Windows for Understanding:

Jewish - Muslim - Lutheran Relations

Evangelical Lutheran Church in America
Living in God's amazing grace

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Introduction

We reside as Lutheran Christians in a rich pluralistic world where people maintain differing and sometimes conflicting opinions, moral standards, social perspectives, political allegiances and religious fidelities. In historical terms, this richness of difference happened to us almost overnight. For instance, our grandparents wrote letters that took over a month to travel across an ocean; today, we correspond instantaneously through e-mail and other technologies. It should come as no surprise that when communication accelerates, our differences are heightened. Constant news of unfolding events from Minnesota to Syria may mean that differences give rise to questions of who we are as Lutherans in relation to everything we witness in the world.

When the world encounters times of immense change, it affects our self-understanding: "Given such diversity, what does it mean to be Lutheran?" Along with self-understanding, growth offers new opportunities to learn about others: "Given such diversity, what does it mean to be Jewish or Muslim?"

During times of upheaval and conflict, media outlets inform many of our answers, sometimes even long before we have formed a question. Consider the conflicts in the Middle East that often change radically in any given week. Many times we hear about Shi'ite and Sunni, or the High Holy Days, or the mention of land, or the term Imam, but many of us do not know why these terms are so significant, or sometimes even what they mean. How do we manage as Lutherans to develop informed perspectives about Jews and Muslims amid political and religious conflict?

The ELCA Presiding Bishop, Mark S. Hanson, has asked the ELCA Section for Ecumenical and Inter-Religious Relations to prepare a basic resource in order to give ELCA members an opportunity to think critically and in an informed way about the religious diversity or pluralism noted above. The premise of this resource is the following: If we can open a window for understanding then such opportunities will create healthier and deeper perspectives for the present and future of Jewish, Muslim, and Lutheran relations. Think of *Windows* as a lighthouse resource, where we are together afforded the opportunity to miss the shoals and other hazards that limit our possibilities for greater learning and understanding, while at the same time illuminating the healthy landscape of inter-religious relations.

Windows is posted through Ecumenical and Inter-Religious Relations as an online resource, where it is revised and refined on a regular basis in order to responsibly and accurately meet the needs of the ELCA, and those engaged in inter-religious work within this church. Up-to-date reading lists, relevant Web links, timelines, a thematic and alphabetical glossary of key terms—these are but some of the content that you can use individually or in groups to become more aware! Likewise, in the near future we look forward to providing free online congregational study guides and other important relational material to answer the requests to our office for inter-religious resources.

Our hope is that you will use this resource as a window for greater understanding about Jews, Muslims, and Lutherans, and relations among these three. We further trust that your exploration into questions of what it means to be Lutheran in the varied inter-religious landscape will help your own faith grow in depth and meaning.

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Part I:
Understanding our Relations with Judaism and Jews

A) JUDAISM

There are approximately 15 million Jews in the world today with around 5 million concentrated in each of two population centers, the state of Israel and the city of New York and its environs. In comparison with the 2 billion Christians on the planet today, the total number of Jews is remarkably small, not even 1%. Given this disparity in numbers and the patterns of population distribution, most Christians will live their entire lives without ever encountering a Jewish person, much less experiencing the diverse religious and cultural expressions of Judaism. This lack of encounter is still the norm in the small towns of Midwest America where Lutherans and other Christians constitute a solid majority, as well as in places such as Africa where Christian interfaith contact more typically involves Muslims.

Despite these realities, Jewish-Christian relations remain unavoidable and even urgent due to the unique bond between the two faith communities. Judaism and Christianity developed over the centuries as sibling religions, always in relationship to each other and too often in opposition. Jews and Christians are so intertwined in their origins and history, as well as in their scripture, religious concepts, and practices, that Christianity can be neither described nor proclaimed without reference to Judaism. This situation requires that Christians know something about Judaism, as their religious next of kin.

"They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises." (Romans 9:4)

"I ask, then, has God rejected his people? By no means!" (Romans 11:1)

Most Christians are familiar with the biblical stories of Israel's origins found in the scriptures common to both religions, known as the Old Testament within Christianity and the Tanakh within Judaism. (Tanakh is an acronym composed of the first letters of the three divisions: Torah or divine "teaching," often translated as "law," Nevi'im or "Prophets," and Ketuvim or "Writings.") Christians know about God's promises to Abraham and Sarah and their journey to a new land, the exodus from Egypt under the leadership of Moses, and the exploits of the judges and kings of Israel and Judah, especially King David. Christians also note the appearance of Pharisees and other Jews in the New Testament, including Jesus, the twelve disciples, and Paul. Judaism and its Israelite predecessors therefore seem somewhat familiar to Christians.

"The law is holy. . . "

Oh, how I love your [Torah]! It is my meditation all day long. How sweet are your words to my taste, sweeter than honey to my mouth! (Psalm 119:97,103)

So the law is holy, and the commandment is holy and just and good. (Romans 7:12)

Whatever is hateful to you, do not do to your neighbor. That is the whole Torah. The rest is commentary. Go and learn it! (Hillel, b. Shab. 30b-31b)

If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when? (Hillel, Mishnah Pirke Avot, 1.14)

In a place where no one behaves like a human being, you must strive to be human! (Hillel, Mishnah Pirke Avot, 2.6)

Better one hour of repentance and good deeds in this world than all the life of the world to come; and better one hour of serenity in the world to come than all the life of this world. (Rabbi Jacob, teacher of Rabbi Judah HaNasi, Mishna, Pirke Avot 4.22)

The world is sustained by three things: by truth, by justice, and by peace. (Rabban Shimon b. Gamaliel, Mishnah Pirke Avot 1.18)

Christians may be less familiar with the distinctive way that Jews read the scriptures held in common by the two religions. Within Judaism there is an emphasis on the emergence of Israel as a nation through God's establishment of the covenant at Sinai and the giving of the Torah. As the central concept of Torah developed within Judaism it came to encompass the first five books of the Bible associated with Moses, known collectively as the Written Torah. The Torah scroll of the synagogue includes these books, read liturgically in an annual cycle. In addition, Torah came to include the ongoing traditions of interpretation by the rabbis or scholarly teachers and jurists, known as the Oral Torah. Classic rabbinic works such as the Mishnah, the Talmud, and collections of Midrash all exemplify the concept of Oral Torah, through which Jewish scriptures, laws, and traditions are interpreted for each succeeding generation.

As Christians learn more about first-century Judaism from which both Christianity and Rabbinic Judaism emerged, they may be amazed at its diversity and vitality. The New Testament passages that speak of Jesus' encounters with the scribes, Pharisees, and Sadducees reflect debates internal to the Judaism of that period. It would be anachronistic to understand these texts as pitting Christianity against Judaism. The parting of the ways of these sibling religions happened later, as Christianity gradually developed into a separate faith composed primarily of non-Jews.

Over the past two thousand years, Judaism has also continued to develop. Judaism today is quite different from both the Israelite religion of the Old Testament and the forms of Judaism portrayed in the New Testament. The survival and flourishing of Judaism over the centuries is due in large part to the great tradition of Rabbinic Judaism that adapted to new historical realities after the destruction of the Jerusalem temple in 70 CE.

Jumping forward to the present, Judaism today is a diverse and vibrant monotheistic religion, as well as an ethnic and cultural identity. The definition of a Jew according to Jewish legal tradition or halakhah (literally, "walking" the Jewish way of life) is any person born of a Jewish mother, or a convert to Judaism. Reform Judaism broadens the biological aspect of this definition to include anyone born of a Jewish parent, whether mother or father. Being Jewish is therefore not limited to religious beliefs and behaviors, but encompasses ethnic and cultural aspects as well. In fact, over half of all Jewish Israelis consider themselves secular or cultural Jews. For them, being Jewish does not consist of belief in God or observance of religious rituals, but rather of being a member of the Jewish people with their distinctive history, languages, cultures, and connection to the land of Israel.

While Christianity also has a variety of cultural expressions, the emphasis generally remains on religious belief since Christians are not born but baptized into the faith.

Judaism as a religion has responded to the modern world in a variety of ways. The progressive branch of Judaism known as Reform Judaism took root in 19th century Germany. It now has the largest number of adherents of any Jewish denomination in the United States. Reform Judaism is characterized by the ongoing attempt to distinguish between those elements of Torah that are divinely inspired and eternally valid and those that, as laws and customs of a bygone age, can give way to new religious expressions emerging within the contemporary culture. On the other end of the spectrum are the diverse groups designated collectively by the term Orthodox Judaism, committed to maintaining a traditional Jewish lifestyle according to the precepts of Torah from Sinai as interpreted by Rabbinic authorities. Orthodox Judaism includes the ultra-Orthodox or Haredim with their distinctive black hats and coats living in the neighborhoods of Mea She'arim in Jerusalem and Crown Heights in Brooklyn and in the town of Bnei Brak near Tel Aviv. It also includes the Modern Orthodox, who keep kashrut (Jewish dietary laws) and other halakhic requirements, while wearing modern dress and engaging in all manners of employment and social involvement within the larger culture. Other branches of Judaism with origins in 20th century North America include Conservation Judaism and Reconstructionist Judaism (see glossary), each with its own history and character, but both are committed to distinctive Jewish practices and communal identity within the modern setting.

Follow the links to:

Union of Orthodox Jewish Congregations of America
www.ou.org

Union for Reform Judaism
www.urj.org

United Synagogue of Conservative Judaism
www.uscj.org

Jewish Reconstructionist Federation
www.jrf.org

B) JUDAISM AND CHRISTIANITY

In this time when healthier interfaith relationships are needed, Christians have a special call to attend to Jewish-Christian relations. Often in the past our interactions with Jews have been marred by misunderstanding, prejudice, and sometimes overt hostility, from which even the great reformer Martin Luther himself was not immune. Events of the 20th century, including the attempted annihilation of European Jewry during World War II and the founding of the State of Israel in 1948 have been pivotal in reshaping Jewish identity. These events have also spurred many Christians to reconsider traditional attitudes towards Judaism and to be intentional about improving the quality of Jewish-Christian relations in the 21st century.

Truthful acknowledgement and repudiation of centuries of discrimination, scapegoating, and violence against Jewish minority populations in Europe continue to be important first steps in repairing Christianity's broken relationship with Judaism. The Middle Ages in particular marked a low point, with the demonizing of Jews and false charges of well-poisoning, desecration of the host or eucharistic bread, and blood libel (or killing Christian children to use their blood for ritual purposes). The Middle Ages also saw burnings of Talmuds and other Jewish books, confiscation of land and other property owned by Jews, decimation of Jewish villages by crusaders on the way to fight Muslims in Jerusalem, and expulsions of Jews from Christian countries including France, England, and Spain. Luther's vehemently anti-Jewish writing can be seen in the context of this historical situation (see further below). In the 18th and 19th centuries, the Enlightment promised new opportunities for Jewish assimilation into Christian society. Attacks on Jewish communities in Russia in the late 19th century and the Sho'ah or Holocaust in the 20th century revealed how tragically precarious Jewish life among Christians remained.

Blame for the death of Jesus should not be attributed to Judaism or the Jewish people, and stereotypes of Judaism as a legalistic religion should be avoided. (Guidelines for Lutheran-Jewish Relations, #13)

The recognition that Hitler could not have succeeded without the church's "teaching of contempt" towards Jews and Judaism over the centuries has led to Christian soul-searching. Certain traditional attitudes towards Jews have been officially rejected by church bodies and leaders. They nevertheless remain difficult to eliminate entirely. For example, the charge of deicide holding Jews responsible for crucifying Christ has been repudiated by Roman Catholic and statements by historic protestant churches. In recent years, however, it continues to surface, here in a public speech by a leader of a Middle Eastern country, there in a controversial political cartoon about the Israeli-Palestinian conflict, and, according to many Christians involved deeply with Jewish-Christian relations, in Mel Gibson's movie, "The Passion of the Christ." Similarly, the term "Pharisee" continues to be equated with "hypocrite" in popular usage, which is a sad testimony to the influence of centuries of Christian misunderstanding and caricature of Judaism. Christians today are called to reject past attitudes and actions that have harmed Jews and to pledge themselves to be vigilant for the welfare of this minority people with whom we have shared such a long and troubled history. In addition to protecting our closest religious neighbors, this new reformation will purge Christianity of all anti-Judaism and anti-Semitism, which is an affront to the gospel of Jesus Christ who was born, lived, and died as a Jew.

Shabbat (Sabbath) - the seventh day of the week, Saturday, as the day of rest and religious observance among Jews and some Christians. (Exodus 20:8–11)

A deeper understanding of Judaism is also vital for Christian self-understanding. Christianity began as one of only two of the diverse forms of first-century Judaism that ultimately survived

the destruction of the Second Temple by the Romans in 70 CE. The other form was Rabbinic Judaism, which finds its continuation in contemporary Judaism. As a Jew, Jesus observed Jewish holidays, including the Passover pilgrimage to Jerusalem. He cited the scriptures of his people, including the great commandments found in Deuteronomy 6:4 and Leviticus 19:18. Jesus also participated in the lively debates of his generation concerning the interpretation of Torah, about such things as how to live a pure and holy life, how to observe the Sabbath, and how to relate to the Roman occupiers of Palestine. The earliest followers of Jesus were also Jewish and drew on concepts from the Jewish scriptures to confess his identity as messiah, divine wisdom, Passover lamb, and bread from heaven. Christian worship practices and sacraments also continue significant elements from first-century Judaism. When our Jewish roots are forgotten our Christianity is diminished, so the present period of recovery of these roots promises much enrichment.

Christian encounter with contemporary Judaism can also be a source of inspiration and renewal. The experience of Shabbat or Sabbath as a day set apart, of the rich cycle of Jewish holidays and life-cycle rituals, and of the sacredness of everyday family life can generate new thinking about our expressions of Christian faith Interaction with the Jewish community also has the potential to remind Christians of the incredible wealth of the Hebrew Scriptures, and of the teaching role of rabbi, which is so important for pastors as well.

The purpose of Jewish-Christian relations is not to merge into one religion, but to learn to appreciate both our common calling and our distinctiveness as two religions. Christianity is not simply a form of Judaism for non-Jews, since it has evolved into a mature religion in its own right.

There continue to be points of difference and even strong disagreement between Judaism and Christianity. Jews find certain Christian doctrines objectionable, including the incarnation of God in human flesh, the concept of a crucified messiah, and the triune nature of God as Father, Son, and Holy Spirit. Christians for their part have difficulty with the concept of a chosen people defined not only by faith but also by ethnicity, culture, and geographical orientation. Christians do not always comprehend the special place that the State of Israel holds in the life and thought of the Jewish people. Discussions of the situation in the Middle East are therefore particularly sensitive, involving the risk of misunderstanding and hard feelings.

Despite our real differences, Jews and Christians can cooperate with each other and with the other world religions as a positive social force. Together we can participate in what Jews call "tikkun olam," which is Hebrew for "mending the world," or in Lutheran terms, "the care and redemption of all that God has made."

Hear, O Israel, the LORD is our God, the LORD alone. You shall love the LORD your God with all your heart and with all your soul, and with all your might. (Deuteronomy 6:4-5)

You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself; I am the LORD. (Leviticus 19:18)

Jewish blessings and worship

Blessed are You, Oh Lord, our God, Sovereign of the Universe, who brings forth bread from the earth.

Blessed are You, Oh Lord our God, Sovereign of the Universe, who creates the fruit of the vine."

While Jewish tradition offers no definition of the concept of eternity, it tells us how to experience the taste of eternity or eternal life within time… The essence of the world to come is Sabbath eternal, and the seventh day in time is an example of eternity. (Abraham Joshua Heschel, The Sabbath, p. 74)

May you be inscribed and sealed for a good year. (Greeting for Rosh Ha-Shanah Jewish New Year)

We gratefully acknowledge that You are the Lord our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank you and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope. (From the Amidah)

Let the glory of God be extolled, let His great name be hallowed in the world whose creation He willed. May His kingdom soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen. (From the Kaddish)

C) LUTHERANS

Christians and Jews share a special relationship within the community of world religions. Their recent experience in building mutual respect and understanding can provide a model for wider interfaith relations. (Talking Points, #8)

Lutheran-Jewish relations involve distinct dynamics related to our history and theology that require special attention from Lutherans today. Late in his life Martin Luther wrote virulent, anti-Jewish works, including "On the Jews and Their Lies," published in 1543. Luther's demonizing of the Jews and his repetition of old superstitions and stereotypes in his later years may be explained, although certainly not excused, by the larger historical and rhetorical context of the late Middle Ages, when such views were unfortunately common. But Luther's recommendations, including setting fire to Jewish synagogues, schools, and houses, confiscating prayer books and Talmuds, prohibition of Jewish worship, and finally expulsion from the country, were shocking even to his contemporaries. Although the authorities in Luther's own day did not widely act upon Luther's recommendations, the measures taken by the German National Socialists in the 1930s and 1940s bear a chilling resemblance to his words. The infamous events of Kristallnacht, or the "Night of Broken Glass" (November 9-10, 1938), when 119 synagogues and numerous Jewish homes and shops were burned across Germany exemplify this correspondence. It should be noted, however, that ultimately the Nazis surpassed anything that Luther had recommended with their systematic program to physically annihilate the Jews. Luther had instructed pastors to advise their parishioners that although they should beware of Jews and avoid contact with them, "they should not curse them nor harm their persons."

Some Lutherans who stood against Naziism

Dietrich Bonhoeffer

Martin Niemöller

Raoul Wallenberg

To read complete text of the Declaration go to *www.elca.org/ecumenical/interreligious/jewish/declaration.html*

Over the years, Luther's anti-Jewish writings have continued to be reproduced in pamphlets and other works by neo-Nazi and anti-Semitic groups, such as the Ku Klux Klan. Although most Lutherans in the United States remain largely unaware of this shameful legacy, Jews have monitored this material's ongoing circulation. In 1993, when the U.S. Holocaust Memorial Museum opened in Washington, D.C., millions of visitors viewed a film that included Luther's most hateful statements, illustrated by demonic images of Jews from woodcuts of the time. This exposure of one of the worst moments in Lutheran history motivated ELCA Lutherans to take action, not to request that Luther's words be removed from the film, nor to excuse them, but to dissociate ourselves completely from his views.

To read complete text of the Guidelines go to *www.elca.org/ecumenical/interreligious/jewish/guidelines.html*

The "Declaration of the Evangelical Lutheran Church in America to the Jewish Community," adopted by the ELCA Church Council in 1994, confronts and repudiates Luther's harsh anti-Jewish diatribes and the violent recommendations of his later writings against the Jews. This statement "particularly

deplore[s] the appropriation of Luther's works by modern anti-Semites" and "recognize[s] in anti-Semitism a contradiction and affront to the Gospel." It expresses "our urgent desire to live out our faith in Jesus Christ with love and respect for the Jewish people," and pledges "this church to oppose the deadly working of such bigotry [anti-Semitism]." For some Lutherans, reading the Declaration may be a first step in coming to acknowledge and reject the anti-Jewish elements of our Christian history. Recalling Luther's own witness to God's forgiveness and grace, Lutherans today can move forward boldly to a renewed relationship with the Jewish community.

Ideally, a better future for Lutheran-Jewish relations would be built on positive interactions between Lutherans and Jews living together in communities today, engaged in interfaith dialogue and cooperating in areas of mutual social concern. "Guidelines for Lutheran-Jewish Relations," adopted by the ELCA Church Council in 1998, lists fifteen points intended to give practical advice and encouragement for improved community relations between Jews and Christians. The first eight suggest how to establish and conduct successful interfaith dialogue groups, including recommendations for reciprocal visits to worship services and other observances. The remaining points cover a range of potentially sensitive areas in Jewish-Christian relations, including shared and public prayer, Messianic Jews or Jews for Jesus, interfaith marriage, preaching difficult New Testament texts, and the like. An assumption behind the Guidelines is that the most effective way to improve Lutheran-Jewish relations in the 21st century would be for Lutherans to get to know Jews as real people, not as abstract stereotypes, and to encounter Judaism as a vital religion, not as a negative foil for Christianity.

In reality, however, many Lutherans and other Christians live in areas of the country where there are very few Jews, making casual interactions rare and dialogue encounters difficult to establish. Even when circumstances make it impossible for Christians to meet Jews personally and to learn about Judaism first-hand, there is still what some Christians consider a "sacred obligation" to rethink Christian faith in relation to Judaism and the Jewish people. In recent years this project has become easier, thanks to accessible resources for learning about Judaism and Jewish-Christian relations, including books, Internet sites, and other media.

Authentic encounters with Judaism may lead to constructive developments in our Lutheran understanding of the Christian faith and may change how we articulate that faith. The ELCA "Talking Points: Topics in Christian-Jewish Relations" and its forthcoming companion book set out some of the issues posed

Declaration of the Evangelical Lutheran Church in America to the Jewish Community
Luther proclaimed a gospel for people as we really are, bidding us to trust a grace sufficient to reach our deepest shames and address the most tragic truths. In the spirit of that truth-telling, we who bear his name and heritage must with pain acknowledge also Luther's anti-Judaic diatribes and the violent recommendations of his later writings against the Jews.

Guidelines for Lutheran-Jewish Relations
We as Christians also need to learn of the rich and varied history of Judaism since New Testament times, and of the Jewish people as a diverse living community of faith today. Such an encounter with living and faithful Judaism can be profoundly enriching for Christian self-understanding. It is to nurture this blessing that we offer these guidelines for honest and faithful conversation and cooperation between Lutherans and Jews.

Visit
www.elca.org/ecumenical/interfaithrelations/jewish/talkingpoints/index.html to review these Talking Points and the companion book.

We pray for the continued blessing of the Blessed One upon the increasing cooperation and understanding between Lutheran Christians and the Jewish community. (Declaration of the ELCA to the Jewish Community)

for Christians by this new stage in Jewish-Christian relations. Some of these issues have particular resonance for Lutherans. For example, the positive understanding in Judaism of Torah as divine "teaching," as a gracious way of life and not as a condemning law, may lead to further reflection about the Lutheran understanding of God's word in terms of Law and Gospel. The conversation with Judaism may encourage a retrieval of more positive views of divine guidance for daily life within the Christian tradition.

The following is a biographical listing of some prominent scholars of Lutheran-Jewish relations, many of whom have written works on the topics involved.

The Rev. Dr. Norman Beck

Dr. Norman A. Beck is Professor of Theology and Classical Languages, and chairman of the Department of Theology, Philosophy, and Classical Languages at Texas Lutheran Universary. He earned a doctorate from Princeton Theological Seminary, a bachelor of divinity from Trinity Lutheran Seminary, a bachelor of arts from Capital University, and an honorary doctorate of divinity from Trinity Lutheran Seminary. Dr. Beck is a Minnie Stevens Piper Foundation Professor, active in Jewish-Christian-Islamic dialogue, the Jesus of history and early church development research, and the current political and religious situation in the Middle East.

Dr. Jacqueline Bussie

Dr. Jacqueline Bussie is an Assistant Professor of Religion in the Religion and Philosophy Department, Capital University in Columbus, Ohio. Dr. Bussie received her Bachelor's degree from Davidson College, a Master's degree from Yale Divinity School, and a doctorate from the University of Virginia. Dr. Bussie serves regularly as a guest preacher for the ELCA Southern Ohio Synod. She has been keynote speaker on conferences for the Columbus Public Schools on the nature of hate crimes and the Holocaust. Her latest book manuscript, "Laughter of the Oppressed," is currently out for peer review.

The Rev. Ward Cornett, III

Reverend Cornett is the director of the Center for Continuing Education and Lifelong Learning in Trinity Lutheran Seminary Columbus, OH. Rev. Cornett helped forge key Jewish-Christian programmatic activities and interfaith worship services for the Columbus Jewish Federation in Ohio. He has been a guest speaker throughout Ohio and has a keen insight into worship, commemoration planning, and other often sensitive aspects of inter-religious activity. Rev. Cornett has taught numerous courses at Trinity on Jewish-Christian relations, and currently serves on the board of the Holocaust Education Council of Central Ohio, located at the Columbus Jewish Federation.

Dr. Sarah S. Henrich

Dr. Sarah Henrich is a professor of New Testament at Luther Seminary. Dr. Henrich received a bachelor degree in 1969 from Muhlenberg College, Allentown, Pennsylvania, a Master degree from Bryn Mawr (Pa.) in 1971, and a Master of Divinity from the Lutheran Theological Seminary in Philadelphia in 1979. She received a Ph.D. degree from Yale University in 1994. Dr. Henrich has served on the Sacramental Practices Task Force of the ELCA as well as the Lutheran-Moravian dialogue team. She is a member of both the Society of Biblical Literature and the North America Patristics Society.

The Rev. Dr. Darrell Jodock

Dr. Jodock has a bachelor of arts from St. Olaf, a master of divinity from Luther Theological Seminary, and a doctorate from Yale Divinity. Professor Jodock teaches in the area of Lutheran Studies at the Department of Religion in Gustavus Adolphus College. Areas of interest include Lutheran Studies, Christian-Jewish Relations, the History of Christian Thought, and Nineteenth Century Theology. Dr. Jodock is the first recipient of the Drell and Adeline Bernhardson Distinguished Professor of Religion. He is the recipient of the Danforth Graduate Fellowship and was elected to membership in Phi Beta Kappa. He has also received the Wallenberg Tribute Award for interfaith activity. Dr. Jodock was a Professor of Religion at Muhlenberg College (Allentown, PA) from 1978 to 1992. Dr. Jodock serves as the current chair of the Consultative Panel on Lutheran-Jewish Relations of the Evangelical Lutheran Church in America.

Dr. Esther Menn

Dr. Esther Menn became professor of Old Testament at the ELCA Lutheran School of Theology at Chicago in 2001. She taught previously in the Department of Religious Studies at the University of Virginia (1995-2001), where she was promoted to associate rank and granted tenure in 2001. While at the University of Virginia, she spent a sabbatical year as a visiting scholar at Hebrew University of Jerusalem and a W.F. Albright associate fellow, supported by an American Council of Learned Societies Fellowship. In addition to her work at LSTC, she also teaches occasional courses in Hebrew Bible at the University of Chicago Divinity School. Dr. Menn has a bachelor of divinity from Luther College, a master of arts from Lutheran School of Theology at Chicago, a master of arts from the University of Chicago Divinity School and a doctorate from the University of Chicago Divinity School.

The Rev. Dr. Peter Pettit

Dr. Peter A. Pettit has a quarter-century of experience in Lutheran-Jewish interaction as a parish pastor, college teacher and dialogue organizer. In Riverside CA, Hope Lutheran Church was a leader in citywide interfaith activity during the nine years Pettit served the congregation. He wrote the widely-used four-page guide to passion presentations, "Facts, Faith and Film-Making." At the Institute for Jewish-Christian Understanding of Muhlenberg College (Allentown PA), lay living-room dialogues, clergy discussion groups, prejudice reduction workshops for public schools and travel seminars are among the ways in which Pettit helps a community to explore and understand the complicated relationships that Jews and Christians have with one another. He brings to his work the experience of being a Finkelstein Fellow at the University of Judaism and two decades of collaboration with the Shalom Hartman Institute in Jerusalem, along with his academic training at Princeton University, the Lutheran Theological Seminary at Philadelphia, and Claremont Graduate University (Ph.D., 1993).

The Rev. Dr. Franklin Sherman

Dr. Franklin Sherman received his bachelor's degree from Muhlenberg College, a Master of Divinity from the Lutheran School of Theology at Chicago, and his Ph.D. from the University of Chicago. Dr. Sherman served as pastor of Advent Lutheran Church in Chicago from 1956-1958. From 1958-1961 he taught at the School of Religion of the University of Iowa. In 1961 he was appointed Tutor and Dean of Lutheran Students at Mansfield College, Oxford, England where he remained until 1966. Dr. Sherman returned to the United States in 1966 and served as Professor of Christian Ethics at LSTC in Chicago and was appointed Director of Graduate Studies and then Dean.

In 1989 he was appointed the founding Director of the Institute for Jewish-Christian Understanding at Muhlenberg College in Allentown, Pennsylvania. Dr. Sherman served part-time as Associate for Interfaith Relations of the (then) Department for Ecumenical Affairs of the Evangelical Lutheran Church in America from 1996 to early 2006. He has participated in Christian-Jewish dialogues at the local, national and international levels, and served as chair of the Consultative Panel on Lutheran-Jewish Relations of the Evangelical Lutheran Church in America for more than ten years.

He served as editor of volume 47 of *Luther's Works* that contains Luther's writings on the Jews.

Dr. Karla Suomala

Dr. Suomala is currently an assistant professor of religion at Luther College in Decorah, IA. She has a doctorate from the Hebrew Union College – Jewish Institute of Religion; M. Phil., HUC-JIR; a master of arts from the Lutheran School of Theology at Chicago, and a bachelor of arts from the University of Michigan. Dr. Suomala's courses include: Introduction to the Hebrew Bible; Judaism, Christianity and Islam; Religion and Conflict in the Middle East; Christianity and Slavery in Ghana; God and Gender. Areas of Research include the History of Interpretation in both the Syriac tradition and in Rabbinic literature.

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Part II:
Understanding Our Relations with Islam and Muslims

A) ISLAM

The world's estimated 1.3 billion Muslims are every bit as diverse as the 2 billion Christians, a reality that makes understanding Islam and Muslims both a demanding and a fulfilling quest. Islam evolved as a major world religion in the 7th century C.E. with the leadership of a prophet from urban Mecca in western Arabia. Islam means "submission," submission to the will of the one God of Abraham, Jesus and Muhammad. Indeed, "Allah" is the Arabic word for "God" and is used in worship by Arab-speaking Christians as well as by Muslims. Because the Qur'an depicts Adam and Abraham as "muslims" in the generic sense of submission to one God, there is a way in which "islam" (with a lower case "i") can be seen as the oldest monotheist tradition. Although the followers of the Prophet Muhammad soon defined themselves as a community apart from Jews and Christians, they and their holy scripture, the Qur'an, have always acknowledged the importance of God's prior revelation to such prophets as Moses and Jesus. The Qur'an contains lengthy references to many of the Bible's historical Israelite leaders and events and many verses about Jesus and Mary, both of whom are revered by Muslims as model human beings, but with no divine status.

Despite these common traditions, or maybe in part because of them, Islam has had a mixed history of relations with organized Christianity. Except for occasional periods such as the Crusades and the modern Arab-Israeli conflict, Jews, Christians, and Muslims in the Holy Land have lived side by side in peace for centuries. In Muslim-controlled medieval Spain thinkers from all three Abrahamic faiths collaborated in philosophy, science, mathematics, medicine, etc. The geo-politics of the current and last century has contributed to heightened discord, but one purpose of this resource is to demonstrate that a "clash of civilizations" is neither desirable nor inevitable.

Islamic civilization dates back to 622 C.E., the year of the migration, or *hijra* from Mecca to Medina and the founding of the *umma*, the community of believers who accepted Muhammad as their spiritual and civil leader. Muhammad's death in 632 led to the three decades of the four "rightly-guided caliphs" and also to the dissension over leadership succession that resulted in the division between the Sunni and Shi`a branches of

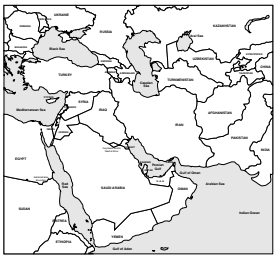
Sample Qur'an Passages on Biblical Figures

Surah 3.84 Say: "We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)."

Surah 20.11-13 But when he came to the fire, a voice was heard: "O Moses! Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa. I have chosen thee: listen, then, to the inspiration (sent to thee)."

Surah 3.42 Behold! the angels said: "O Mary! God hath chosen thee and purified thee- chosen thee above the women of all nations."

Surah 5.47 And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear God.



The Five Pillars

1. Profession of Faith (shahada) Muslims believe and live by this essential creed: "I bear witness that there is no god but God and that Muhammad is the Apostle/Messenger of God." Signifying Muslim identity and entry into the Muslim community of faith, the shahada is spoken in the daily call to prayer and at major life stages such as birth and death.

2. Prayer (salat) Five times each day Muslims ritually wash themselves, face Mecca, perform prescribed motions, and recite memorized verses from the Qur'an. The prayer sessions are timed to the movement of the sun and each consists of several cycles. This frequent ritualized prayer is intended to keep the believer continually conscious of God's presence and will.

3. Almsgiving (zakat) For adult Muslims it is an obligation, not charity, to give a percentage of one's wealth each year to such communal causes as the care of widows, orphans, and the poor. Muslim governments such as Saudi Arabia provide detailed guidelines to help citizens calculate the required 2.5 percent of net worth, excluding such necessities as the family home.

4. Fasting (sawm) During the month of Ramadan, adult Muslims fast from all food, beverages, smoking, and sexual activity between sunrise and sunset. Because this Islamic month commemorates the start of God's revelations to the Prophet Muhammad, many Muslims devote extra time to reading and reciting the Qur'an. A major feast, `Id Al-Fitr, marks the end of Ramadan.

Islam. They share the same holy book, beliefs and practices of bearing witness, prayer, almsgiving, fasting and pilgrimage. But Shi`ites, who comprise about 15 percent of Muslims worldwide and believed Muslims should be governed by a blood descendant of Muhammad via his nephew and son-in-law Ali, have somewhat different ideas today about political and religious leadership. They also have some rituals and commemorations unique to their experience.

All Muslims share the central belief in God's sovereignty and unity and in Muhammad as God's final prophet to humankind. The chief source of guidance is the Qur'an, believed by Muslims to be Muhammad's recitations of words revealed to him by God through the angel Gabriel between 610 and 632 C.E. These recitations were collected into 114 chapters or surahs during the decades following Muhammad's death. Also important is the *sunnah*, the life and example of the Prophet, preserved in thousands of traditional stories and sayings called the *hadith*. Shari'a, Islamic law, is derived from these sources along with community consensus and analogical reasoning and varies somewhat according to geographic culture and historical era.

B) THREE RELIGIONS TOGETHER

For both practical and spiritual reasons it is important for North American Christians to learn about Islam and to seek constructive dialogue and shared social action with Muslims. Christianity and Islam are the globe's two largest religions and in many places, including the United States, adherents are close neighbors. Now especially, when the U.S.-led campaign against Islamist militancy and terrorism is construed by some as a clash between the Muslim East and Christian/secular West, all citizens have an obligation to probe beyond stereotypes in order to learn about Islam and Muslims and be able to make distinctions among various expressions of political Islam. Further, Islam is a close cousin of Judaism and Christianity, and the spiritual practices of many Muslims merit study and appreciation by other monotheists. Islam's basic statement of belief is the *shahada*: "I bear witness that there is no god but God and that Muhammad is the Apostle/Messenger of God." Note the connections with the Hebrew Shema` from Deut. 6: "Hear, O Israel: the LORD is our God, the LORD alone," which Jesus cites when asked "Which commandment is the first of all?" (Mark 12:28-30). With Jews and Christians, Muslims believe that God created and sustains the universe, is active in history, and has made human beings the stewards of God's creation.

Muslims also share with Jews and Christians one spiritual father Abraham and many of the same prophets. All three faiths are scripture-centered, and the Qur'an refers to Jews and Christians as "People of the Book," a term which through much of Islamic history has signified a positive recognition of other monotheist traditions. Judaism, Christianity, and Islam all stress daily prayer as a way to be mindful of God's presence and to conform one's will to God's will. With other monotheists, Muslims strive to live a God-centered life, often in opposition to the more materialistic secular cultures they inhabit. With a constant focus on *right practice* and God's law, Judaism and Islam are primarily religions of "orthopraxy." Although earliest Christianity also had such a focus, contemporary Christians often define themselves more in terms of *right belief*, i.e., "orthodoxy." Some American Muslims assert that they often cannot tell by behavior who among their work colleagues are confessing Christians. In other ways, however, Islam has more in common with Christianity than Judaism: a universal, missionary impulse, a tendency to see one's own faith as superceding the traditions that came before, and so on.

While devotion to sacred scripture is a point of connection for Christians and Muslims, it is also a major area of difference. A majority of Christians, and certainly of Christian biblical scholars, regard the Bible as the Word of God, i.e., content inspired by God but written in the words of human beings in their particular historical and cultural circumstances. This theology of scripture encourages use of biblical-critical tools along with theological interpretation and application to personal faith and life. Virtually all the world's Muslims, whether illiterate lay person or scholar, consider the Qur'an to be the verbatim words of God in Arabic, transmitted faithfully to humankind via the Prophet Muhammad. This differing theology of scripture has several important results. First, most Muslims refuse to question the validity of particular verses; but increasingly some are willing to ask whether particular Qur'an verses apply to all Muslims throughout history or may have had application primarily in the historical period of the original revelation to Muhammad. A good example is today's debate over the extent to which Muslim women must be covered in public.

Second, the Qur'an itself refers to this difference between the Islamic holy book and Jewish and Christian scriptures. The Muslim notion of *tahrif* asserts that God's revelation to Moses and Jesus (in Torah and Gospel) has been distorted by human alteration. Thus, Muslims deny such biblically-based beliefs as Jesus divinity, the Trinity, and the historical reality of the crucifixion and resurrection. Although Muslims reject use of the

5. Pilgrimage (hajj) If physically and financially able, Muslims are to visit the Ka`ba at Mecca at least once during a lifetime during the month of pilgrimage. As many as two million annually now participate in a week-long series of rituals, some of which commemorate events in the life of Abraham and his family. During the hajj, Muslims in Mecca and all around the world celebrate the great feast, 'Id Al-Adha, "Feast of Sacrifice," marking Abraham's near sacrifice of his son and all sacrifices made on God's behalf.

Sample Sayings of the Prophet Muhammad

"Beware of envy, for envy devours good (deeds) like fire devours firewood."

"When you cook soup add more water, remembering your neighbours."

"The believers who show the most perfect faith are those who have the best character, and the best of you are those who are best to their wives."

"Allah makes the way to Paradise easy for him who treads the path in search of knowledge."

Surah I, "The Opener," used at the beginning of every Muslim prayer cycle

In the name of God, Most Gracious, Most Merciful.

Praise be to God, the Cherisher and Sustainer of the worlds;

Most Gracious, Most Merciful;

Master of the Day of Judgment.

Thee do we worship, and Thine aid we seek.

Show us the straight way,

The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

The Lord's Prayer from Matthew 6 (NRSV)
Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one.

Suffering and Martyrdom in Shi`a Islam
In Shi`a Islam special holidays memorialize key battles against the larger body of Sunni Muslims in the decades after the Prophet's death. Shi`ite devotion includes pilgrimages to the shrines dedicated to the Holy Family of Ali, Fatimah, and their descendants. Passion plays re-enact the martyrdom of Ali's son Husayn and his relatives and compatriots at Karbala (in Iraq) in 680 C.E. This focus on vicarious suffering suits the historical experience of some Shi`ite Muslims, who have struggled as an oppressed minority.

Bible for legal and theological matters, for many centuries they have viewed biblical stories, such as Moses and the Exodus, as a helpful supplement to parallels in the Qur'an.

Many Old Testament stories have such Qur'anic parallels, and Jesus and Mary are important figures. Mary is the only woman given a proper name in the Qur'an, and an entire surah (#19) is named "Maryam." Jesus is considered one of the greatest prophets, is believed to have been virginally conceived and is expected to return to earth to participate in Judgment Day. He is given more honorific titles in the Qur'an than any other prophet. However, the Qur'an explicitly denies that Jesus is divine Son of God. For Islam the greatest sin is that of *shirk*, attributing divinity to anything other than the one God. Further, Islam denies the crucifixion, because God would never allow such a humiliating death for a prophet of God and because no such atoning sacrifice is needed. The Qur'an views God's mercy and guidance as sufficient both to reconcile sinners with God and to keep them on the "straight path." As in Judaism, forgiveness is seen as inherent in God's righteous nature, apart from Christ's death. Humans are responsible for their own deeds and require neither intercessor nor redeemer.

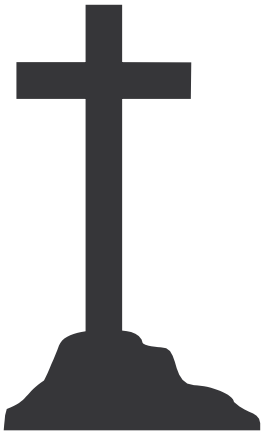
A core tenet of the Christian faith is reflected in John 3:16 "For God so loved the world that he gave his only Son, so that whoever believes in him may have eternal life." A Muslim version of this creed might read, "For God so loved the world that he gave human beings a good nature and right guidance so that they might follow the straight path and find success in this world and bliss in the world to come." Thus salvation in Islam is equivalent to "success" in submission to God's will. It is important for Christians to know that the parallel with Jesus the Christ for Islam is not the Prophet Muhammad, but the Qur'an, since each is deemed God's most complete revelation by the respective traditions. For Christians, Jesus Christ is the Word made flesh. For Muslims, the Qur'an is the "mother book," eternal and uncreated with God in heaven, as John 1 describes Jesus.

C) A LUTHERAN PERSPECTIVE

Several other similarities and differences between Islam and Christianity will be addressed in the upcoming "practical matters" section. But first there are some special considerations for Lutheran Christians seeking to understand Islam and to be in constructive relationships with Muslims. As noted in the previous section on Judaism, Lutherans have a negative legacy in

Luther's virulent verbal attacks on Jews and Judaism and in participation by Lutherans in the Nazi Holocaust. As is the case with Luther's views on Judaism, his response to Islam needs to be seen in its historical and cultural context—not to excuse Luther's statements but to better understand and move beyond them. During and after the Crusades, Christians and Muslims vilified each other as "pagans" and "unbelievers." Christian writers in Europe distorted the teachings of Islam and the life and character of the Prophet Muhammad. In the time of the Reformation, intra-Christian conflict and Muslim Turkish military aggression helped encourage demonization of both the papacy and Islam (which was erroneously called "Mohammadanism" in a false analogy with Christianity, as Muhammad is not worshiped as divine in Islam): "Rome was the head of the Antichrist and 'Mohammadanism' was his body," to quote Karen Armstrong [*Holy War: The Crusades and Their Impact on Today's World*, 468-469]. Even though in Luther's time the Turks did still threaten Europe militarily, Luther opposed calls to destroy Islam and expressed appreciation for Muslims' piety and discipline. [see J. Paul Rajashekar's "Luther and the Challenge of Islam" at *www.ltsp.edu/news_events/2001-2002/010911tragedy/luther_islam.html*]

Many of Luther's theological reservations about Islam are relevant for Lutherans today. Our Pauline, Augustinian, Lutheran legacy emphasizes the inherent inability by sinful human beings to bridge the divide with a righteous God. We humbly acknowledge God's grace-filled choice to take human flesh and suffer and die on a Roman cross so that we might be saved, justified, and experience eternal life with God and Christ. Our Lutheran and biblical understanding of human nature is in tension with the "optimistic" perspective of both Judaism and Islam that God's law and guidance are sufficient to enable us to repent and be reconciled with God. Consequently, our Lutheran understanding counsels us against a "works righteousness" mindset. However, Lutherans can learn from their Jewish and Muslim partners to value more fully the role of God's guidance in the lives of Christians who have been justified by God's grace and to acknowledge that role in the lives of faithful religious others.



Our Lutheran tradition also supplies positive resources for being in respectful and reciprocal relations with Muslims. A 1994 consultation of Lutheran scholars of Islam noted that "our reliance on God's grace, rather than our own accomplishments, and our legacy from Luther of *simul justus et peccator*, 'at once just person and sinner,' … free us to live with the ambiguities inherent in human existence, including the ambiguities of

dealing with religious pluralism." [*Guidelines for Christian-Muslim Relations* draft March 1994] Also, Lutheran approaches to biblical interpretation help us to understand that our knowledge of God is held in "clay jars" (2 Corinthians 4:7), to recognize the provisional nature of all assertions about God, and to hold in creative tension the diverse biblical portraits of God. All these factors can make Lutherans more open to the possibility that we may receive truth about God from religious others and from their sacred texts, even if for us these are not canonical scripture. In addition, a gradual shift in western scholarship on Islam permits us a much more refined understanding, and there are hundreds of helpful books and essays, including many by Lutheran scholars of Islam, some of whom are on the following pages.

Today's North American Lutherans will increasingly encounter Islam in the news and Muslims in their daily lives. We can choose to remain ignorant of the complexity and diversity of Islam, the religion of 1.3 billion people around the world, or we can study Islam and seek to understand its similarities to and differences from our own Christian faith. We can also develop mutual friendships with American Muslims. As citizens we can encourage our church and our government to explore constructive engagement with Muslim organizations and Islamic states, even when we might disagree with their political aims. In so doing we participate in God's vision for human creation displayed in this passage from Surah 49, verse 13: "O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that ye may know each other not that ye may despise each other. Verily the most honoured of you in the sight of God is he who is the most righteous of you. And God has full knowledge and is well acquainted with all things" [translation by Abdullah Yusuf Ali].

The Rev. Dr. David Grafton

Dr. David D. Grafton is an ELCA missionary in Cairo, Egypt. Currently he is the Coordinator of the Graduate Program at the Evangelical (Presbyterian) Theological Seminary in Cairo. Dr. Grafton has a PhD in Islamic Studies from the University of Birmingham, UK where he studied at the Centre for the Study of Islam and Christian-Muslim Relations. He lectures in the area of Church History in the Middle East, Christian Missions in the Middle East, Modern Arab Islamic Thought, and The History of Christian-Muslim Relations.

Dr. Carol Schersten LaHurd

Dr. LaHurd was a member of the Theology Department at the University of St. Thomas in St. Paul, Minnesota. Subsequently she was a professor of biblical studies and Islam at Wake Forest University in Winston-Salem, North Carolina, and recently taught at Fordham University in New York City. Dr. LaHurd has published numerous scholarly articles and book chapters on biblical and interfaith topics. Her academic leadership experience includes six years as managing editor of *Dialog: A Journal of Theology*, and three years as co-chair of the Literary Aspects of the Gospels and Acts Group of the Society of Biblical Literature. Dr. LaHurd served on the Board of the ELCA Division for Global Mission from 1997-2003. She currently lives in Chicago and is coordinator of "Peace, Not Walls," the Middle East peace-making strategy of the ELCA.

The Rev. Dr. Roland Miller

A longtime advocate of Christian-Muslim interaction, Dr. Roland E. Miller, received the 2003 Race, Church and Change award from the ELCA Luther Seminary on October 14 of that year. The award recognizes individuals who facilitated reconciliation among diverse people and demonstrated commitment to constructive change that heals and nurtures community. Dr. Miller spent 23 years (1953-76) as a Lutheran missionary in southern India. Upon returning to North America, Dr. Miller served as academic dean and professor of Islamic studies and world religions at the University of Regina and Luther College in Saskatchewan, Canada (1976-1993). For a decade, he chaired the Christian-Muslim Dialogue Project for the Lutheran World Federation (LWF). In 1993, Dr. Miller joined Luther Seminary as a visiting professor of missions and there established the Islamic studies program in conjunction with the ELCA Division for Global Mission.

The Rev. Dr. Michael Shelley

Dr. Michael Shelley is the director of the Doctor of Ministry Program and visiting professor of world religions at the ELCA Lutheran School of Theology at Chicago. Ordained in 1979, he is a pastor of the Evangelical Lutheran Church in America. From 1979-2003, he and his wife Joanne Shelley, served as ELCA missionaries in Cairo, Egypt.

The Rev. Dr. Mark Swanson

Dr. Mark Swanson is the current professor of Christian-Muslim Studies and Interfaith Relations at the ELCA Lutheran School of Theology at Chicago. Dr. Swanson holds a doctorate from the Pontifical Institute of Arabic and Islamic Studies in Rome. He earned the Master of Arts degree in religious studies (Islamic studies) from Hartford Seminary in Connecticut and the Master of Divinity degree from the Lutheran Theological Seminary at Gettysburg. Dr. Swanson joined the faculty of Luther Seminary in St. Paul, Minnesota in 1998, where he was the director of the Islamic Studies Program until 2006.

The Rev. Dr. Mark Thomsen

Dr. Thomsen served in Nigeria for the American Lutheran Church in 1957. From 1988-1995 he was the ELCA Division for Global Mission executive director, and has published such monographs as *The Word and the Way of the Cross: Christian Witness Among Muslim and Buddhist People* (1993). Dr. Thomsen is currently the Visiting Professor of World Missions at the ELCA Lutheran School of Theology at Chicago.

Dr. Nelly Van Doorn-Harder

Dr. Nelly Van Doorn-Harder is a professor of Islam at Valparaiso University. Dr. Van Doorn-Harder earlier taught Islamic Studies at a university in Yogyakarta, Indonesia, and helped initiate an Institute for the Study of Religion and Interfaith. She likewise spent four years in Cairo, Egypt, where she worked as the director of a refugee agency that aided Somali and Horn of Africa refugees, the majority of whom where Muslims. Dr. Van Doorn-Harder's professional career began in the Netherlands as a lecturer of Middle Eastern Studies at the University of Leiden.

The Rev. Dr. Harold Vogelaar

Dr. Harold S. Vogelaar is resident scholar of world religions at the ELCA Lutheran School of Theology at Chicago (LSTC). Ordained in 1962, Vogelaar was a missionary in the Arabian Gulf and Egypt for many years where he served congregations, was a hospital chaplain, and taught and directed the Center for Study of Religion at the Evangelical Theological Seminary, Cairo, Egypt. Upon returning to the United States in 1988, Vogelaar taught at New Brunswick Theological Seminary, New Brunswick, New Jersey, before joining the LSTC faculty in 1990. Respected for his expertise in interfaith relations, Dr. Vogelaar served on the executive council of the interfaith relations committee of the National Council of Churches of Christ (NCCC) and chaired its committee of Christian-Muslim relations. In September 2006, LSTC inaugurated a new Center of Christian-Muslim Engagement for Peace and Justice under Dr. Vogelaar's leadership and vision.

Authority – Who Speaks for Whom?

Jews: In today's Jewish context, traditional ideas regarding authority have been subjected to a careful examination. The result is that the source of authority for Jews varies across the denominational spectrum. In Orthodox Judaism, for example, authority is invested in its most respected rabbis, the *g'dolei hador*, who try to remain as loyal as possible to tradition which is expressed in *halakhah* (legal material) from prior generations. Within Reform Judaism, at the other end of the spectrum, ultimate authority resides with the individual, though not without serious attention to tradition. Regardless of denominational differences, however, most Jews recognize the contribution of great rabbis and thinkers who have preceded them, but are also aware of the need to contextualize those contributions.

Muslims: In Islam, especially within the majority Sunni Islam, no one person or council speaks for all of the contemporary Muslim community. Thus, it is impossible to focus on a single voice of authority, as is the case of the Vatican for Roman Catholicism. However, national and regional pan-Muslim organizations increasingly issue statements in response to global events, such as the 9-11 attack, the Danish cartoon controversy and ongoing Israeli-Arab conflicts. Muslims are understandably frustrated when new media outlets feature extremist voices while ignoring the reasoned, communal responses of such mainstream Muslim organizations.

Christian Zionism

Christian Zionism—sometimes known as "rapture theology" or "Armageddon theology"—is more than simple Christian support for Jewish Zionism (a secular, political movement of Jewish nationalism). Instead, it must be understood as an ideology for political activity based in a particular system of American Christian biblical interpretation.

That system, known as "premillennial dispensationalism," was made popular in the late nineteenth-century United States. It features belief in the coming Rapture, a sharp distinction between Jews and Christians as two absolutely separate peoples of God, a belief that many biblical prophecies are soon to be fulfilled, and a commitment to Jewish control of historic Palestine.

In its contemporary form, Christian Zionist political activity promotes the "special relationship" between the United States and Israel. More extreme versions of Christian Zionism have advocated religious wars against Islam in defense of "Judeo-Christian civilization." Although Christian Zionists have been mobilized politically in recent years, it is important to remember that their political positions are based, for the most part, on sincerely held theological beliefs.

Christian Zionism raises many questions for ELCA Lutherans. Christian Zionism is a part of American popular culture; a fact confirmed by the success of the Left Behind books. Christian Zionism can seem like common sense to many Americans, including Lutherans.

Nevertheless, Christian Zionism offers many teachings incompatible with historic Lutheran doctrine, including proper church-state relations and the interaction between religion and politics. Many of these differences are due to the fact that Christian Zionist approaches to Scripture are incompatible with Lutheran readings.

Many Jews also have questions about Christian Zionism. While some Jews welcome Christian Zionists' uncritical support for the State of Israel, others wonder if they will only become pawns in a Christian end-times game. Israeli journalist Gershom Gorenberg has suggested that Christian Zionism "is actually very distant from Zionism." He explained that while Christian Zionists see "Jews as actors in a Christian drama leading toward the end of days … real Zionism, as a Jewish movement, is … aimed at taking Jews out of the mythological realm and making them into normal actors in history, controlling their fate and acting for pragmatic reasons connected to the here and now."

Palestinian Christians also have severe criticisms of Christian Zionism. It has been said that Christian Zionists care more about their theological system than justice. The Christian call to peacemaking extends also to Israel/Palestine.

Daily Challenges

North American Context: As religions centered on daily practice, Judaism and Islam have been able to flourish in North America but have also faced practical obstacles, such as finding food that is sanctioned by religious authorities ("kosher" for Jews and "halal" for Muslims). Schools, hospitals, and even prisons are gradually adapting to these needs. In addition, public schools and some work places are beginning to make it possible for Jews and Muslims to observe major religious festivals and in some cases for Muslims to attend midday Friday prayers. A wide range of other issues, such as the prevalence of sex and violence in American popular media, continue to be of concern, especially for Muslims and Orthodox Jews. Lutherans can play a role by becoming aware of these social-cultural concerns and by speaking out on behalf of the rights of these religious communities.

Global Context: Muslims and Christians live in close proximity in many countries, and the character of Muslim-Christian relations varies widely among such locations as the Middle East, West Africa, India-Pakistan, and Southeast Asia. Although there are sporadic instances of harassment of Christians by Muslim governments and groups, the extent to which persecution is systemic is quite debatable. Often tensions, as is the case for Protestants and Catholics in Northern Ireland, are more the result of political and economic stresses than of religious animosity. But when either Muslim or Christian groups feel besieged, they sometimes react with discrimination and even violence against the religious "other."

Faith (the role of)

Abraham, in all three Abrahamic traditions, is viewed as a model of faith, and is praised for his *emunah* ("faith"). But nowhere in the biblical text does his faith constitute an intellectual affirmation about God or adherence to a particular set of beliefs. Faith for Abraham, as for many Jews, is also not comforting or comfortable. Instead, faith is grounded in trusting God. It is what allows a Jew to work through doubt and difficulty, and to act confidently, knowing that whatever happens, God is present.

The ideal in all three Abrahamic traditions is a relationship of faith in God that permeates every aspect of daily life. Practically speaking, Muslims often take this mandate more seriously than do many Christians. The five pillars, especially the daily prayers, are intended to help Muslims be attuned to God's will and to live the *Shahada*, the belief that there is no god but God, in their personal and work lives. However, a comparison of biblical and Qur'anic passages on spiritual righteousness demonstrates remarkable agreement about the need for congruence between faith and ethics.

Interfaith Marriage

Jews: While interfaith families are making up an increasingly larger part of the landscape of Jewish families in the United States, Jewish communities struggle with both the challenges and opportunities that such families bring. Across the denominations, there is real hesitancy on the part of rabbis to officiate at interfaith marriages—many rabbis refuse to do so while others, particularly in the more liberal denominations, may consider it. One response to the issue of interfaith marriage on the part of Orthodox, Conservative and Reform Jews has been to focus on youth education and programming, trying new ways to bring Jewish tradition to life for their young people in order to deepen their commitment to the Jewish community and its values. In other areas, Reform and Conservative Jews have made a concerted effort to reach out to interfaith families, and to integrate them into the life of the community, without any requirement of conversion. Other measures include legal innovation: within Reform Judaism, for example, a child is now considered Jewish if born to a Jewish father and a non-Jewish mother, a dramatic departure from tradition.

Muslims: According to Muslim law and tradition, Muslims may and do marry other monotheists. However, because of concerns about whether Muslim women and their children would be free to practice Islam in a "mixed marriage," Jewish and Christian men should and in most cases must agree formally to convert to Islam in order to marry a Muslim woman, while such is not the case for Jewish and Christian women marrying Muslim men. Among Lutherans, both families and clergy are being asked to counsel interfaith couples and to facilitate their weddings.

Interfaith Worship

Especially after September 11, 2001 there has been increasing discussion about how Lutherans should worship with persons of other faiths. The brief answer is that it depends on the situation. In some interfaith events the intent is for each person to worship according to her own religious tradition. Thus, in a prayer service for the victims of civil war in the Balkans, the Christian representative prayed "in Jesus' name." On the other hand, if a Lutheran is asked to lead the table grace for two hundred Jews and Christians attending a conference, it may be more appropriate to pray in God's name and use a psalm from our shared scripture. For further suggections, see the ELCA's *Guidelines for Lutheran - Jewish Relations* as well as *The Dovetail Institute*.

See also *How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies* (Paperback) Skylight Paths Publishing; Rev&Updtd edition (April 1999) ISBN: 1-8933-6102-0

Identity and Difference

American and Christian: Given recent Supreme Court rulings on church-state relations (i.e., Kulingson the Ten Commandments, the role of Prayer in public schools, religion on U.S. Military bases et. al.), one might assume that America as a Christian nation is no longer the prevailing image. However, many observers in secular Europe and in the Muslim world continue to see the United States as functioning according to a particular set of Christian principles, including such derivative notions as "Manifest Destiny." Within the United States there is a dialectic, if not a dichotomy, between a new embrace of ethnic and religious pluralism and the continuing belief by many that "one nation under God" means that politics and culture should conform to particular Christian perspectives.

Israeli and Jewish: Prior to 1948 and the establishment of the State of Israel, being "Jewish" meant that one identified with a particular religious tradition, culture, or ethnic group. Today, however, some Jews can also be called Israelis, a national identification. The terms "Jew" and "Israeli" are far from interchangeable, though, because an Israeli is not necessarily Jewish (he or she may be an Arab, a Christian, or any other ethnic or religious designation), and Jew is not necessarily an Israeli. In general, being Jewish is far more fluid, in terms of identity, than being an Israeli. One can choose to be a practicing Jew, and may or may not do so. But being an Israeli carries a particular legal status—a citizen of the State of Israel.

Arab and Muslim: These terms are by no means synonymous. Less than one-sixth of the world's Muslims are native Arab speakers, and the nation with the single largest Muslim population is Indonesia. Among Arabs, perhaps as many as 90% are Muslims, but there are Arab-speaking Christians as well as Arab-speaking Jews from many traditions, especially in such countries as Lebanon, Syria, Palestine, Egypt, and Iran.

Land (the importance of)

For many Jews, concerns for the Land of Israel are grounded in biblical texts such as Genesis 12 that show how God, a particular people, and a particular land came to be bound together in an inseparable covenantal relationship. Even though most Jews did not live in the Land of Israel for much of the last two millennia, the land played a significant role in their thought, liturgy, and identity. For example, much of the rabbinic legal document called the *Mishnah* deals with the laws that can only be observed within the Land. The Jewish attachment to the Land of Israel has become more complex since the establishment of the State of Israel in 1948. The Land of Israel and the State of Israel, while related, are not the same thing. The Land of Israel is a particular geographical area regardless of political organization, while the State is a political entity that exists on the Land. The city of Jerusalem as the capital of Israel, is futhermore of sincere religious significance for Jews, Muslims, and Christians alike.

Messianic Judaism

A movement that has two sources: Jews who come to accept Jesus as the Messiah but choose to retain a measure of Jewish practice, and a Christian missionary program designed to attract Jews by portraying Christianity as "completing" or "fulfilling" Judaism. Messianic Jewish communities usually observe Jewish holidays and keep many Jewish practices, interpreting

them in line with their belief in "Yeshua Messiah" (= Jesus Christ). Many Jews consider Messianic Judaism to be an effort to convince Jews to forsake their faith, while some Christians question the viability of retaining Jewish customs and traditions after members of the community have been baptized.

Palestine

Derived from the Hebrew "Pelishtim," "Palestina" was the name of a Roman administrative district at the eastern end of the Mediterranean. Bounded on the north by Syria and the south by Egypt, its eastern boundary extended beyond the Jordan River into the desert of Arabia. Through various political regimes, the name Palestine has remained an official and unofficial term for this region, with varying boundaries and degrees of specificity, to the present. Following World War I, the British Mandate for Palestine marked out the large territory between Syria, Iraq, Saudi Arabia and Egypt. Eventually the Transjordan portion became the Hashemite Kingdom of Jordan; the remainder the United Nations in 1947 proposed to divide into a Jewish nation and a Palestinian nation, with international control over Jerusalem.

The Arab-Israeli war of 1948-49, and the acceptance of the UN Partition Plan by Israel, established Israel as a Jewish state and left the remainder of the British Cisjordan (the West Bank) in Jordanian hands. Palestinian identity was already emerging, and Palestine became an increasingly familiar term for the desired autonomous nation of West Bank residents during the 1960s, when the Palestine Liberation Organization (PLO) was formed. After the 1967 Six-Day War, Israel was left with administrative control of the West Bank and the Gaza Strip, with their large population of Palestinians. In 1993, the Oslo Accords between Israel and the PLO recognized Palestine as the name of the state to be established through the ensuing peace process. As of 2007, that peace process has not been concluded.

Using the term, Palestine, can be politically divisive, as it may presuppose a political resolution that has not yet been achieved. Increasingly in public discourse, the term is used to name the territory governed in whole or part by the Palestinian National Authority under the terms of the Oslo Accords.

Pluralism

This broad term applies specifically in different ways, including the sociological recognition that our highly mobile, electronically compacted society displays a diversity of peoples and the easy encounter of many cultures. Philosophically, pluralism has long referred to a belief that reality can be explained by many principles or contains many ultimate substances. Religious pluralism can range from an expression of tolerance to a conviction that God has revealed truth and God's self in more than one of the world's religions. This view is often grounded in a conviction that every human being has dignity. In the United States since World War II, religious pluralism has increasingly replaced the idea of a Christian America in governmental enactments, educational texts, and public discourse.

Religion and State

For many in the West the legacy of the Enlightenment, the French Revolution, the U.S. Bill of Rights, and so on has decisively separated religion and politics. Islam's central belief in the unity and sovereignty of God, on the other hand, encourages the different, but not necessarily polar opposite conviction that all of human life, including political states, must reflect submission to God's will. Some Muslims are committed to theocratic rule, others want a state that combines civil and Islamic law, and still others believe participatory democracy is the form most compatible with Islam.

According to Israeli law, Israel is both a Jewish and a democratic state. The "Jewish" part of this combination is sometimes harder to define, but it can refer to 1) a particular set of values connected to Jewish Torah, law, and tradition; 2) the homeland where Jews live and the right of all Jews to live in the State of Israel; 3) Hebrew as the principal language of Jewish people; 4) the common history shared by many Jews; and 5) the commitment to culture and thought that are considered Jewish.

As a democratic state, Israel guarantees freedom of religion and conscience, and equality of social and political rights irrespective of religion. These two aspects of Israeli identity are sometimes difficult to balance. For example, many secular Jews feel that the Israeli government allows Jewish law and tradition too great a role in the everyday lives of its citizens, while ultra-Orthodox Jews feel that the nation is not "Jewish" enough in its reliance on Jewish law and tradition. Another challenge arises when one considers that about twenty percent of the population are Arab Israelis.

War, Terrorism, and Peace

All three Abrahamic faiths share the belief that wholeness and harmony (see *salaam* and *shalom* in the glossary) are God's will for creation; yet all three also have through the ages made allowances for the use of military force for both defensive and offensive purposes. Some Muslim and Jewish theologians have criticized Christian pacifist movements and have argued for a more muscular approach to one's enemies. But there are indeed pacifist Jews and Muslims, as well as many historical examples of military aggression by self-professed Christian nations. Because of the current popular misuse of the term *jihad* as a synonym for "holy war" and even for terrorism, it is important to stress that many Muslims view war as a last resort and adhere to Qur'anic principles that have many similarities with the Christian just war tradition.

Yet one must also acknowledge the many factors today that may make Islam vulnerable to distortion and misuse as a political tool and even as a justification for terrorist acts against civilians. (When talking about Islamic extremism, one must also acknowledge that in spite of Christian notions of just war, predominantly Christian societies too have let ideologies co-opt their religious heritage with violent results—from the Crusades to Ku Klux Klan lynchings to the Holocaust.) Already mentioned is the absence in many Muslim contexts of the modern tradition of separation of religion and politics. Thus, for some Muslims, states and state leaders that violate the principles of Islam must be opposed, even by violence, when those Muslims feel powerless to use political means to achieve reform.

Equally important in fueling Islamic extremism today are non-ideological, non-religious factors. Muslims disproportionately live under economic and political oppression, whether from their own governments or occupying powers. Arab nations contain a small percentage of the world's Muslims, but recently have produced most of the known terrorists. Although there is no single profile for Muslim militants who commit terrorist acts, many grew up under dictatorships. Many grew up in stagnant economies with high unemployment, an especially volatile situation in Arab Muslim countries half of whose populations are under the age of 25. In addition, by some estimates 80% of the world's refugees are Muslim. None of these factors justify support for terrorism, but they may help explain why moderate Muslim voices often get pushed aside in favor of those who promise an Islamist alternative to a dismal status quo and sense of powerlessness to change it. Well-intentioned Christians and Jews in the West can do little to change the committed militants who resort to terrorism. But they can seek to understand why millions of Muslims sympathize with some of the same causes as the terrorists, and they can encourage government policies that build bridges to progressive and tolerant Muslim leaders and states. Futhermore, raising moderate voices within communities is essential to a future together that is not defined simply by fighting extremisms.

While Judaism is not a tradition founded on pacifism—as is evident from biblical texts such as Joshua in which the Israelites set out to conquer the Promised Land by force—peace or *shalom* is one of its core values. Even in the biblical period, there was a great emphasis on the importance of *shalom*, a word that did not simply mean the absence of war, but a concept that extended to every aspect of human life—a state of personal well-being, prosperity, safety from harm or danger, harmony between individuals or nations, and the work toward justice. In fact, for most of Jewish history, Jews have focused on this wider application of "shalom," in part because combat as outlined in the Bible was purely theoretical. For most of the last two millennia, Jews had no opportunity to raise armies or fight wars. They were often without any kind of power or authority in the societies in which they lived, culminating in the ultimate experience of powerlessness—the Nazi concentration camps. With the establishment of the State of Israel in 1948, however, the picture changed. Today, issues of war and peace, conflict and resolution, are no longer theoretical, but actual. Jews—whether Israelis or in the Diaspora—find themselves in a position which they must re-examine their tradition for guidance and wisdom with respect to conflict.

Women (the role of) Overview

While there is great diversity in the portrayal of women in the Bible—from Eve who ate the forbidden fruit, to Deborah who commanded an army and made judicial decisions—women in the biblical period had far fewer rights than we would consider acceptable today. In general, women were subordinate to either father or husband, did not have property rights, and were limited in their rights of inheritance. As in the biblical period, attitudes toward women in the rabbinic era were connected to the larger cultures in which Jews lived, often reflecting the subordination of women to men. In rabbinic law, for example, women had fewer religious responsibilities than men, since they were only obligated to fulfill commandments that were not time bound (i.e., doing certain things at specific times). In the tradition, women are not obliged to fulfill certian commandments because women were understood to be purer then men. Some rabbis pointed out women's wisdom or intellect, or medieval mystics saw God as having some feminine attributes. The most radical change in the roles of Jewish women, has

come in the last 40 years, with liberal denominations breaking with centuries of tradition to ordain women, to allow them into the cantorate, and to make up part of a Jewish *minyan* (group of Jews needed to conduct a prayer service; only men were counted in the past). Orthodox groups have not gone as far as these changes, but have re-examined issues such as women's prayer groups and women's recitation of the mourner's kaddish.

In every major world religion one must distinguish between the theoretical, scriptural ideal for the treatment and status of woman and actual practice in particular cultural contexts. Even where customs for women appear to be oppressive, such as dress mandated by certain sects of Orthodox Judaism and in some Muslim societies, outsiders need to understand the often-complex background and rationales for such customs. As for Islam, the Qur'an and the leadership of the Prophet Muhammad gave women such rights as property ownership and access to the marriage dowry long before the "Judeo-Christian" West. However, some Qur'an passages have been interpreted and misinterpreted to justify limits on women's human rights and public roles.

This online resource list educates the reader on Jewish-Muslim-Lutheran relations, and offers windows of opportunity to further that education. When you seek online for where inter-religious relations are thriving, you discover areas where political conflict and religious principles are interwoven in destructive ways. But you also discover where mention of the Holy Land is followed by thoughtful and creative suggestions for finding peace through the adherents of specific faiths. Futhermore, you will discover areas where we work together, such as on environmental protection, feeding the hungry, confronting poverty, and building a better future for out communities.

This reference list refers to numerous Jewish-Muslim-Lutheran relations and organizations. Through this online primer, you can simply click and learn about these organizations. View this list as a window to Web sites that offer differing perspectives on inter-religious activity and dialogue, and the pressing concerns of the moment toward peace in the world.

Organizations (with Web Links)

Jewish and Jewish-Christian Organizations

American Jewish Committee
American Jewish Congress
Anti-Defamation League
Brit Tzedek U'Shalum (Jewish Alliance for Justice & Peace)
Center for Christian-Jewish Learning, (Boston College)
Central Conference of American Rabbis
Centre of the Study of Jewish-Christian relations, (Cambridge, England)
Christian Scholars Group on Christian-Jewish Relations
Council of Centers on Jewish-Christian Relations
Ecumenical Institute for Jewish-Christian Studies, (Southfield, MI)
Hartford Seminary Building Abrahamic Partnerships Program
Institute of Christian & Jewish Studies, (Baltimore, MD)
Institute for Global Engagement
Institute for Jewish-Christian Understanding of Muhlenberg College
International Council of Christians and Jews
Interreligious Coordinating Council in Israel
Israeli Peace Groups
Jay Phillips Center for Jewish-Christian Learning, (St. Paul and Collegeville, MN)
Jewish Council for Public Affairs
Jewish Reconstructionist Federation
Jewish Chautauqua Society
Rabbinical Assembly
Rabbinical Council of America
Tikkun Community

The Shalom Center
Union for Reform Judaism
Union of Orthodox Jewish Congregations of America
United Synagogue of Conservative Judaism

Muslim and Christian-Muslim Organizations

American Islamic Chamber of Commerce
American Muslims for Global Peace and Justice
American Sufi Muslim Association
American Society for Muslim Advancement
An-Nisaa Foundation
Canadian Society of Muslims
Center for Muslim-Christian Understanding
Center of Christian-Muslim Engagement for Peace and Justice
Christian-Muslim and Inter-religious Dialogue, internationally
Council on American-Islamic Relations
Duncan Black Macdonald Centre for the Study of Islam and Christian-Muslim Relations
Institute for Interfaith Dialogue
Islamic Assembly of North America
Islamic Circle of North America
Islamic Society of North America
Muslim American Society
Muslim Peace Fellowship
Muslim Public Affairs Council
Muslim Students' Association of US and Canada
Muslim Women's League
Palestinian Initiative for Promotion of Global Dialogue and Democracy
World Islamic Mission

General Organizations

These general ecumenical and inter-religious organizations provide informed perspectives and helpful information on inter-religious topics and concerns of the day

Churches for Middle East Peace
Council for a Parliament of the World's Religions
Hartford Institute for Religion Research Institute for Interreligious, Intercultural Dialogue
Institute of Interfaith Dialogue
International Center for Religion and Diplomacy
Lutheran World Federation
North American Interfaith Network
Religions for Peace
Interfaith Youth Core
Pluralism Project
United Religions Initiative
World Council of Churches

For Your Reading and Viewing

Pull up a favorite chair. This list of books, articles, and films is periodically updated. New items appear as recommended by professors and practitioners, by the Office of the Presiding Bishop and Synodical Office staff. You are invited to learn more about both inter-religious and ecumenical influences in Jewish-Muslim-Lutheran relations. Visit this primer online for updates and keep informed!

Books

Anti-Semitism and Early Christianity: Issues of Polemic and Faith. **Craig Evans and Donald Hagner, editors, Fortress Press, 1993.** Helpful to parish pastors, in part because it is comprised of a series of articles.

The Arabists: The Romance of an American Elite. **Robert Kaplan, Free Press, 1993.** This is an insightful resource on American relations with the Arab Middle East going back to the earlier turn of the century, 1900. The author—who became a foreign correspondent, then a scholar and historian of global affairs—carries the Middle East story right up to the late 1980s, early 90s. Very readable, very interesting.

The Bedside Torah. **Brad Artson, Contemporary Books, 2001.** The Bedside Torah guides you into the dramatic and spiritually riveting world of Torah. While weaving together ancient, medieval, and modern views, it offers three different and original commentaries on each of the 49 Torah portions. Written in a friendly and accessible tone, it includes a short introduction at the beginning of each portion, explaining its most salient characteristics.

From Beirut to Jerusalem. **Thomas L. Friedman, Anchor Book paperback by Doubleday, 1989.** This book has become the standard for some. It includes a Middle East chronology and provides an overview. Good, accessible resource. It addresses both sides—Beirut and Jerusalem.

Bethlehem Besieged: Stories of Hope in Times of Trouble. **Mitri Raheb, 2005.** A powerful collection of compelling personal stories in the midst of the Israeli-Palestinian conflict.

The Charge of Distortion of Jewish and Christian Scriptures. **Abdullah Saeed, 2002.** How we can foster justice, pease and hope.

Christians and a Land Called Holy. **Charles P. Lutz and Robert O. Smith, 2006.** Fair-minded and sympathetic to Jewish, Muslim, and Christian concerns, Lutz and Smith provide a clear account of the Israeli-Palestinian situation and a compelling plea for Christian involvement in the area. Includes maps and twelve black and white photos.

A Concise History of the Jewish People. **Naomi Pasachoff and Robert Littman, Rowman & Littlefield, 1995/2005.** This book describes the most important events and people in Jewish history from Abraham to the present day, in a very concise, accessible way.

Contested Holiness: Jewish, Muslim, and Christian Perspective on the Temple Mount in Jerusalem. **Rivka Gonen, 2003.** A straightforward survey and history enhanced with modern-day perspectives on the Temple Mount in Jerusalem. Presents Christian, Muslim,

and Jewish viewpoints on this highly disputed and universally identified holy site.

God Is One: the Way of Islam **(2nd ed.) R. Marston Speight, New York: Friendship, 1989.** Offers clear and comprehensive knowledge about Islam for readers curious about Islam, and willing to move past barriers to mutual understanding. The author directed the Office on Christian-Muslim relations for the National Council of Churches for nearly 30 years.

Has God Only One Blessing? **Mary Boys, Paulist Press, 2000.** The academic world has witnessed an explosion in the field of Jewish-Christian relations. Very few lay people and leaders of either faith are aware of the implications for them or their congregations. Now, Sister Mary C. Boys brings the fruits of those conversations together in a text that will surely change the landscape between our faiths.

A Heart of Many Rooms. **David Hartman, Jewish Lights, 1999.** In a series of eloquent essays, some published 30 years ago, David Hartman celebrates the great diversity that exists within contemporary Judaism.

How Long O Lord: Christian, Jewish and Muslim Voices from the Ground and Visions for the Future in Israel/Palestine. **Maurine Tobin and Robert Tobin, 2002.** In this collection of essays, the authors have brought together a group of peacemakers – Christian, Jewish, and Muslim – whose religious convictions compel them towards peace in Israel/Palestine.

I am a Palestinian Christian. **Mitri Raheb, 1995.** A Palestinian Christian theology, based in the historical and contemporary struggles of the people of Palestine.

Irreconcilable Differences? **David Sandmel, et al. Westview Press, 2001.** The purpose of this book is to help Jews and Christians explore fundamental beliefs that lie at the core of each tradition and thereby to equip them to talk with each other about what distinguishes Judaism and Christianity and what these traditions have in common.

Islam the Straight Path **(3rd ed.) John L. Esposito, 1998.** Comprehensive college-level text and a helpful reference for anyone wishing more in-depth information about Islam.

Islam: What Non-Muslims Should Know. **John Kaltner, 2003.** Inexpensive, concise, reliable and very readable introduction to Islamic history, practice, and current issues; suitable for adult study groups. Every congregation should have a copy.

Israel: A History. **Martin Gilbert, William Morrow and Company, 1998.** Martin Gilbert is a respected British historian. The book has an extensive glossary, maps, and is over 600 pages long. It also provides an overview of Zionism and the World Zionist Conference. The table of contents and introduction are user-friendly.

Jewish, Christian, and Muslim Responses to the Hebrew Bible. **B. Barry Levy, 1999.**

Jewish Literacy. **Joseph Telushkin, William Morrow, 1991.** Rabbi Telushkin presents 364 brief explanations of the most important concepts and topics concerning Judaism, Jews, and their history and culture. Each entry runs from one to three pages in length. Basic religious terms, ethics, historical events, religious texts, Jewish personalities, and more are covered in a lively, popular style. A useful feature is that each entry is followed by a short

bibliography of further readings on the subject. Despite the occasional superficiality of its coverage, this book is a useful introductory course for Jewish and non-Jewish "illiterates" from teenagers on up. A useful addition for general Judaica collections. - Robert A. Silver, Shaker Heights P.L., Ohio

Living Traditions of the Bible: Scripture in Jewish, Christian, and Muslim Practice. **James Bowley, 1999.** A collection of 10 essays; overall tone is conversational and informal, which serves to widen its appeal beyond a strictly academic audience. This readable and informative introduction to biblical interpretation emphasizes Christian (primarily Protestant) and Jewish traditions.

O Jeruselem! The Contested Future of teh Jewish Conventant. **Marc Ellis, 1999.**

Preaching without Contempt. **Marilyn Salmon, Fortress Press, 2006.** Marilyn Salmon situates the Gospels precisely as Jewish literature and addresses specific thorny issues that arise in preaching. Using examples from many sermons, she shows how to avoid the pitfalls of misportraying the people of Jesus

The Qur'an: A User's Guide. **Farid Esack, 2005.** a comprehensive guide from an internationally-respected, South African-born Muslim scholar, dealing with the Qur'an's history, distinctive features, and interpretation.

The Rapture Exposed: The Message of Hope in the Book of Revelation. **Barbara R. Rossing, 2005.** Claiming that the Left Behind authors' interpretation of prophetic biblical verses is "fiction," Rossing firmly asserts that the Book of Revelation has a completely different purpose than to predict upcoming world uprisings and the eventual end of the earth. Instead, Rossing reveals how this biblical vision is meant to inspire humanity to seek out "repentance and justice."

Righteous Victims: A History of the Zionist – Arab Conflict, 1881 - 2001. **Benny Morris.** Excellent historical chronology. This is a pretty dense text, lots of details, 700 pages.

Sharing the Land of Canaan. **Mazin B. Qumsiyeh, 2004.** This book examines evolution of the conflict in Israel-Palestine and articulates future directions based on the logic of equality and human rights.

Still Believing: Jewish, Christian, and Muslim Women Affirm Their Faith. **Victoria Lee Erickson; Susan A. Farrell, 2005.**

Water from the Rock: Lutheran Voices from Palestine. **Ann Hafften, 2003.** Provides articles, commentary, and stories from prominent Lutherans living in the Middle East.

Who Are the Christians in the Middle East? **Betty Jane Bailey and J. Martin Bailey, 2003.** Written by a married couple who has lived and worked a long time in the Middle East, this book is must reading for anyone who wishes to be current on the Christian dimension of the Middle East.

Witnessing for Peace: In Jerusalem and the World. **Munib Younan, 2003.** Younan presents the historical and social context of the Palestinian situation and elaborates his own theology of nonviolence, illustrating the notion with dramatic and often tragic episodes. His model of Christian nonviolence also has demonstrable benefits in addressing terrorism, inter-religious strife, and global peacemaking. Younan's is a voice all Christians of conscience should hear.

Articles

"God's Country?" by Walter Russell Mead. *Foreign Affairs*, September/October 2006
www.foreignaffairs.org/20060901faessay85504/walter-russell-mead/god-s-country.html

"Israel and the Mideast Conflict." by Jefferson Morley. *The Washington Post*, Aug. 17, 2006
www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071701076.html

"Neither Naïve nor Narrow: A Balanced Pentecostal Approach to Christian Theology of Religions", by Tony Richie. Cyberjournal for Pentecostal/Charismatic Research, February 2006 *www.pctii.org/cyberj/cyberj15/richie.html.*

"What Is Hamas?" by Jefferson Morley. *The Washington Post*, Aug. 17, 2006
www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071700898.html

"What is Hezbollah?" by Jefferson Morley. *The Washington Post*, Aug. 17, 2006
www.washingtonpost.com/wp-dyn/content/article/2006/07/17/AR2006071700912.html

"When the Shiites Rise" by Vali Nasr. *Foreign Affairs*, July/August 2006
www.foreignaffairs.org/20060701faessay85405/vali-nasr/when-the-shiites-rise.html
This nine-page article on foreign affairs provides details of "who is where" and in which countries, details demographics, and assists in understanding the landscape. Very informative.

Films

God and Allah Need to Talk. 2007. The film by interfaith activist Ruth Broyde-Sharone documents the post 9/11 efforts of Muslims, Jews and Christians to get to know each other by sharing each other's religious holiday traditions. The film illustrates how interfaith dialogue, community outreach, and even dinner conversation can be channeled to dissolve fear and suspicion and, ultimately, to create a path towards true reconciliation. *www.filmsthatmatter.com/*

Dastaar: Defending Sikh Identity. 2005. A brief examination of the challenges facing the Sikh community in a post-9/11 New York City that erroneously associates the Sikh turban (or dastaar) with terrorism and Islamic extremists. *www.imdb.com/title/tt0484179/*

Muhammed: Legacy of a Prophet. 2002. This film tells the story of the seventh century prophet who changed world history in 23 years, and continues to shape the lives of more than 1.2 billion people. The film takes viewers not only to ancient Middle Eastern sites where Muhammad's story unfolds, but into the homes, mosques and workplaces of some of America's estimated seven million Muslims to discover the many ways in which they follow Muhammad's example. *www.imdb.com/title/tt0396743/*

North of 49. 2002. This film examines the aftermath of the November 18, 2001, arson at Gobind Sadan U.S.A., a Sikh temple in upstate New York. The four teenagers found guilty of the Gobind Sadan attack claim they burned down the converted farmhouse because they thought the turbaned Sikhs who worshiped there were rejoicing in the terrorism of 9/11. *www.filmakers.com/indivs/northof49.htm*

Muslims (from Frontline). 2003. A special two-hour film examining the different faces of Islam's worldwide resurgence and the fundamental tenets of the faith. Reporting from Iran, Nigeria, Egypt, Malaysia, Turkey, and the United States, and drawing on the perspectives of leading scholars of Islam, this program tells the stories of Muslims struggling to define how Islam will shape their lives and societies. *www.pbs.org/wgbh/pages/frontline/shows/muslims/*

Trembling Before G-d. 2001. This film is a feature documentary that shatters assumptions about faith, sexuality, and religious fundamentalism. Built around personal stories of Hasidic and Orthodox Jews who are gay or lesbian, the film portrays a group of people who face a profound dilemma—how to reconcile their passionate love of Judaism and the Divine with the perceived drastic biblical prohibitions that forbid homosexuality. *www.tremblingbeforeg-d.com/*

Trust Me: Shalom, Salaam, Peace. 2003. This film is an emotional chronicle of 33 children attending a North Carolina interfaith summer camp for Christians, Muslims, and Jews, filmed in the wake of September 11, 2001. *http://hartleyfoundation.org/trust-me-shalom-salaam-peace*

Me & the Mosque. 2005. Journalist and filmmaker Zarqa Nawaz visits mosques throughout Canada and talks to scholars, colleagues, friends, and neighbours about equal access for women. Discussions about the historical role of women in the Islamic faith, the current state of mosques in Canada and personal stories of anger, fear, acceptance and defiance punctuate the film. Nawaz speaks of the spiritual longing that comes from belonging to an institution that doesn't want you. *www.nfb.ca/collection/films/fiche/?id=51517*

Divan. 2003. The filmmaker journeys from her birthplace, Brooklyn's Hasidic community, to its origins in Hungary and back. The couch the filmmaker is attempting to retrieve—considered holy because certain Hasidic rabbis had slept on it—has survived WWII and is in the filmmaker's great grandfather's house in Rohod, a northeast Hungarian town. She trails the couch through a quirky landscape populated by Hasidim in Brooklyn, Holocaust survivors and ex-communists in Hungary, and, finally, the next generation of formerly-Hasidic Jews on the margins of their communities in New York and Israel. *www.imdb.com/title/tt0303917/*

Three Faiths, One God: Judaism, Christianity, Islam. 2005. This documentary explores the uniqueness of belief and practice in Islam, Judaism, and Christianity. It examines how people of goodwill in the Abrahamic faith communities are coming to terms with historical conflict that impacts their lives today, such as the crisis of fundamentalism within religious pluralism. *www.3faiths1god.com/index.htm*

Hiding and Seeking. 2004. Tells the story of a father who tries to alert his adult Orthodox Jewish sons to the dangers posed by defenders of the faith who preach intolerance of the "other." To broaden their narrow and insular views the father takes his sons on an emotional journey to Poland where they track down the Polish farm family who risked their lives to hide the sons' grandfather for more than two years during the Holocaust. *www.hidingandseeking.com/*

Jews and Christians: A Journey of Faith. 2002. This two-hour television documentary explores how contemporary Jews and Christians perceive each other, confront prejudices and stereotypes, and how they can understand and respect one another despite their differences. The film is based on the book *Our Father Abraham: The Jewish Roots of the Christian Faith* by Marvin R Wilson, Ph.D. *www.jewsandchristiansjourney.com/*

Long Night's Journey Into Day: South Africa's Search for Truth and Reconciliation. 2000. This documentary tells four stories of Apartheid in South Africa, as seen through the eyes of the Truth and Reconciliation commission. White soldiers who have killed ANC activists, black activists who have killed whites in political attacks: can there be forgiveness when the full truth comes out? *www.imdb.com/title/tt0236447/*

Beyond Theology: What Would Jesus Do? 2007. This film is a new series that begins with a sixty-minute documentary on the question "What Would Jesus Do?" Popularized by the book *In His Steps*, first published in 1896, "WWJD" remains a perennial presence within American culture. This program first explores the origins of WWJD, then the program moves on to consider how this question might be reconsidered in light of the cultural changes that have taken place in America within recent decades. The third part of the program takes a closer look at how techniques of social gospel are applied in specific communities. *http://ktwu.washburn.edu/productions/WWJD-BT/*

Additional Resources (from Ecumenical and Inter-Religious Partners)

This growing list of online inter-religious resources comes from numerous ecumenical partners in North America. Rather than looking for uniformity in these perspectives, you will be interested to learn how they are unique and even complementary. You are encouraged to click on the links below and increase your learning!

The Episcopal Church (TEC)

- *Interfaith Relations*
- *Interfaith Education Initiative*

The United Methodist Church (UMC): The General Commission on Christian Unity and Interreligious Concerns (GCCUIC)

- *Basic Facts about Islam*
- *Building New Bridges in Hope*
- *Called to Be Neighbors and Witnesses*
- *Guidelines for Interfaith Dialogue*

Presbyterian Church (USA) [PCUSA]

- *Presbyterian Principles for Interfaith Dialogue*

- *Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective*
- *Building Community among Strangers*
- *Toward a Theological Understanding of the Relationship Between Christians and Jews*
- *Tools for Understanding*

United Church of Christ (UCC)

- *Relationship between the UCC and the Jewish Community*
- *The Relationship between the United Church of Christ and the Muslim Community*
- *A Study Resource on Interreligious Relations for the United Church of Christ*
- *What is Islam*

Alliance of Baptists

- *A Statement on Muslim-Christian Relations from the Alliance of Baptists* (April 25, 2003)

Christian Church (Disciples of Christ)

- *Encouraging Interreligious Engagement*, a resolution adopted by the 2005 General Assembly and Report Concerning Disciples of Christ and Interrreligious Engagement

Church of God

- Articles on other religions and religious thinkers in *The Church of God Evangel* (Hindus, by C.E. French, 1947:5; Gandhi, Jan. 26, 1946:4; Mayan Religiosity, by Cook, 1997:90).
- An early but interesting, denominational guide to other religions. *Is Christianity the Only Way?*, 1975.
- *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, by Amos Yong. (Sheffield, England: Sheffield Academic Press, 2000).

Society of Friends

- *Friends and Other Religions and Islam from a Quaker Perspective*

Mennonite Central Committee

- *Dividing Wall DVD*

ELCA

- *Forbidden Family DVD*
- *Middle East Connections Web site*

The Reformed Church in America

- *Middle East*

Union for Reform Judaism

- *Open Doors, Open Minds*

Media-related resources

Today's conversations between Christians, Jews, and Muslim often relations usually revolve around peace in the Middle East. These media outlets offer timelines and graphics to the history of specific regions in the Middle East.

BBC timeline

CNN timeline

NPR timeline

The Washington Post, explanation of the Middle East Conflict News Information - Media (USA)

200BC-700CE	701-1799	1800	1900	2000

INTRODUCTION

This glossary is meant to offer a helpful resource to those readers seeking further information on key inter-religious terms. The glossary comes in two forms:

i) **Thematic Glossary:** The first form of glossary is thematic in scope, ranging from themes of 'Communities and Branches' to 'Contemporary Political Parties and Institutions.' If the reader is looking for a particular area of interest, the thematic glossary offers a good starting place.

ii) **Alphabetical Glossary:** The second form of glossary is alphabetical in scope. If the reader is looking for a particular term, the alphabetical list offers a good start. This offers an easy listing of terms that can be carried separate from the primer for meetings or other events where a quick reference is of assistance.

As an online resource, the glossary will be continuously refined. Where there are additional terms, further clarification, or suggestions that the reader believes would be helpful to the resource, an Evaluation Form is provided near the end of the primer. We welcome your remarks!

I. COMMUNITIES AND BRANCHES

ISLAMIC

Muslim - also Moslem; a believer in or adherent to Islam; one who submits; one in perfect harmony with God.

Nation of Islam - a religious and cultural organization founded in 1931 in the United States, espousing Islamic principles and favoring political, social, and economic independence for African Americans.

Shi'a - one of the two main branches of orthodox Islam, comprising 10 to 15% of Muslims globally and most concentrated in Iran.

Sunni - 1: a member of the branch of Islam that accepts the first four caliphs as rightful successors to Muhammad **2:** one of the two main branches of orthodox Islam.

Sufi - a Muslim who practices the mystical dimensions of Islam and seeks direct experience of God. Sufis live in many countries and can be either Sunni or Shi`ite.

Wahhabi - a member of a strictly orthodox Sunni Muslim sect from Saudi Arabia; strives to purify Islamic beliefs and rejects any innovation occurring after the 3rd century of Islam. In the popular press, Osama bin Laden is often referred to as Wahhabi Muslim, although some Wahhabi Muslims would reject this suggestion outright.

Umma - the global Muslim community,; "moderate Muslims urge the Ummah to reject the terrorism of radical Muslims."

JEWISH

Conservative Judaism - a progressive branch of Judaism that developed primarily in the U.S. during the 20th century, characterized by a commitment to conserving Jewish practices and communal identity within the modern setting.

Israel - the people descended from the patriarch Jacob, renamed "Israel" after his struggle with God in Gen. 32:28. In biblical history, Israel refers in turn to the exodus community with whom God initiates the covenant at Sinai, the confederation of twelve tribes in the promised land, the united monarchy under Saul, David, and Solomon, the northern kingdom also known as Ephraim after its chief tribe was reunited and restored in their ancestral homeland after exile in Babylon. Many modern Jews regard themselves as a continuation of ancient Israel. Israel is also the name of a modern nation-state in the Middle East, founded in 1948.

Israeli - a citizen of the modern state of Israel. Of the total Israeli population of approximately six and a half million, a little over 3/4 are Jewish, with the majority of these being secular or cultural Jews. Arab (Palestinian) Israelis, including a large majority of Muslims and a small percentage of Christians, make up approximately 20% of the Israeli population.

Israelite - a member of the covenant community of biblical Israel.

Jew - according to Jewish law (halakah), a person born of a Jewish mother, or one who has converted to Judaism. Jewish identity is not based exclusively on religious belief and practice, but has ethnic and cultural dimensions.

Jewish Community Center - This trans-denominational Jewish social agency serves as a focal point for Jewish activities in many areas. During periods of high Jewish immigration, they were often the vehicle of assimilation. Many offer recreational and social programs that are open to the general public, as well as Jewish communal activities.

Jewish Federation - The United Jewish Communities is an organization drawing together under one umbrella the many local Jewish Federations that exist across the United States. These Federations are trans-denominational ("Jewish ecumenical") structures that support the social service, educational, community relations, cultural, and Israel-advocacy activities of the Jewish community. They are usually a clearinghouse or coordinator of fundraising for Jewish causes and frequently give public representation to the whole Jewish community in a region.

Orthodox Judaism - a traditional branch of Judaism encompassing diverse groups that are united primarily in their maintenance of a halakhic way of life, based on a divinely revealed Torah in both its written and oral forms and interpreted by duly qualified rabbis.

Reconstructionist Judaism - a branch of Judaism found primarily in the United States that emphasizes the communal dimensions of Judaism and traditional ritual practices including the liturgical use of Hebrew, while embracing liberal values such as feminism.

Reform Judaism - a branch of Judaism first introduced in 19th century Germany and now the largest form of Judaism in the United States, characterized by the ongoing attempt to distinguish between those elements of Torah that are divinely inspired and eternally valid and those that, as legal forms and customs of a particular age, can be replaced with the best that the contemporary culture offers. Also known as Progressive Judaism.

Pharisee - a member of a lay renewal movement within first-century Judaism that sought to extend holiness beyond the temple into daily Jewish life. Jews regard the Pharisees as the precursors of the great tradition of Rabbinic Judaism, in which the effort to perceive the meaning of Torah teaching for each new generation was continued.

Secular (cultural) Judaism - Jewish identity based only on ethnic and cultural values and practices, and not on religious beliefs and observances.

II. FOUNDING FIGURES

ISLAMIC

Muhammad - Arab prophet of Islam. At the age of 40 he began to preach as God's prophet of the true religion. Muhammad established a theocratic state at Medina after 622 and began to convert Arabia to Islam.

JEWISH

Judah HaNasi/Judah the Prince - patriarch of Palestinian Jewry and chief redactor of the Mishnah around 200 C.E.

Moses - founder and leader of the Israelite nation, regarded by Jews as "Moshe Rabbenu" ("our teacher Moses"), a unique source of legal and ethical authority as transmitter of the written "Torah of Moses" ("Law of Moses" or Pentateuch) and first link in the chain of oral Torah from Sinai.

The Rabbis - Collectively, this term refers to the authorities of classical Rabbinic Judaism, whose ideas give shape to the Judaism portrayed in the Mishnah, Talmud, midrash collections, Jewish legal codes and traditional liturgy. These "sages" are often referred to in terms similar to the "church fathers" of Christianity. In the ancient period, prominent rabbis include Hillel and Shammai, Akiva, Yohanan ben Zakkai and Judah ha-Nasi ("the Prince," editor of the Mishna). Among the medieval rabbis, Shlomo ben Isaac of Troyes ("Rashi"), Ibn Ezra, Maimonides ("Rambam"), Nachmanides ("Ramban") and Joseph Caro stand out. Their authoritative commentaries on the Jewish Bible and the Talmudic-midrashic literature accords them a place among "the rabbis."

III. SCRIPTURE AND TRADITION

ISLAMIC

Hadith - 1: a tradition based on reports of the sayings and activities of Muhammad and his companions. **2:** the way of life prescribed as normative for Muslims on the basis of the teachings and practices of Muhammad and interpretations of the Qur'an. Hadith are divided into categories such as 'hadith qudsi' meaning God's ideas expressed in Muhammad's words, 'hadith nabawi' ideas inspired by God put into Muhammad's words, 'sound hadiths', 'good hadiths' and weak ones.

Injil - the Arabic term for God's revelation to Jesus; also the Christian Gospels, from the Greek evangel; according to Islam, one of the holy books revealed by Allah prior to the Qur'an - others being the Zabur (Psalms) the Tawrat (Torah).

Qur'an (Koran) - the sacred writings of Islam revealed by God to the prophet Muhammad during his life at Mecca and Medina; recitations revealed to Muhammad via angel Gabriel.

Shari'a - the code of law derived from the Qur'an and from the teachings and example of Muhammed; "sharia is only applicable to Muslims;" "under Islamic law there is no separation of church and state." Islamic law, "divinely ordained law."

Sunnah - the way of life prescribed as normative for Muslims on the basis of the teachings and practices of Muhammad and interpretations of the Qur'an.

Surah - a chapter of the Qur'an.

Tafsir - Qur'anic exegesis or commentary; the branch of Islamic scholarship that deals with commentary on the Qur'an.

JEWISH

Halakhah - literally, "walking" in the Jewish way of life, includes all normative laws, customs, and practices understood as divinely revealed at Sinai and dynamically applied in each generation by authoritative rabbinic jurists and teachers.

Judah HaNasi - Rabbi Judah haNasi and Rebbi was a key leader of the Jewish community of Judea toward the end of the 2nd century CE, during its occupation by the Roman Empire. He is best known in Judaism as the chief "editor" or "redactor" of the Mishnah, the first part of the written compendium of Jewish religious law known as the Oral Law or Torah SheBe'al Peh upon which the Talmud is based and from which classical Jewish law Halakha is derived. He was reputedly of the Davidic line, the royal line of King David, hence the title "Prince."

Midrash - literally, "seeking out" the meaning of Jewish scripture for successive generations through rabbinic methods of commentary on legal issues (known as "midrash halakhah") and non-legal subjects including ethics, morals, theology, and legends (known as "midrash aggadah").

Mishnah - literally, oral "repetition" for learning by memory, the foundational code of rabbinic legal traditions compiled by the Jewish patriarch Judah Ha-Nasi (Judah the Prince) around 200 CE, which serves as the base text for the commentary in the Talmud.

Talmud - literally "teaching," consisting of the Mishnah plus the Gemara, (classical rabbinic commentary on the Mishnah), codified in two forms: the Jerusalem Talmud (4th century CE) and the longer and more prestigious Babylonian Talmud (5th century CE), which remains a central source of Judaism to this day.

TaNaKh - an acronym referring to the Jewish scriptures, composed of the first letter of the three divisions: Torah, Nevi'im (Prophets), and Ketuvim (Writings), basically equivalent in content to the Christian Old Testament.

Torah - literally, "teaching," including both the written Torah or the first five books of the Bible attributed to Moses, and the oral Torah or ongoing tradition of rabbinic interpretation exemplified by the Mishnah, Talmud, and Midrash. Torah in its broadest sense encompasses all Jewish teachings and practices.

IV. HOLIDAYS AND OBSERVANCES

ISLAMIC

'Id Al-Adha - the Festival of Sacrifice that comes at the end of the Hajj and includes the ritual slaughter of a sheep commemorating God's ransom of Abraham's son.

'Id Al-Fitr - the Festival of Fast-Breaking at the end of the fast month of Ramadan.

Ramadan - 1: the ninth month of the Islamic calendar; the month of fasting; the holiest period for the Islamic faith **2:** a fast (held from sunrise to sunset) that is carried out during this month.

Salat al-Jum'a - Friday prayers, the principal congregational prayer of the week on Friday early afternoon.

JEWISH

Hanukkah (also spelled Chanukah) - Jewish "Festival of Lights" or "Feast of Dedication" commemorating the rededication of the Temple following the victory by the Maccabees over the Syrians under Antiochus IV (165 BCE). Celebrated in December, the festival lasts eight days, on each of which another candle of the Hanukkah menorah is lit.

High Holy Days - the period in the Jewish year, occurring in early fall, that begins with Rosh Hashanah, the Jewish New Year's Day, and climaxes ten days later with Yom Kippur, the Day of Atonement. Also referred to as the "High Holidays" or the "Days of Awe."

Passover (Pesach) - a Jewish festival occurring in late March to mid-April and lasting seven or eight days, that commemorates the exodus of the people of Israel from Egyptian bondage, and which is marked chiefly by the Seder ritual. The Seder is a dinner, held in Jewish homes on the first night of Passover (or the first two nights of Passover, if outside of Israel) that includes the reading of the Haggadah (Scriptural and traditional texts), the eating of symbolic foods such as bitter herbs and unleavened bread (matzah), and the drinking of ceremonial cups of wine.

Rosh Hashanah - the Jewish New Year's Day, usually occurring in mid-September to mid-October, and commencing the ten "Days of Awe" (High Holy Days), a period of moral and spiritual self-examination and repentance. The synagogue service includes the blowing of the shofar (ram's horn).

Shabbat (Sabbath) - the seventh day of the week, Saturday, commemorates the day of rest and religious observance among Jews and some Christians. Ex. 20:8–11.

Yom Kippur (Day of Atonement) - Jewish holiday occurring in late September to mid-October, and considered the holiest day of the Jewish year. Marked by a 25-hour fast, the Yom Kippur observance begins with the recitation of the solemn Kol Nidre prayer in the evening service, followed by a full day of synagogue services emphasizing the themes of self-examination, repentance, forgiveness, and reconciliation both with God and with other persons.

V. PRACTICES AND PRAYER

ISLAMIC

Fatihah - the first or opening sura of the Qur'an which is the central prayer of Islam and is used on all special occasions as well as during the five daily prayers.

Halal - an Arabic term meaning "permissible." In the English language it most frequently refers to food that is permissible according to Islamic law. In the Arabic language it refers to anything that is permissible under Islam.

Hijab - In some Arabic-speaking countries and Western countries, the word hijab primarily refers to a headscarf worn by many Muslim women. But in Islamic scholarship, hijab is usually taken to mean modest dress and demeanor in general.

Qibla - the direction of the Ka`ba toward which Muslims turn for their daily prayers.

Shahada - the first pillar of Islam is professing and living by this statement, "I bear witness that there is no god but God and that Muhammad is the Apostle/Messenger of God."

Wudu - the ritual ablution that must be made before formal prayer or handling the Qur'an.

Zakat - the third pillar of Islam is almsgiving as an act of worship; "the zakat is earmarked for the poor and disabled."

JEWISH

'Amidah - literally, the "standing" prayer, also known as the "Eighteen Benedictions" (although now expanded to nineteen), the central prayer recited in some form within all synagogue services traditionally considered as replacing former temple services. Traditionally, Jews pray three times a day.

Bar/bat mitzvah - literally, "son/daughter of the commandment," referring to a Jew of majority age responsible for performing the divine commandments of Judaism; also the occasion celebrating the attainment of this status (at 13 years for a boy and 12 for a girl).

Circumcision - in Hebrew "brit milah" ("covenant of circumcision"), or colloquially "bris" ("brit" as pronounced by Ashkenazic or European Jews), the ritual removal of a Jewish boy's foreskin eight days after birth as a sign of the covenant with God.

Kaddish - a Jewish prayer expressing God's majesty and eternal reign, recited between major units of the synagogue service and following study of Jewish texts, as well as by mourners after the death of a close relative.

Kashrut (Kosher) - dietary laws defining what is "proper" or ritually permitted for Jewish consumption, including regulations for slaughter, prohibition of certain foods such as pork and shellfish, and avoidance of any mixture of meat and dairy products.

Shema' - first word of the fundamental monotheistic proclamation of Judaism, "Hear , O Israel, the LORD is our God, the LORD is One" (Deut. 6:4), referring by extension to three Bible passages (Deut. 6:4-9; 11:13-21; Num. 15:37-51) recited every morning and evening by observant Jews; Deut. 6:4 appears prominently in daily and holiday liturgies, and traditionally is recited before death or martydom.

Tzedakah (Lit., Justice) - alms or gifts to the poor, considered one of the greatest of good deeds in Judaism.

VI. THEOLOGY

ISLAMIC

Allah - Muslim name for the one and only God; used also by Arab-speaking Christians to mean "God."

Da'wa - the invitation to others to follow the way of Islam; overall term for Muslim missionary and social service work.

Dhikr - the remembrance of God in the heart.

Fatwa - a ruling on a point of Islamic law that is given by a recognized authority; legal opinion.

Ijtihad - the endeavor of a Muslim scholar to derive a rule of divine law from the Qur'an and Hadith without relying on the views of other scholars; by the end of the 10th century theologians decided that debate on such matters would be closed and Muslim theology and law were frozen; "some reform-minded Islamic scholars believe that reopening itjihad is a prerequisite for the survival of Islam."

Islam - 1: the monotheistic religion of Muslims which arose in Arabia in the 7th century and is based on the revelations to Muhammad as laid down in the Qur'an. **2:** "submission" (to the will of God).

Jihad - 1: a holy struggle or striving by a Muslim for a moral, spiritual or political goal. **2:** armed struggle to defend Muslims, Muslim faith, and/or Islamic territory.

Jinn - in Arabian culture and Muslim tradition, a spirit often capable of assuming human or animal form and exercising supernatural influence over people; spirits, good and evil, that are to be distinguished from angelic beings.

Salaam - 1: a salutation or compliment of ceremony in the East by word or act; an obeisance, performed by bowing very low and placing the right palm on the forehead. **2:** refers to a major concept: peace, harmony, and wholeness.

Shirk - Islamic term for idolatry, for ascribing divinity to anything or anyone other than God.

JEWISH

Covenant - the enduring bond between God and Israel, initiated by God through the giving of the Torah at Sinai. Other covenants in the Hebrew scriptures include those made by God with Noah and all creation, with Abraham and his descendants, with the priestly lineage of Phinehas, and with David and his house.

Kavvanah - the "intention," or spiritual meaning behind an outward action in Judaism, whether it be the recitation of a prayer or the performance of a commandment.

Mitzvoth (Lit., Commandments) - colloquially, "mitzvah" (sg.) refers to any "good deed." The commandments were revealed to Israel at Sinai for life as a covenant people. Traditionally they are 613 in number. Good deeds include caring for orphans, widows, the poor, or keeping ritual commandments such as Kosher or praying three times a day.

Noahide laws - seven universal laws given to humanity after the flood (for example, the prohibition of murder), the observance of which ensures a place in the world to come; a potential basis in Judaism for the acknowledgement of other faiths.

Teshuvah - "repentance" or "return" to God and the right path from sin, enacted communally on Yom Kippur; also refers to the return to Judaism by non-observant Jews.

Tikkun 'Olam - "mending the world," a phrase commonly used within Jewish circles to speak of the religious imperative to work for a better world, in areas including economic justice, race relations, ecological renewal, interfaith dialogue, and family and social reconciliation.

VII. RELIGIOUS INSTITUTIONS

ISLAMIC

Madrasa - an Islamic school or center of learning, usually emphasizing memorization of the Qur'an. In contemporary use the term is sometimes used by non-Muslims to refer to schools that train Muslim extremists.

Masjid - a Muslim place of worship, a mosque.

JEWISH

Synagogue - a Jewish place of "assembly" for prayer, study and religious instruction, and communal events, sometimes referred to colloquially as "temple" by Reform Jews in rejection of the vision of an eschatological third temple in Jerusalem.

Yeshivah - literally, a place of "sitting" together for study, a religious school dedicated to the study of scripture, Talmud, and other traditional Jewish texts, primarily within Orthodox Judaism.

VIII. EXPRESSIONS

ISLAMIC

Bismillah - 1: an adjuration or exclamation common among Muslims; translation of the full saying is "In the name of God, most gracious, most merciful." **2:** the opening formula for surahs in the Qur'an.

Insha'a Allah - "God willing."

Salam Alaykum - traditional Muslim greeting: May you come ever more completely into the state of islam; "Peace be with you."

JEWISH

Anti-Semitism - prejudice against or hatred of Jews, the most extreme example being the Shoah (Holocaust). Anti-semitism across Europe and the Islamic world today includes hate speech, violence targeting Jews and Jewish institutions, and denial of the Holocaust.

Baruch HaShem - "Bless God," meaning anything from "Great!" to "Don't even ask. My enemies should have my troubles!"

L'Hayyim! - "To life!" a traditional Jewish toast.

Shalom - used as a traditional Jewish greeting or farewell, "peace."

IX. RELIGIOUS AUTHORITIES

ISLAMIC

Ayatollah - 1: a high-ranking Shiite religious leader who is regarded as an authority on religious law and its interpretation and who has political power as well; **2:** sign of God.

Caliph (Khalifah) - the civil and religious leader of a Muslim state considered to be a representative of Allah on earth; "successor."

Imam - 1: in law and theology, the caliph who is successor to Muhammad as the lawful temporal leader of the Islamic community. **2:** the male prayer leader in a mosque. The Muslim worshiper who leads the recitation of prayer when two or more worshipers are present. **3:** A male spiritual and temporal leader regarded by Shiites as a descendant of Muhammad divinely appointed to guide humans. An earthly representative of the 12 such leaders recognized by the majority form of Shiism. A ruler claiming descent from Muhammad and exercising authority in an Islamic state. 4: any one of the founders of the four schools of law and theology. An authoritative scholar who founds a school of law or theology.

JEWISH

Rabbi - the chief religious official of a synagogue, trained usually in a theological seminary and duly ordained, who delivers the sermon at a religious service and performs liturgical, pastoral, educational, and other functions related to his or her capacity as a spiritual leader of Judaism and the Jewish community.

Responsa Literature - comprise the body of written decisions and rulings given by leading Rabbis in response to questions of Jewish life and observance addressed to them.

X. SOCIAL/POLITICAL DYNAMICS

ISLAMIC

Dar al-harb - literally "abode of war," regions where Muslims are persecuted or not free to practice Islam.

Dar al-islam - literally "abode of peace or Islam," regions where Islamic law rules; more broadly, where Muslims are free to practice Islam.

Dhimmi - a person living in a Muslim state who is a member of an officially tolerated non-Islamic religion. The term literally means person of the dhimma, the security treaty signed with the Muslim state. In both legal theory and practice, dhimmis have fewer legal rights and obligations than Muslims.

People of the Book - The People of the Book is a term in Islam for peoples who, according to the Qur'an, have received and are in possession of the divine scriptures—referring to the Torah, the New Testament, as well as the Qur'an. The term "People of the Book" (Am HaSefer) is also used in Judaism, where it refers specifically to the Jewish people and the Torah. In Islam, the term applies to monotheistic Abrahamic faiths older than Islam who received

revelation(s) (hence "book") from God. To orthodox Muslims this includes at least all Christians, Jews (including Karaites and Samaritans), and "Sabians" (identified with Mandaeans). Many early scholars such as Imam Malik agree it also includes Zoroastrians, while some have argued for extending the concept further.

JEWISH

Diaspora - 1: the scattering of the Jews to countries outside of the Land of Israel after the Babylonian captivity. **2:** (often lowercase) the body of Jews living in countries outside Palestine or modern Israel. **3:** some Palestinian refugees consider themselves to be part of a diaspora.

XI. CITIES AND PLACES

Bethlehem - a city located in the West Bank under Palestinian Authority; the birthplace of Jesus Christ, today the population is 29,000. The majority of the population is Muslim; 15% are Christian. Bethlehem was included in the British mandate of Palestine (1923-48); in 1950, following the first Arab-Israeli war (1948-49), it was annexed by Jordan. After the Six-Day War (1967), Bethlehem became part of the West Bank territory under Israeli administration. Under an agreement reached in 1995, Israel ceded rule of the town to Palestinian authority. Muslim and Christian Arabs depend largely on pilgrims and tourism for their livelihood.

Haram al-Sharif - The Temple or Noble Sanctuary is a hotly contested religious site in the Old City of Jerusalem. It was the site of the first and second Jewish Temple in Jerusalem and according to Judaism is to be the site of the third and final Temple in the time of the Messiah. It is also the site of two major Muslim religious shrines, the Dome of the Rock and Al-Aqsa Mosque, built in the 7th century. It is the holiest site in Judaism, the third holiest site in Islam, and has special significance to Christianity. It is thus one of the most contested religious sites in the world.

Hebron - a city of the West Bank south-southwest of Jerusalem. Sacred to both Jews and Arabs as the home and burial place of Abraham and (to Jews) as King David's capital for seven years, the city has figured in every war in Palestine and has a history of Jewish-Arab violence. Occupied by Israel in 1967, Hebron came under Palestinian control in 1996. Population: 79,089.

Jerusalem (in Arabic, Al Quds) - Capital of the modern State of Israel, located on the site of David's Temple in the Israelite monarchy and the Second Temple from the 5th century BCE to 70 CE. It is also a holy city in Islam, since Mohammed visited there in his night vision. For Christians, Jerusalem is important as the site of Jesus' death and resurrection, as well as the focal point of the biblical Judaism that they claim as their heritage. The city has been a locus of conflict and contention, subject to many wars and held by rulers of each of the three religions at different times in its history. The Old City, inside the 16th-century Turkish walls, is divided into Jewish, Arab, Christian and Armenian quarters. The new city divides roughly along a north-south line into an Israeli West Jerusalem and a Palestinian East Jerusalem. Since 1967, Israel has annexed East Jerusalem and a significant surrounding area into the city limits. Palestinians cherish the hope of establishing a national capital in Jerusalem.

Ka'ba - the most sacred site in Islam, situated within the precincts of the Great Mosque at Mecca, Saudi Arabia. It is a small cube-shaped building, unadorned except for the sacred Black Stone, a meteorite, set into the East corner of its walls. Earlier shrines on this spot were important centres of pilgrimage even in pre-Islamic times, but in AD 630 Mohammed stripped the Kaba of its pagan decorations and it became the spiritual centre of Islam. The stone, or qibla, is the focus-point to which Muslims turn when they pray.

Mecca - a city of western Saudi Arabia near the coast of the Red Sea; the birthplace of Muhammad, it is the holiest city of Islam and a pilgrimage site for all devout believers of the faith.

Medina - A city of western Saudi Arabia north of Mecca, site of the hijra or migration of Muhammad and his followers from Mecca in 622 C.E.; the Mosque of the Prophet, containing Muhammad's tomb, is a holy site for Muslim pilgrims.

Nazareth - Israel's largest Arab city, the childhood home of Jesus and a center for Christian pilgrimage. Today Nazareth's population is 70,000 in which the majority of residents are Arab citizens of Israel, 35-40% are Christian. In 1517, Nazareth was annexed by the Ottoman Empire. The town was part of the British-administered Palestine mandate (1922-48) and was captured by Israeli forces in the 1948 war.

Tel Aviv - the largest city of Israel, located on the Mediterranean Sea.

Western Wall (HaKotel HaMaaravi) - the surviving part of the Second Temple of Jerusalem and, a sacred Jewish site. Traditionally a place of prayer and lamentation during the dispersion of the Jews, it was formerly often referred to as the Wailing Wall.

XII. HISTORY

Balfour Declaration - A letter dated November 2, 1917, from British Foreign Secretary Balfour to Lord Rothschild, a leader of the British Jewish community, offered in testimony to Rothschild's service on behalf of the British crown, for transmission to the Zionist Federation, a private Zionist organization. The letter states the position that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people. . ., it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Crusades - any of the military expeditions undertaken by European Christians in the 11th, 12th, and 13th centuries to recover the Holy Land from the Muslims.

First Intifada - The First Intifada was an uprising that took place from 1987 to 1991 or 1993. It was sometimes also called "the war of stones," because the Palestinians generally used stones and other makeshift weapons. The intifada was a partially spontaneous phenomenon; after the intifada began, the Palestinian Liberation Organization (PLO) claimed that it had organized it, but historians view this as an after-the-fact attempt to assert more control than it really had at that time.

Exile (in Hebrew, Galut) - The forced expulsion of Jews from a particular country; also, the perennial setting of Judaism in Western society after 70 CE, which recalls Israel's first exile

from Jerusalem under the Babylonians in 586 BCE.

Hijra - the flight of Muhammad and his followers from Mecca to Medina in 622 C.E., marking the beginning of the Muslim era.

Holocaust/Shoah - Terms used to describe the effort by Nazi Germany to annihilate all Jews in Europe. Some six million Jews, two-thirds of the Jewish population of Europe, lost their lives in this genocide. The word "Holocaust" means a conflagration or mass devastation, while the Hebrew term "Shoah" means "catastrophe." Holocaust is the English cognate of the Old Testament Greek (Septuagint) term for a "whole burnt offering."

Ottoman Empire - (Also: Turkish Empire) a vast Turkish sultanate of southwest Asia, northeast Africa, and southeast Europe. It was founded in the 13th century by Osman I and ruled by his descendants until its dissolution after World War I. Originally a small state controlled by Ottoman or Osmanli Turks, it spread rapidly, superseding the Byzantine Empire in the East.

Second Intifada - the al-Aqsa Intifada is the wave of violence and political conflict that began in September 2000 between Palestinian Arabs and Israelis; it is also called the Second Intifada. "Intifada" is an Arabic word for "uprising" (literally translated as "shaking off"). Many Palestinians consider the Intifada to be a war of national liberation against foreign occupation, whereas many Israelis consider it to be a terrorist campaign.

Zionism - A Jewish movement that arose in the late 19th century that sought to reestablish a Jewish homeland in the region of Palestine.

XIII. CONTEMPORARY POLITICAL PARTIES AND INSTITUTIONS

ARAB/PALESTINIAN

Baath - Not an Islamic party, but a secular, socialist, Arab nationalist party formed in the 1940s by Muslim and Christian Arabs; the ruling party in Syria, and in Iraq until the 2003 United States-led invasion.

Hamas - Hamas is the Arabic acronym for the Islamic Resistance Movement, a Palestinian organization committed to eliminating Israel and replacing it with an Islamic state. Considered a terrorist organization by the United States and the West for its suicide attacks on Israel, it is popular among Palestinians for its network of schools, clinics and civic services, as well as its armed resistance to Israeli military occupation. The group is an offshoot of the Muslim Brotherhood, an Egyptian-based organization that has advocated Islamic government in the Arab world for 80 years. In democratic elections late January 2006 Hamas became the majority party governing the Palestinian territories.

Hezbollah - Hezbollah, or Party of God, was founded by Lebanese Shiites in 1982 after Israel invaded Lebanon. With Iranian help, the group organized the country's Shiite minority into a national force with its own militia, TV station, parliamentary bloc and cabinet minister while resisting national and international calls to disarm. The group is led by 46-year-old secretary general Hasan Nasrallah, an Iranian educated cleric who boasts that his militia is the only Arab force ever to have defeated Israel. The group's armed wing was created to fight Israeli forces that invaded Lebanon in 1982. A Hezbollah suicide bombing killed 241 Marines in

October 1983, prompting the U.S. to withdraw its forces. Israeli forces withdrew altogether in 2000. Tensions between Hezbollah and Israeli defense forces escalated in July 2006 into a war. Hezbollah is viewed by many as a terrorist organization, but it also supports thousands of Lebanese Shi`a, for whom it is a political party and provider of social services.

Palestine Liberation Organization (PLO) - a political movement uniting Palestinian Arabs in an effort to create an independent state of Palestine; when formed in 1964 it was dominated by Yasser Arafat's al-Fatah and considered a terrorist organization; in 1968 Arafat became chairman; received recognition by the United Nations and by Arab states in 1974 as a government in exile; has played a largely political role since the creation of the Palestine National Authority.

Palestinian Authority - combines the Gaza Strip and the West Bank under a political unit with limited autonomy and a police force; created in 1993 by an agreement between Israel and the PLO.

ISRAELI

Kadima - an Israeli political party formed by Ariel Sharon after he formally left the right-wing Likud party in November, 2005, to establish a new party which would grant him the freedom to carry out his policy of unilateral disengagement – removing Israeli settlements from Palestinian territory and fixing Israel's borders with a prospective Palestinian state. Ehud Olmert became leader of the party after Sharon suffered a massive stroke in January, 2006.

Knesset (literally "assembly") - the legislative branch of the Israeli government, located in Jerusalem. It enacts laws, elects the Prime Minister, and supervises the work of the government. The Knesset first convened on February 14, 1949. Every four years (or less if early elections are held, as is often the case), 120 members of the Knesset (MK) are elected by Israeli citizens, who must be 18 years old to vote.

Labor (Labour) - center-left political party in Israel embodying social-democratic ideals and closely connected in its early days with the kibbutz (cooperative farming) movement. The Labor party or predecessor groups governed Israel from its founding in 1948 to 1977, and it has returned to power in various periods since, through such leaders as David Ben-Gurion, Golda Meir, Yitzhak Rabin, Shimon Peres, and Ehud Barak.

Likud - a center-right political party in Israel, formed in 1973, which governed the country under such leaders as Menachem Begin, Yitzhak Shamir, Benjamin Netanyahu, and Ariel Sharon, but was weakened by Sharon's departure in November, 2005, to form the Kadima party.

XIV. GEOGRAPHY

Around the world, geography is often contested between nation states and communities who are unfairly treated or threatened. These contests often politicize religion. When religion is politicized, human beings become abstracted into categories that generalize us. When we are generalized, it is easier to become suspicious about what we don't understand.

Healing has a foothold only where we view one another as fellow human beings and children

in the household of God. Progress within the Arab-Israeli-Palestinian dispute requires we face one another and understand the nature of dispute.

Gaza - A city of southwest Asia in the Gaza Strip, a narrow coastal area along the Mediterranean Sea adjoining Israel and Egypt. The territory was part of the British mandate for Palestine (1917-1948), passed to Egypt in 1949, and was occupied by Israel in 1967. Palestinian autonomy was promised in the 1979 Israeli-Egyptian peace treaty, and limited autonomy was granted in a 1993 Israeli-Palestinian accord. The city of Gaza was one of the five major Philistine city-kingdoms. Population: 118,272.

Golan - literally "exile," a city of Bashan (Deut. 4:43), one of the three cities of refuge east of Jordan, about 12 miles north-east of the Sea of Galilee (Josh. 20:8). The Golan Heights is part of the terrority occupied by Israel after the 1967 war, and its future status is a matter of dispute with Syria.

Green Line - 1: the border marking the boundaries of the land that Israel won in its 1948 war of independence. **2:** (in Lebanon) a demarcation line that divides predominantly Christian East Beirut and predominantly Muslem West Beirut.

Settlements - one of the most contentious issues in the Arab-Israeli Conflict has been the Israeli policy of sponsoring, supporting, and/or tolerating the establishment of Jewish communities in areas that came under Israeli control as a result of the 1967 Six Day War. The issue relates to the interpretation of international law and its applicability to the situation, the purpose and effects of the Israeli policy, the actions of various Palestinian groups that oppose the policy, and the larger context of the conflict.

Sinai Peninsula - 1: a peninsula linking southwest Asia with northeast Africa at the northern end of the Red Sea between the Gulf of Suez and the Gulf of Aqaba. Long held by the Egyptian kings, Israel occupied the peninsula in 1956 and from 1967 to 1982, when it was returned to Egypt under the terms of the Camp David Accords (1978) and an Egyptian-Israeli treaty (1979). **2:** the mountain, in Southern Sinai, of uncertain identity, on which Moses received the Decalogue (i.e., the Ten Commandments).

West Bank - disputed territory of Middle East between Israel and Jordan west of the Jordan River. Under Jordanian rule after 1949, it was occupied by Israel in the 1967 Arab-Israeli War. In 1993 an accord between Israel and the PLO was signed, giving Palestinians limited self-rule and requiring measured withdrawal of Israeli troops from the West Bank.

Allah - Muslim name for the one and only God; used also by Arab-speaking Christians to mean "God."

'Amidah - literally, the "standing" prayer, also known as the "Eighteen Benedictions" (although now expanded to nineteen), the central prayer recited in some form within all synagogue services traditionally considered as replacing former temple services.

Anti-Semitism - prejudice against or hatred of Jews, the most extreme example being the Shoah (Holocaust). Anti-semitism across Europe and the Islamic world today includes hate speech, violence targeting Jews and Jewish institutions, and denial of the Holocaust.

Ayatollah - 1: a high-ranking Shiite religious leader who is regarded as an authority on religious law and its interpretation and who has political power as well; **2:** sign of God.

Anti-Semitism - discrimination against or prejudice or hostility toward Jews.

Baath - Not an Islamic party, but a secular, socialist, Arab nationalist party formed in the 1940s by Muslim and Christian Arabs; the ruling party in Syria, and in Iraq until the 2003 United States-led invasion.

Baruch HaShem - "Bless God," meaning anything from "Great!" to "Don't even ask. My enemies should have my troubles!"

Balfour Declaration - A letter dated November 2, 1917, from British Foreign Secretary Balfour to Lord Rothschild, a leader of the British Jewish community, offered in testimony to Rothschild's service on behalf of the British crown, for transmission to the Zionist Federation, a private Zionist organization. The letter states the position that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people. . ., it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Bar/bat mitzvah - literally, "son/daughter of the commandment," referring to a Jew of majority age responsible for performing the divine commandments of Judaism; also the occasion celebrating the attainment of this status (at 13 years for a boy and 12 for a girl).

Bethlehem - a city located in the West Bank under Palestinian Authority; the birthplace of Jesus Christ, today the population is 29,000. The majority of the population is Muslim; 15% are Christian. Bethlehem was included in the British mandate of Palestine (1923-48); in 1950, following the first Arab-Israeli war (1948-49), it was annexed by Jordan. After the Six-Day War (1967), Bethlehem became part of the West Bank territory under Israeli administration. Under an agreement reached in 1995, Israel ceded rule of the town to Palestinian authority. Muslim and Christian Arabs depend largely on pilgrims and tourism for their livelihood.

Bismillah - 1: an adjuration or exclamation common among Muslims; translation of the full saying is "In the name of God, most gracious, most merciful." **2:** the opening formula for surahs in the Qur'an.

Caliph (Khalifah) - the civil and religious leader of a Muslim state considered to be a representative of Allah on earth; "successor."

Circumcision - in Hebrew "brit milah" ("covenant of circumcision"), or colloquially "bris" ("brit" as pronounced by Ashkenazic or European Jews), the ritual removal of a Jewish boy's foreskin eight days after birth as a sign of the covenant with God.

Conservative Judaism - a progressive branch of Judaism that developed primarily in the U.S. during the 20th century, characterized by a commitment to conserving Jewish practices and communal identity within the modern setting.

Covenant - the enduring bond between God and Israel, initiated by God through the giving of the Torah at Sinai. Other covenants in the Hebrew scriptures include those made by God with Noah and all creation, with Abraham and his descendants, with the priestly lineage of Phinehas, and with David and his house.

Crusades - any of the military expeditions undertaken by European Christians in the 11th, 12th, and 13th centuries to recover the Holy Land from the Muslims.

Da'wa - the invitation to others to follow the way of Islam; overall term for Muslim missionary and social service work.

Dar al-harb - literally "abode of war," regions where Muslims are persecuted or not free to practice Islam.

Dar al-islam - literally "abode of peace or Islam," regions where Islamic law rules; more broadly, where Muslims are free to practice Islam.

Dhikr - the remembrance of God in the heart.

Dhimmi - a person living in a Muslim state who is a member of an officially tolerated non-Islamic religion. The term literally means person of the dhimma, the security treaty signed with the Muslim state. In both legal theory and practice, dhimmis have fewer legal rights and obligations than Muslims.

Diaspora - 1: the scattering of the Jews to countries outside of the Land of Israel after the Babylonian captivity. **2:** (often lowercase) the body of Jews living in countries outside Palestine or modern Israel. **3:** some Palestinian refugees consider themselves to be part of a diaspora.

Exile (in Hebrew, Galut) - The forced expulsion of Jews from a particular country; also, the perennial setting of Judaism in Western society after 70 CE, which recalls Israel's first exile from Jerusalem under the Babylonians in 586 BCE.

Fatihah - the first or opening sura of the Qur'an which is the central prayer of Islam and is used on all special occasions as well as during the five daily prayers.

Fatwa - a ruling on a point of Islamic law that is given by a recognized authority; legal opinion.

First Intifada - The First Intifada was an uprising that took place from 1987 to 1991 or 1993. It was sometimes also called "the war of stones," because the Palestinians generally used stones and other makeshift weapons. The intifada was a partially spontaneous phenomenon; after the intifada began, the Palestinian Liberation Organization (PLO) claimed that it had organized it, but historians view this as an after-the-fact attempt to assert more control than it really had at that time.

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Green Line - 1: the border marking the boundaries of the land that Israel won in its 1948 war of independence. **2:** (in Lebanon) a demarcation line that divides predominantly Christian East Beirut and predominantly Muslem West Beirut.

Hadith - 1: a tradition based on reports of the sayings and activities of Muhammad and his companions. **2:** the way of life prescribed as normative for Muslims on the basis of the teachings and practices of Muhammad and interpretations of the Qur'an. Hadith are divided into categories such as 'hadith qudsi' meaning God's ideas expressed in Muhammad's words, 'hadith nabawi' ideas inspired by God put into Muhammad's words, 'sound hadiths', 'good hadiths' and weak ones.

Halakhah - literally, "walking" in the Jewish way of life, includes all normative laws, customs, and practices understood as divinely revealed at Sinai and dynamically applied in each generation by authoritative rabbinic jurists and teachers.

Halal - an Arabic term meaning "permissible." In the English language it most frequently refers to food that is permissible according to Islamic law. In the Arabic language it refers to anything that is permissible under Islam.

Hamas - Hamas is the Arabic acronym for the Islamic Resistance Movement, a Palestinian organization committed to eliminating Israel and replacing it with an Islamic state. Considered a terrorist organization by the United States and the West for its suicide attacks on Israel, it is popular among Palestinians for its network of schools, clinics and civic services, as well as its armed resistance to Israeli military occupation. The group is an offshoot of the Muslim Brotherhood, an Egyptian-based organization that has advocated Islamic government in the Arab world for 80 years. In democratic elections late January 2006 Hamas became the majority party governing the Palestinian territories.

Hanukkah (also spelled Chanukah) - Jewish "Festival of Lights" or "Feast of Dedication" commemorating the rededication of the Temple following the victory by the Maccabees over the Syrians under Antiochus IV (165 BCE). Celebrated in December, the festival lasts eight days, on each of which another candle of the Hanukkah menorah is lit.

Haram al-Sharif (Har haBait) - The Temple or Noble Sanctuary is a hotly contested religious site in the Old City of Jerusalem. It was the site of the first and second Jewish Temple in Jerusalem and according to Judaism is to be the site of the third and final Temple in the time of the Messiah. It is also the site of two major Muslim religious shrines, the Dome of the Rock and Al-Aqsa Mosque, built in the 7th century. It is the holiest site in Judaism, the third holiest site in Islam, and has special significance to Christianity. It is thus one of the most contested religious sites in the world.

Hebron - a city of the West Bank south-southwest of Jerusalem. Sacred to both Jews and Arabs as the home and burial place of Abraham and (to Jews) as King David's capital for seven years, the city has figured in every war in Palestine and has a history of Jewish-Arab violence. Occupied by Israel in 1967, Hebron came under Palestinian control in 1996. Population: 79,089.

Hezbollah - Hezbollah, or Party of God, was founded by Lebanese Shiites in 1982 after Israel invaded Lebanon. With Iranian help, the group organized the country's Shiite minority into a national force with its own militia, TV station, parliamentary bloc and cabinet minister while resisting national and international calls to disarm. The group is led by 46-year-old secretary general Hasan Nasrallah, an Iranian educated cleric who boasts that his militia is the only Arab force ever to have defeated Israel. The group's armed wing was created to fight Israeli forces that invaded Lebanon in 1982. A Hezbollah suicide bombing killed 241 Marines in October 1983, prompting the U.S. to withdraw its forces. Israeli forces withdrew altogether in 2000. Tensions between Hezbollah and Israeli defense forces escalated in July 2006 into a war. Hezbollah is viewed by many as a terrorist organization, but it also supports thousands of Lebanese Shi`a, for whom it is a political party and provider of social services.

High Holy Days - the period in the Jewish year, occurring in early fall, that begins with Rosh Hashanah, the Jewish New Year's Day, and climaxes ten days later with Yom Kippur, the Day of Atonement. Also referred to as the "High Holidays" or the "Days of Awe."

Hijab - In some Arabic-speaking countries and Western countries, the word hijab primarily refers to a headscarf worn by many Muslim women. But in Islamic scholarship, hijab is usually taken to mean modest dress and demeanor in general.

Hijra - the flight of Muhammad and his followers from Mecca to Medina in 622 C.E., marking the beginning of the Muslim era.

Holocaust/Shoah - Terms used to describe the effort by Nazi Germany to annihilate all Jews in Europe. Some six million Jews, two-thirds of the Jewish population of Europe, lost their lives in this genocide. The word "Holocaust" means a conflagration or mass devastation, while the Hebrew term "Shoah" means "catastrophe." Holocaust is the English cognate of the Old Testament Greek (Septuagint) term for a "whole burnt offering."

'Id Al-Adha - the Festival of Sacrifice that comes at the end of the Hajj and includes the ritual slaughter of a sheep commemorating God's ransom of Abraham's son.

'Id Al-Fitr - the Festival of Fast-Breaking at the end of the fast month of Ramadan.

Ijtihad - the endeavor of a Muslim scholar to derive a rule of divine law from the Qur'an and Hadith without relying on the views of other scholars; by the end of the 10th century theologians decided that debate on such matters would be closed and Muslim theology and law were frozen; "some reform-minded Islamic scholars believe that reopening itjihad is a prerequisite for the survival of Islam."

Imam - 1: in law and theology, the caliph who is successor to Muhammad as the lawful temporal leader of the Islamic community. **2:** the male prayer leader in a mosque. The Muslim worshiper who leads the recitation of prayer when two or more worshipers are present. **3:** A male spiritual and temporal leader regarded by Shiites as a descendant of Muhammad divinely appointed to guide humans. An earthly representative of the 12 such leaders recognized by the majority form of Shiism. A ruler claiming descent from Muhammad and exercising authority in an Islamic state. **4:** any one of the founders of

the four schools of law and theology. An authoritative scholar who founds a school of law or theology.

Injil - the Arabic term for God's revelation to Jesus; also the Christian Gospels, from the Greek evangel; according to Islam, one of the holy books revealed by Allah prior to the Qur'an - others being the Zabur (Psalms) the Tawrat (Torah).

Insha'a Allah - "God willing."

Islam - 1: the monotheistic religion of Muslims which arose in Arabia in the 7th century and is based on the revelations to Muhammad as laid down in the Qur'an. **2:** "submission" (to the will of God).

Israel - the people descended from the patriarch Jacob, renamed "Israel" after his struggle with God in Gen. 32:28. In biblical history, Israel refers in turn to the exodus community with whom God initiates the covenant at Sinai, the confederation of twelve tribes in the promised land, the united monarchy under Saul, David, and Solomon, the northern kingdom also known as Ephraim after its chief tribe was reunited and restored in their ancestral homeland after exile in Babylon. Many modern Jews regard themselves as a continuation of ancient Israel. Israel is also the name of a modern nation-state in the Middle East, founded in 1948.

Israeli - a citizen of the modern state of Israel. Of the total Israeli population of approximately six and a half million, a little over 3/4 are Jewish, with the majority of these being secular or cultural Jews. Arab (Palestinian) Israelis, including a large majority of Muslims and a small percentage of Christians, make up approximately 20% of the Israeli population.

Israelite - a member of the covenant community of biblical Israel.

Jerusalem (in Arabic, Al Quds) - Capital of the modern State of Israel, located on the site of David's Temple in the Israelite monarchy and the Second Temple from the 5th century BCE to 70 CE. It is also a holy city in Islam, since Mohammed visited there in his night vision. For Christians, Jerusalem is important as the site of Jesus' death and resurrection, as well as the focal point of the biblical Judaism that they claim as their heritage. The city has been a locus of conflict and contention, subject to many wars and held by rulers of each of the three religions at different times in its history. The Old City, inside the 16th-century Turkish walls, is divided into Jewish, Arab, Christian and Armenian quarters. The new city divides roughly along a north-south line into an Israeli West Jerusalem and a Palestinian East Jerusalem. Since 1967, Israel has annexed East Jerusalem and a significant surrounding area into the city limits. Palestinians cherish the hope of establishing a national capital in Jerusalem.

Jew - according to Jewish law (halakah), a person born of a Jewish mother, or one who has converted to Judaism. Jewish identity is not based exclusively on religious belief and practice, but has ethnic and cultural dimensions.

Jewish Community Center - This trans-denominational Jewish social agency serves as a focal point for Jewish activities in many areas. During periods of high Jewish immigration, they were often the vehicle of assimilation. Many offer recreational and social programs that are open to the general public, as well as Jewish communal activities.

Jewish Federation - The United Jewish Communities is an organization drawing together under one umbrella the many local Jewish Federations that exist across the United States. These Federations are trans-denominational ("Jewish ecumenical") structures that support the social service, educational, community relations, cultural, and Israel-advocacy activities of the Jewish community. They are usually a clearinghouse or coordinator of fundraising for Jewish causes and frequently give public representation to the whole Jewish community in a region.

Jihad - 1: a holy struggle or striving by a Muslim for a moral, spiritual or political goal. **2:** armed struggle to defend Muslims, Muslim faith, and/or Islamic territory.

Jinn - in Arabian culture and Muslim tradition, a spirit often capable of assuming human or animal form and exercising supernatural influence over people; spirits, good and evil, that are to be distinguished from angelic beings.

Judah HaNasi/Judah the Prince - patriarch of Palestinian Jewry and chief redactor of the Mishnah around 200 C.E.

Ka'ba - the most sacred site in Islam, situated within the precincts of the Great Mosque at Mecca, Saudi Arabia. It is a small cube-shaped building, unadorned except for the sacred Black Stone, a meteorite, set into the East corner of its walls. Earlier shrines on this spot were important centres of pilgrimage even in pre-Islamic times, but in AD 630 Mohammed stripped the Kaba of its pagan decorations and it became the spiritual centre of Islam. The stone, or qibla, is the focus-point to which Muslims turn when they pray.

Kaddish - a Jewish prayer expressing God's majesty and eternal reign, recited between major units of the synagogue service and following study of Jewish texts, as well as by mourners after the death of a close relative.

Kadima - an Israeli political party formed by Ariel Sharon after he formally left the right-wing Likud party in November, 2005, to establish a new party which would grant him the freedom to carry out his policy of unilateral disengagement – removing Israeli settlements from Palestinian territory and fixing Israel's borders with a prospective Palestinian state. Ehud Olmert became leader of the party after Sharon suffered a massive stroke in January, 2006.

Kashrut (Kosher) - dietary laws defining what is "proper" or ritually permitted for Jewish consumption, including regulations for slaughter, prohibition of certain foods such as pork and shellfish, and avoidance of any mixture of meat and dairy products.

Kavvanah - the "intention," or spiritual meaning behind an outward action in Judaism, whether it be the recitation of a prayer or the performance of a commandment.

Knesset (literally "assembly") - the legislative branch of the Israeli government, located in Jerusalem. It enacts laws, elects the Prime Minister, and supervises the work of the government. The Knesset first convened on February 14, 1949. Every four years (or less if early elections are held, as is often the case), 120 members of the Knesset (MK) are elected by Israeli citizens, who must be 18 years old to vote.

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L'Hayyim! - "To life!" a traditional Jewish toast.

Likud - a center-right political party in Israel, formed in 1973, which governed the country under such leaders as Menachem Begin, Yitzhak Shamir, Benjamin Netanyahu, and Ariel Sharon, but was weakened by Sharon's departure in November, 2005, to form the Kadima party.

Madrasa - an Islamic school or center of learning, usually emphasizing memorization of the Qur'an. In contemporary use the term is sometimes used by non-Muslims to refer to schools that train Muslim extremists.

Masjid - a Muslim place of worship, a mosque.

Mecca - a city of western Saudi Arabia near the coast of the Red Sea; the birthplace of Muhammad, it is the holiest city of Islam and a pilgrimage site for all devout believers of the faith.

Medina - A city of western Saudi Arabia north of Mecca, site of the hijra or migration of Muhammad and his followers from Mecca in 622 C.E.; the Mosque of the Prophet, containing Muhammad's tomb, is a holy site for Muslim pilgrims.

Midrash - literally, "seeking out" the meaning of Jewish scripture for successive generations through rabbinic methods of commentary on legal issues (known as "midrash halakhah") and non-legal subjects including ethics, morals, theology, and legends (known as "midrash aggadah").

Mishnah - literally, oral "repetition" for learning by memory, the foundational code of rabbinic legal traditions compiled by the Jewish patriarch Judah Ha-Nasi (Judah the Prince) around 200 CE, which serves as the base text for the commentary in the Talmud.

Mitzvoth (Lit., Commandments) - colloquially, "mitzvah" (sg.) refers to any "good deed." The commandments were revealed to Israel at Sinai for life as a covenant people. Traditionally they are 613 in number. Good deeds include caring for orphans, widows, the poor, or keeping ritual commandments such as Kosher or praying three times a day.

Moses - founder and leader of the Israelite nation, regarded by Jews as "Moshe Rabbenu" ("our teacher Moses"), a unique source of legal and ethical authority as transmitter of the written "Torah of Moses" ("Law of Moses" or Pentateuch) and first link in the chain of oral Torah from Sinai.

Muhammad - Arab prophet of Islam. At the age of 40 he began to preach as God's prophet of the true religion. Muhammad established a theocratic state at Medina after 622 and began to convert Arabia to Islam.

Muslim - also Moslem; a believer in or adherent to Islam; one who submits; one in perfect harmony with God.

Nation of Islam - a religious and cultural organization founded in 1931 in the United States, espousing Islamic principles and favoring political, social, and economic independence for African Americans.

Nazareth - Israel's largest Arab city, the childhood home of Jesus and a center for Christian pilgrimage. Today Nazareth's population is 70,000 in which the majority of residents are Arab citizens of Israel, 35-40% are Christian. In 1517, Nazareth was annexed by the Ottoman Empire. The town was part of the British-administered Palestine mandate (1922-48) and was captured by Israeli forces in the 1948 war.

Noahide laws - seven universal laws given to humanity after the flood (for example, the prohibition of murder), the observance of which ensures a place in the world to come; a potential basis in Judaism for the acknowledgement of other faiths.

Orthodox Judaism - a traditional branch of Judaism encompassing diverse groups that are united primarily in their maintenance of a halakhic way of life, based on a divinely revealed Torah in both its written and oral forms and interpreted by duly qualified rabbis.

Ottoman Empire - (Also: Turkish Empire) a vast Turkish sultanate of southwest Asia, northeast Africa, and southeast Europe. It was founded in the 13th century by Osman I and ruled by his descendants until its dissolution after World War I. Originally a small state controlled by Ottoman or Osmanli Turks, it spread rapidly, superseding the Byzantine Empire in the East.

Qibla - the direction of the Ka`ba toward which Muslims turn for their daily prayers.

Qur'an (Koran) - the sacred writings of Islam revealed by God to the prophet Muhammad during his life at Mecca and Medina; recitations revealed to Muhammad via angel Gabriel.

Palestine Liberation Organization (PLO) - a political movement uniting Palestinian Arabs in an effort to create an independent state of Palestine; when formed in 1964 it was dominated by Yasser Arafat's al-Fatah and considered a terrorist organization; in 1968 Arafat became chairman; received recognition by the United Nations and by Arab states in 1974 as a government in exile; has played a largely political role since the creation of the Palestine National Authority.

Palestinian Authority - combines the Gaza Strip and the West Bank under a political unit with limited autonomy and a police force; created in 1993 by an agreement between Israel and the PLO.

Passover (Pesach) - a Jewish festival occurring in late March to mid-April and lasting seven or eight days, that commemorates the exodus of the people of Israel from Egyptian bondage, and which is marked chiefly by the Seder ritual. The Seder is a dinner, held in Jewish homes on the first night of Passover (or the first two nights of Passover, if outside of Israel) that includes the reading of the Haggadah (Scriptural and traditional texts), the eating of symbolic foods such as bitter herbs and unleavened bread (matzah), and the drinking of ceremonial cups of wine.

People of the Book - The People of the Book is a term in Islam for peoples who, according to the Qur'an, have received and are in possession of the divine scriptures—referring to the Torah, the New Testament, as well as the Qur'an. The term "People of the Book" (Am HaSefer) is also used in Judaism, where it refers specifically to the Jewish people and the Torah. In Islam, the term applies to monotheistic Abrahamic faiths older than Islam who received revelation(s) (hence "book") from God. To orthodox Muslims this includes at least all Christians, Jews (including Karaites and Samaritans), and "Sabians" (identified with Mandaeans). Many early scholars such as Imam Malik agree it also includes Zoroastrians, while some have argued for extending the concept further.

Pharisee - a member of a lay renewal movement within first-century Judaism that sought to extend holiness beyond the temple into daily Jewish life. Jews regard the Pharisees as the precursors of the great tradition of Rabbinic Judaism, in which the effort to perceive the meaning of Torah teaching for each new generation was continued.

Rabbi - the chief religious official of a synagogue, trained usually in a theological seminary and duly ordained, who delivers the sermon at a religious service and performs liturgical, pastoral, educational, and other functions related to his or her capacity as a spiritual leader of Judaism and the Jewish community.

The Rabbis - Collectively, this term refers to the authorities of classical Rabbinic Judaism, whose ideas give shape to the Judaism portrayed in the Mishnah, Talmud, midrash collections, Jewish legal codes and traditional liturgy. These "sages" are often referred to in terms similar to the "church fathers" of Christianity. In the ancient period, prominent rabbis include Hillel and Shammai, Akiva, Yohanan ben Zakkai and Judah ha-Nasi ("the Prince," editor of the Mishna). Among the medieval rabbis, Shlomo ben Isaac of Troyes ("Rashi"), Ibn Ezra, Maimonides ("Rambam"), Nachmanides ("Ramban") and Joseph Caro stand out. Their authoritative commentaries on the Jewish Bible and the Talmudic-midrashic literature accords them a place among "the rabbis."

Ramadan - 1: the ninth month of the Islamic calendar; the month of fasting; the holiest period for the Islamic faith **2:** a fast (held from sunrise to sunset) that is carried out during this month.

Reconstructionist Judaism - a branch of Judaism found primarily in the United States that emphasizes the communal dimensions of Judaism and traditional ritual practices including the liturgical use of Hebrew, while embracing liberal values such as feminism.

Reform Judaism - a branch of Judaism first introduced in 19th century Germany and now the largest form of Judaism in the United States, characterized by the ongoing attempt to distinguish between those elements of Torah that are divinely inspired and eternally valid and those that, as legal forms and customs of a particular age, can be replaced with the best that the contemporary culture offers. Also known as Progressive Judaism.

Responsa Literature - comprise the body of written decisions and rules given by leading Rabbis in response to questions of Jewish life and observance addressed to them.

Rosh Hashanah - the Jewish New Year's Day, usually occurring in mid-September to mid-October, and commencing the ten "Days of Awe" (High Holy Days), a period of moral and spiritual self-examination and repentance. The synagogue service includes the blowing of the shofar (ram's horn).

Salaam - 1: a salutation or compliment of ceremony in the East by word or act; an obeisance, performed by bowing very low and placing the right palm on the forehead. **2:** refers to a major concept: peace, harmony, and wholeness.

Salam Alaykum - traditional Muslim greeting: May you come ever more completely into the state of islam; "Peace be with you."

Salat al-Jum'a - Friday prayers, the principal congregational prayer of the week on Friday early afternoon.

Second Intifada - the al-Aqsa Intifada is the wave of violence and political conflict that began in September 2000 between Palestinian Arabs and Israelis; it is also called the Second Intifada. "Intifada" is an Arabic word for "uprising" (literally translated as "shaking off"). Many Palestinians consider the Intifada to be a war of national liberation against foreign occupation, whereas many Israelis consider it to be a terrorist campaign.

Secular (cultural) Judaism - Jewish identity based only on ethnic and cultural values and practices, and not on religious beliefs and observances.

Settlements - one of the most contentious issues in the Arab-Israeli Conflict has been the Israeli policy of sponsoring, supporting, and/or tolerating the establishment of Jewish communities in areas that came under Israeli control as a result of the 1967 Six Day War. The issue relates to the interpretation of international law and its applicability to the situation, the purpose and effects of the Israeli policy, the actions of various Palestinian groups that oppose the policy, and the larger context of the conflict.

Shabbat (Sabbath) - the seventh day of the week, Saturday, commemorates the day of rest and religious observance among Jews and some Christians. Ex. 20:8–11.

Shahada - the first pillar of Islam is professing and living by this statement, "I bear witness that there is no god but God and that Muhammad is the Apostle/Messenger of God."

Shalom - used as a traditional Jewish greeting or farewell, "peace."

Shari'a - the code of law derived from the Qur'an and from the teachings and example of Muhammed; "sharia is only applicable to Muslims;" "under Islamic law there is no separation of church and state." Islamic law, "divinely ordained law."

Shema' - first word of the fundamental monotheistic proclamation of Judaism, "Hear , O Israel, the LORD is our God, the LORD is One" (Deut. 6:4), referring by extension to three Bible passages (Deut. 6:4-9; 11:13-21; Num. 15:37-51) recited every morning and evening by observant Jews; Deut. 6:4 appears prominently in daily and holiday liturgies, and traditionally is recited before death or martydom.

Shi'a - one of the two main branches of orthodox Islam, comprising 10 to 15% of Muslims globally and most concentrated in Iran.

Shirk - Islamic term for idolatry, for ascribing divinity to anything or anyone other than God.

Sinai Peninsula - 1: a peninsula linking southwest Asia with northeast Africa at the northern end of the Red Sea between the Gulf of Suez and the Gulf of Aqaba. Long held by the Egyptian kings, Israel occupied the peninsula in 1956 and from 1967 to 1982, when it was returned to Egypt under the terms of the Camp David Accords (1978) and an Egyptian-Israeli treaty (1979). **2:** the mountain, in Southern Sinai, of uncertain identity, on which Moses received the Decalogue (i.e., the Ten Commandments).

Sufi - a Muslim who practices the mystical dimensions of Islam and seeks direct experience of God. Sufis live in many countries and can be either Sunni or Shi`ite.

Sunnah - the way of life prescribed as normative for Muslims on the basis of the teachings and practices of Muhammad and interpretations of the Qur'an.

Sunni - 1: a member of the branch of Islam that accepts the first four caliphs as rightful successors to Muhammad **2:** one of the two main branches of orthodox Islam.

Surah - a chapter of the Qur'an.

Synagogue - a Jewish place of "assembly" for prayer, study and religious instruction, and communal events, sometimes referred to colloquially as "temple" by Reform Jews in rejection of the vision of an eschatological third temple in Jerusalem.

Tafsir - Qur'anic exegesis or commentary; the branch of Islamic scholarship that deals with commentary on the Qur'an.

Talmud - literally "teaching," consisting of the Mishnah plus the Gemara, (classical rabbinic commentary on the Mishnah), codified in two forms: the Jerusalem Talmud (4th century CE) and the longer and more prestigious Babylonian Talmud (5th century CE), which remains a central source of Judaism to this day.

TaNaKh - an acronym referring to the Jewish scriptures, composed of the first letter of the three divisions: Torah, Nevi'im (Prophets), and Ketuvim (Writings), basically equivalent in content to the Christian Old Testament.

Tel Aviv - the largest city of Israel, located on the Mediterranean Sea.

Teshuvah - "repentance" or "return" to God and the right path from sin, enacted communally on Yom Kippur; also refers to the return to Judaism by non-observant Jews.

Tikkun 'Olam - "mending the world," a phrase commonly used within Jewish circles to speak of the religious imperative to work for a better world, in areas including economic justice, race relations, ecological renewal, interfaith dialogue, and family and social reconciliation.

Torah - literally, "teaching," including both the written Torah or the first five books of the Bible attributed to Moses, and the oral Torah or ongoing tradition of rabbinic interpretation exemplified by the Mishnah, Talmud, and Midrash. Torah in its broadest sense encompasses all Jewish teachings and practices.

Tzedakah (Lit., Justice) - alms or gifts to the poor, considered one of the greatest of good deeds in Judaism.

Umma - the global Muslim community,; "moderate Muslims urge the Ummah to reject the terrorism of radical Muslims."

Wahhabi - a member of a strictly orthodox Sunni Muslim sect from Saudi Arabia; strives to purify Islamic beliefs and rejects any innovation occurring after the 3rd century of Islam. In the popular press, Osama bin Laden is often referred to as Wahhabi Muslim, although some Wahhabi Muslims would reject this suggestion outright.

West Bank - disputed territory of Middle East between Israel and Jordan west of the Jordan River. Under Jordanian rule after 1949, it was occupied by Israel in the 1967 Arab-Israeli War. In 1993 an accord between Israel and the PLO was signed, giving Palestinians limited self-rule and requiring measured withdrawal of Israeli troops from the West Bank.

Western Wall (HaKotel HaMaaravi) - the surviving part of the Second Temple of Jerusalem and, as such, a sacred Jewish site. Traditionally a place of prayer and lamentation during the dispersion of the Jews, it was formerly often referred to as the Wailing Wall.

Wudu - the ritual ablution that must be made before formal prayer or handling the Qur'an.

Yeshivah - literally, a place of "sitting" together for study, a religious school dedicated to the study of scripture, Talmud, and other traditional Jewish texts, primarily within Orthodox Judaism.

Yom Kippur (Day of Atonement) - Jewish holiday occurring in late September to mid-October, and considered the holiest day of the Jewish year. Marked by a 25-hour fast, the Yom Kippur observance begins with the recitation of the solemn Kol Nidre prayer in the evening service, followed by a full day of synagogue services emphasizing the themes of self-examination, repentance, forgiveness, and reconciliation both with God and with other persons.

Zakat - the third pillar of Islam is almsgiving as an act of worship; "the zakat is earmarked for the poor and disabled."

Zionism - A Jewish movement that arose in the late 19th century that sought to reestablish a Jewish homeland in the region of Palestine.

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Please return this completed form to:

ELCA Ecumenical and Inter-Religious Relations
Evangelical Lutheran Church in America
8765 West Higgins Road
Chicago, Illinois 60631

❑ I/We am/are completing this response form as: (please enter number of persons)
Laypeople: _____

Clergy: _____

Other _____

1) Which sections of *Windows for Understanding: Jewish-Muslim-Lutheran Relations* were:

a) Most clear to you? Please explain.

b) Least clear to you? Please explain.

2) Please rate and explain what you found helpful in each section of *Windows Understanding: Jewish-Muslim-Lutheran Relations*. Please note areas for improvement as well.

a.) **Section I**:

i. Essay on Lutheran-Jewish Relations

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

ii. Essay on Lutheran-Muslim Relations

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

iii. Listing of ELCA scholars in Jewish or Muslim areas of study

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

b.) **Section II**:

i. Topics of the Day:

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

c.) **Section III**:

i. Windows for Learning

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

d.) **Section IV**:

i. Glossary

Not at all Helpful				Very Helpful	No Opinion
1	2	3	4	5	9
❑	❑	❑	❑	❑	❑

Please explain:

3) *Windows for Understanding: Jewish-Muslim-Lutheran Relations* is a new online resource that will evolve over time. Please indicate below the kinds of items/additions you would like to see (such as an inter-religious congregational study resource):

4) What do you believe are the pressing inter-religious issues of our day that should be addressed in this primer? Please explain:

5) Please make any additional suggestions to the ELCA Ecumenical and Inter-Religious Relations that will improve *Windows for Understanding: Jewish- Muslim-Lutheran Relations*.

Thank You