible, especially in work that is focused on questions of biblical theology. While one might have thought that discussions between Jewish and Christian Hebrew Bible scholars would have developed early in the dialogue process and that there would be an extensive publication list of works demonstrating how these scholars engage the text of the Hebrew Bible in similar and different ways, this is not the case. A few seminal books have indeed been published in the last few years,² and many other important articles have appeared in various anthologies and academic journals. It seems that this particular area of Jewish-Christian dialogue took a while to come into its own not only because much of the early focus was on the Holocaust, but also because Jewish biblical scholars have only recently begun to enter the field in larger numbers. That the latter phenomenon is relatively recent stems at least in part from the fact that the field was dominated for so long by certain Christian, particularly Protestant, biases. This anthology brings together some of the leading Jewish and Christian scholars of the Hebrew Bible, both older and younger, in the process of reflect² The most prominent examples are Roger Brooks and John J. Propp, Baruch Halpern, and D. Freedman; Winona Lake, Ind.: Eisenbrauns, , 1977; M. Essays in Honor of Frank Moore Cross ed. Fortress, , 1944; and several of the essays in Biblical Studies: Meeting Ground for Jews and Christians ed. Fortress, , 1977; repr. Kaminsky and Bellis 3 ing on the ways in which their respective religious commitments affect their scholarship as well as exploring how the ongoing Jewish-Christian dialogue has affected modern critical reflection on the theological study of the Hebrew Bible. The idea for this anthology grew out of a well-received meeting of the Theology of the Hebrew Scriptures Section of the Society of Biblical Literature, a section Alice Ogden Bellis previously chaired and then cochaired with Joel S. Kaminsky, who continues in

this role, that took place in November in New Orleans. This particular session focused upon papers by two Jewish Tikva Frymer-Kensky and Marvin Sweeney and two Christian thinkers Walter Brueggemann and Jorge Pixley, followed by a lively discussion among the panelists themselves, as well as between the panelists and various audience members. Building on the foundation of these four contributions, we solicited essays from additional Jewish and Christian Hebrew Bible scholars representing a range of perspectives and utilizing a variety of methodological approaches to the biblical text. Some of the essays offer broad reflections on the state of the field as a whole, while others engage in close exegetical readings of particular biblical passages. These paired essays are quite illuminating because they concretize many of the very issues raised in the abstract in the more broadly reflective pieces. We also pair Jewish and Christian thinkers in two scholarly exchanges on liberation theology, one between Jon Levenson and Jorge Pixley, and a second between Levenson and John J. The book is organized in two large parts. Each major part is further subdivided into sections that group a related set of essays together. To mirror the ongoing process of Jewish-Christian dialogue, the essays within each section generally alternate between Jewish and Christian contributors. If one section begins with a Jewish contributor, the following one will begin with a Christian one. The organization of the book is intended to aid the reader in gaining a clearer understanding of both the similarities and the differences between Jewish and Christian approaches to the Bible, to guide the reader through the complex issues that have arisen in the field of biblical theology, and to allow easy access to those areas of greatest interest to individual readers. However, while these divisions give structure and coherence to the overall shape of the book, readers should be aware that many of the essays share common concerns with other essays beyond the boundaries marked by the sections. Part 1 consists of essays that begin from a variety of abstract approaches to the field, but also frequently explore how a specific approach might bear fruit in the act of interpreting certain concrete biblical texts and themes. The first section of part 1 opens with an essay by Joel S. Rabbinic Reflections on Israel at Sinai. He notes that the dialogue has now reached a point where Jews cannot simply criticize problematic Christian texts, theologies, and historical reconstructions, but rather must learn from the insights of their Christian counterparts and be willing to be critical of problematic Jewish texts, theologies, and historical reconstructions. The bulk of this essay is devoted to carefully unpacking an important but frequently neglected rabbinic perspective, that Israel recovered immortality at Mount Sinai only to lose it once again with the sin of the golden calf. The second contribution to this section is Johanna W. The Ineffable Name of God. She traces this questionable practice to certain anti-Jewish prejudices. Van Wijk-Bos notes that the common practice of translating YHWH as LORD is also troublesome because of its masculine and domineering connotations as well as the difficulty that many contemporary Westerners have relating to the term. Although the Bible moves toward a depiction of God that avoids physical and mythological elements, it also portrays a God who is passionately and emotionally involved with creation and who attempts to carry out various divine agendas through different modes of direct and indirect personal involvement with humans. Kaminsky and Bellis 5 The fourth and final contribution to the opening section of the book is Ellen F. The Loss of the Old Testament to the Church. Davis argues not so much for a critically informed knowledge of the Hebrew Bible as a means to further academic theology and ethics, but for a more basic, if not more profound, appreciation of Scripture, or as she describes it, intimacy with the text. The second section of part 1 contains essays that map out the current state of the field and suggest possible new directions. He views the theological substance of the Hebrew Bible as an open-ended interaction between the Holy One and humanity. Brueggemann uses juridical language to argue that the text is a witness to various transactions, thus bracketing out both claims of ontology and history. The result is a call for Christian interpretation to resist the pressure for closure and a plea for all of us to listen to each other, not in order to achieve some new synthesis or harmony, but to create a human community in which all readings may be honored, even as alternative readings mutually challenge each other. She argues that the discoveries of modern biblical studies have led to Jewish approaches to biblical ideas that are at least partially independent of traditional rabbinic interpretation. Until recently, modern biblical scholars, including Jewish ones, shared with their predecessors the desire for a single, objective, correct reading of biblical texts that could claim authority. In the last twenty years, the authority claimed by scholarship has been subverted by both the recognition of the

multivocality of the text and the plurality of competing interpretive communities—Christian, Jewish, third world, feminist, and so forth. This multivocality of the text is not a problem, but rather a reminder that the 5 Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* Minneapolis: FrymerKensky rejects any new version of absolutism on the one hand or nihilism on the other, and embraces the concept that revelation and the sacred rest not in any particular word but in the process of engaging the text in order to wrest new meanings from it. The third essay in section 2 of part 1, S. He suggests that while this concept may not have fully blossomed until sometime in the Persian period, its roots reach back to passages such as Num 12, in which the resolution of the conflict between Moses and Miriam and Aaron was accomplished in such a way that Moses became the prophet par excellence and all others were viewed as speaking in riddles. Gradually other materials, including the Prophets, began to be viewed as Scripture. This in turn led to the cessation of oral prophecy. The end of oral prophecy marked the beginning of the Rabbinic period in which contemporary prophecy was replaced with interpretation of existing texts. New Testament authors, of course, also interpreted these same texts, albeit in a fulfillment mode. Sperling believes that the common goal of Jewish and Christian biblical scholars is first to discover the range of meanings the Scriptures had for their original audiences and then to disseminate information about what they meant in different postbiblical communities. Furthermore, Rendtorff notes that any attempt to understand early Christianity and how it grew out of and eventually separated from its Jewish milieu will call for a closer cooperation between Hebrew Bible and New Testament scholars than has been the case in the past. The essays of the third section of part 1 focus particularly upon the ethics of engaging in the study and production of biblical theology and demonstrate some of the ways in which various ideological biases have distorted the biblical text, consequently allowing it to be used by some to oppress and harm others. The opening essay in this section, Marvin A. To make his point he focuses on the books of Amos and Esther. His reading of Esther highlights the necessity of human initiative in a world where God is hidden. In both books, the human protagonists Amos and Esther take actions in order to establish justice. Working from an evangelical, liberationist perspective in the context of the Latin American struggle for a better life, Pixley does not view theology as something primarily found in the Bible; rather, he sees it as something that occurs as faithful people reflect critically on the power struggles documented in the Bible. The task of biblical scholars, according to Pixley, is to serve popular movements seeking justice, which are in tune with the deepest forces governing the universe. The first tendency is displayed, he argues, by liberation theologians; the second, by those concerned with issues of slavery and patriarchy. More sympathetic treatments—“dealing with the ancients on their own terms”—exist, according to Halpern, but do not find wide appeal. Halpern points out the naive and selective use of texts in liberationist readings and suggests an alternative perspective: The second half of the book contains essays that take up important biblical texts and move from interpretations of these texts to larger reflections on the field of biblical theology. But he repudiates the notion that his reading of Exodus from the perspective of the poor negates the Jewish reading of the liberation of ethnic Jews. Finally, he defends the necessity of historical reconstruction as essential to seeing the sacred within contemporary struggles and defending marginalized peoples today.

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