

Stephen R. Haynes

# Jews and the Christian Imagination

Reluctant Witnesses

STUDIES IN LITERATURE AND RELIGION

General Editor: David Jasper

# Reluctant Witnesses Jews And The Christian Imagination

**J. Shawn Landres, Michael Berenbaum**



## **Reluctant Witnesses Jews And The Christian Imagination:**

**Jews and the Christian Imagination** S. Haynes, 1995-03-22 Reluctant Witnesses Jews and the Christian Imagination is an analysis of the ancient Christian myth that casts Jews as a witness people and this myth's presence in contemporary religious discourse. It treats diverse products of the Christian imagination including systematic theology works of fiction and popular writings on biblical prophecy. The book demonstrates that the witness people myth which was first articulated by Augustine and which determined official attitudes towards Jews in medieval Christendom remains a powerful force in the Christian imagination.

**Righteous Gentiles: Religion, Identity, and Myth in John Hagee's Christians United for Israel** Sean Durbin, 2018-10-02 In Righteous Gentiles Religion Identity and Myth in John Hagee's Christians United for Israel Sean Durbin offers a critical analysis of America's largest Pro Israel organization Christians United for Israel along with its critics and collaborators. Although many observers focus Christian Zionism's influence on American foreign policy or whether or not Christian Zionism is truly religious Righteous Gentiles takes a different approach. Through his creative and critical analysis of Christian Zionists' rhetoric and mythmaking strategies Durbin demonstrates how they represent their identities and political activities as authentically religious. At the same time Durbin examines the role that Jews and the state of Israel have as vehicles or empty signifiers through which Christian Zionist truth claims are represented as manifestly real.

[An Introduction to Jewish-Christian Relations](#) Edward Kessler, 2010-02-18 Relations between Christians and Jews over the past two thousand years have been characterised to a great extent by mutual distrust and by Christian discrimination and violence against Jews. In recent decades however a new spirit of dialogue has been emerging beginning with an awakening among Christians of the Jewish origins of Christianity and encouraging scholars of both traditions to work together. An Introduction to Jewish Christian Relations sheds fresh light on this ongoing interfaith encounter exploring key writings and themes in Jewish Christian history from the Jewish context of the New Testament to major events of modern times including the rise of ecumenism the horrors of the Holocaust and the creation of the state of Israel. This accessible theological and historical study also touches on numerous related areas such as Jewish and interfaith studies philosophy sociology cultural studies international relations and the political sciences.

**Jihad and Genocide** Richard L. Rubenstein, 2010-01-16 This book examines the relationship between jihad and genocide past and present. Richard L. Rubenstein takes a close look at the violent interpretations of jihad and how they have played out in the past hundred years from the Armenian genocide through current threats to Israel. Rubenstein's unflinching study of the potential for fundamentalist jihad to initiate targeted violence raises pressing questions in a time when questions of religious co-existence particularly in the Middle East are discussed urgently each day.

[Intersecting Pathways](#) Marc A. Krell, 2003-05-22 This book deconstructs the boundaries between Jewish and Christian cultures while at the same time redefining what it means to be Jewish in relation to Christianity in the twentieth century. Consequently this analysis reveals the emergence of modern Jewish theologies out of the complex

negotiations between Jewish thinkers and their Christian milieu      *Geliebter Feind, gehasster Freund* Irene Diekmann, Elke-Vera Kotowski, 2009 Mit Beiträgen von Claus E. B. Risch, Pedro Barcel, Albert Bruer, Micha Brumlik, Dagmar Reese, Ulrike Brunotte, Stephen G. Burnett, Klaus Ebert, Klaus Faber, David G. Goodman, Stephan Grigat, Wolfgang E. Heinrichs, Hans J. Hillerbrand, Gregor Hufenreuter, Thomas K. Pernick, Wolfram Kinzig, Andras Kovacs, Elisabeth K. Bler, Gerhard Langer, Gary Lease, Alan Levenson, Robert Liberles, Albert Lichtblau, Thomas Mittmann, Yves Patrick Pallade, Helmut Peitsch, Margit Reiter, Lars Rensmann, Claudia Sonino, Christina Spaeti, Liliane Weissberg, Ulrike Zander, Moshe Zuckermann      **The Internal Foe** Jeremy Frederick Worthen, 2009 The relationship between Christianity and other religions is a vital issue in the world today. This book provides a fresh perspective by exploring how Christian theology has been shaped over two millennia by interaction with its original religious and other continuing Judaism. It begins by describing the origins of the classic framework in Christianity that correlates claims about the gospel with judgments about Judaism as resistance to the new thing God has done in Jesus Christ. This framework binds Christianity to the task of interpreting Jewish presence which then renders engaging with Judaism as well as rehearsing judgments about it integral to Christian theology. The development of the central chapters of the book demonstrate this in relation to three pivotal periods of Western history: 1050-1300 CE, early modernity and the first half of the twentieth century. They reveal the classic framework to have been remarkably resilient despite sometimes radical adaptation before and after modernity. The insights of Franz Rosenzweig about Judaism as Christianity's internal foe resonate deeply with the book's historical analysis. Does this mean that non-relativistic Christian theology must remain intrinsically anti-Jewish? The book concludes that it need not if it can renounce its historic stance of hermeneutical comprehension      **Antisemitism** Susan Sarah Cohen, 1987      **In the Shadow of the Cross** Leon Shaskolsky Sheleff, 2004 In the Shadow of the Cross examines the historical and theological relationship between Judaism and Christianity and puts forward a new theory as to the psychological roots of anti-Semitism. Rather than seeing the Oedipal Complex as the pivotal impulse behind the persecution of the Jews, Professor Sheleff proposes that the Rastus Complex provides a better explanation. He illustrates his theory with an in-depth comparison of the central events of the Old and New Testaments: the Akedah (God's command to Abraham to sacrifice his son Isaac) and the Crucifixion (God's decision to sacrifice his own son Jesus)      **Thinking in the Shadow of Hell** Jacques Doukhan, 2002 This important work is derived from the proceedings of a symposium held at Andrews University under the coordination of the Institute of Jewish-Christian Studies of the Seventh-day Adventist Theological Seminary and with the active participation of the International Religious Liberty Association. **BOOK JACKET**      **The Future of Jewish-Christian Dialogue** Dan Cohn-Sherbok, 1999 In this volume distinguished theologians and writers reflect on the future of Jewish-Christian dialogue in the next century and chart new directions for future development      **About Mieke Bal** Deborah Cherry, 2008-12-15 A collection of essays celebrating Mieke Bal, one of Europe's foremost scholars in art history and visual studies with a stellar international reputation. Brings together

contributions by senior and younger scholars in the fields of art history and visual studies who reflect on Mieke Bal's writings and art practice assessing her contribution and legacies. The first collection to consider her writing and art in depth and to develop and extend her thinking in substantial ways. Themes include some of Bal's most important ideas and concepts in the visual field such as the theoretical object, preposterous history, narrativity, vision, and the gaze, cultural memory, self-reflexivity of the artist, the viewer, the scholar. The essays consider historical art, the Sistine chapel, Renaissance altar paintings, and watercolours alongside more recent film, photography, graffiti, interactive, immersive environments, online performance, and areas of visual interest often positioned outside the pages of art history. While Bal has unsurprisingly perhaps become a key figure in the debates between art and visual culture, the extraordinarily wide range of visual materials collected here speaks of her path-breaking movement between the visual registers of high art and popular cultures, her resistance to clear-cut distinctions between image and word.

**Bystanders** Victoria Barnett, 1999-06-30. A systematic study of bystanders during the Holocaust which analyzes why individuals, institutions, and the international community remained passive while millions died. The work illustrates the terrible consequences of indifference and passivity towards the persecution of others.

Holocaust Education and the Church-Related College Stephen R. Haynes, 1997-05-28. In 1994 Haynes conducted a nationwide survey designed to yield a picture of Holocaust education at U.S. church-related liberal arts colleges. A questionnaire was mailed to 521 institutions. Of the 317 which responded, only 91 offered a regular course on the Holocaust. The results of the survey were disappointing. States that the Holocaust was a rupture in two traditions, the Christian one and that of liberal education. Both Christian education and liberal education bear responsibility for the Holocaust because both produced ordinary, educated persons who were nevertheless capable of committing genocide. The church-related colleges of liberal arts have a religious obligation to teach the Holocaust as part of higher education's penance for this. The Christian scholar must realize the responsibility of Christianity for the Holocaust. Proposes practical strategies and measures for including the Holocaust in college curricula. Pp 157-170 contain the questionnaire, graphs displaying the results of the survey, and a list of the colleges involved.

**Shofar**, 1996. **Reading Marriage in the American Romance** James Frank Walter, 2008. Walter studies marriage in Hawthorne's *The House of the Seven Gables*, James's *The Beast in the Jungle*, Morrison's *Beloved*, Percy's *The Thanatos Syndrome*, and Frazier's *Cold Mountain*. Against pressures of modernity, literary romance proposes modes to correct rationalist abstraction and instrumentalist methodologies that denude the mind of the heart's knowledge, the concrete, particular, of universal resonance, the soul of its intuitions of eternity, and sexuality of eros and love.

*Neither With Them, Nor Without Them* Elena M. Katz, 2008-05-02. The debates over the Jewish theme in Russian literature have been long dominated by the old dichotomy between anti and philo-Semitic discourses. Rather than analyzing the image of the Jew in terms of negative or positive characteristics and branding the authors respectively as anti or philo-Semitic, the author explores the complexity and the ambiguity of the construction of Jewishness as the Other in the works of

three of Russia's greatest nineteenth century authors Katz identifies Gogol Dostoevsky and Turgenev as creators of special modes of the emerging Jewish discourse in Russian literature She tackles the traditionally read tropes of Jews in light of both sociohistoric and cultural contexts of the time and the writers own politics and aesthetics **Not Your Father's**

**Antisemitism** Michael Berenbaum, 2008-04 Essays by sixteen prominent scholars from diverse disciplines investigate antisemitism in the contemporary world debunking the fear that the 1930s is being revisited and discussing what is unique about 21st century antisemitism Provided by publisher **After The Passion is Gone** J. Shawn Landres, Michael Berenbaum, 2004 Mel Gibson's *The Passion of the Christ* topped box office charts and changed the American religious conversation The controversies it raised remain unsettled In *After The Passion Is Gone* American Religious Consequences leading scholars of religion and theology ask what Gibson's film and the resulting controversy reveal about Christians Jews and the possibilities of interreligious dialogue in the United States Landres and Berenbaum's collection moves beyond questions of whether or not the film was faithful to the gospels too violent or antisemitic and explores why the debate focused on these issues but not others The public discussion of *The Passion* shed light on a wide range of American attitudes evangelical Protestant mainline Protestant Roman Catholic and Jewish about media and faith politics and history Jesus and Judaism fundamentalism and victimhood *After The Passion Is Gone* takes a unique view of vital points in Christian Jewish relations and contemporary American religion Church and State in Historical Perspective James E. Wood, 2005-05-30 The subject of church and state is one intimately associated with the history of Christianity and Western civilization However the subject is one that is by no means limited to any one religious tradition civilization or period of history Rather it is a subject that has historical and universal significance to all cultures and religious traditions throughout the world It is simply undeniable that religion has been and remains a powerful force in the making and shaping of cultures civilizations nations and empires For this reason this volume addresses the broader perspectives of religion and the state in the ancient world as well as in the biblical world of Judaism and Christianity and in other religious traditions than Christianity Attention is given to general works on church and state that treat the subject broadly not limited to any particular nation religious tradition or single aspect of church state relations Additionally there is material on major topics integrally related to church and state such as civil disobedience civil religion liberation theology patriotism and nationalism Finally sources are included on religion in international affairs and interfaith relations both necessarily linked to the subject of church and state as well as religion and the economic order religion and human rights and the effect of religion on war and peace

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