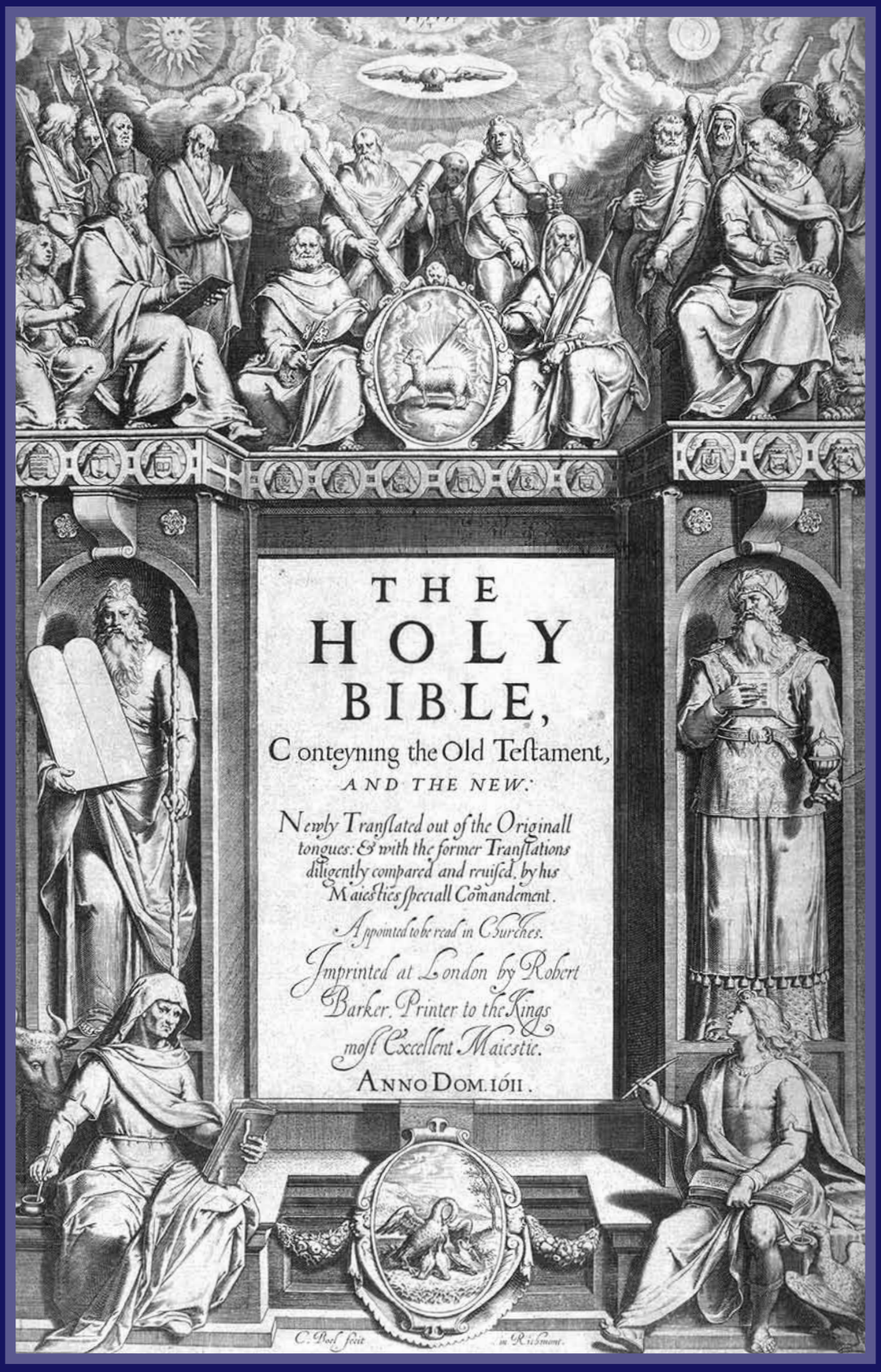
PERSPECTIVES

WOOLF INSTITUTE studying relations between Jews Christians & Muslims



AUTUMN 2011

IN THIS ISSUE **TRANSLATION AND INTERPRETATION**

WOOLF INSTITUTE studying relations between Jews Christians & Muslims

Perspectives
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From the Editor

Translation is an art and not a science. The scope for misinterpretation in the rendering of a text into a different language is limitless. It might be an incorrect emphasis, or an accidental or deliberate alteration, however minor. Perhaps then we should judge the character and motives of our translators before we unquestioningly consume their version of an original. Of course, this is not always possible. But in the year that has seen so much celebration surrounding the 400th anniversary of the King James Version of the Bible it is interesting to note the words of its translators to the reader, 'Translation it is that openeth the window, to let in the light, that breaketh the shell, that we may eat the kernel'. In this instance, the translators clearly intended that here there was something to be gained rather than lost in translation.

Taking the anniversary of this world-changing text as our cue, we have selected the subject of translation and interpretation as our theme for this issue of *Perspectives*. Mike Levy, a recent graduate from the Centre for the Study of Muslim-Jewish Relations, talks to Robina Pelham Burn, Director of the Stephen Spender Trust about how translating poetry from another language and culture can help to bring greater understanding and tolerance. Our Jerusalem Trust Visiting Fellow AJ Levine, self-confessed Yankee Jewish feminist who teaches New Testament to Christian ministerial candidates in Nashville, the buckle of the Bible Belt, talks about her commitment to eradicating politically incorrect readings of the Bible. Father Henry Wansbrough casts light on some of the earliest translations of the Bible, challenging common assumptions. And my personal favourite: Trisha Kessler's conversation with Simon Schama during his visit to the Institute earlier this year. Professor Schama's skill for interpreting the past was matched by his charm and *joie de vivre*, leaving a number of us rather weak at the knees.

I hope this leaves you with an appetite for more.

Esther Haworth, **Editor**

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From the director

In July, I was delighted to participate in a combined Woolf Institute alumni and graduate weekend. Students from as far afield as New Zealand and Mauritius travelled to Cambridge to celebrate their achievements and also to explore the theme of this issue of *Perspectives*: translation and interpretation. One of the seminars examined the view of French philosopher Paul Ricoeur who argued that translation offers a model for inter-religious dialogue, as it requires an exposure to and a reflection on difference.

Awareness of difference, as well as the need for commonality, is core to my approach to studying relations between Jews, Christians and Muslims. The Institute, its scholars and teachers, its students and graduates represent the next generation of leaders and opinion formers. The Bible commends us to remember *l'dor v'dor*, 'from generation to generation'. The Woolf Institute focuses on the leaders not just of today but of tomorrow's generation. Our teaching programme focuses not on convergence but on divergence; not simply what we share in common but what divides us. And most importantly, how to live with difference.

I believe that a positive encounter, particularly in today's turbulent and increasingly threatening world, is dependent upon an understanding of difference as well as commonality. It means tackling difficult topics as well as the easier ones. The Woolf Institute will not shirk its responsibility nor will it avoid difficult issues.

This issue of *Perspectives* includes articles on the many aspects of the process of translation and also provides the latest news and developments at the Woolf Institute. Finally, I hope your reading will inspire you to visit our newly designed website where you can watch or listen again to many of our recent events and lectures. You can still find us at www.woolf.cam.ac.uk

Dr Edward Kessler MBE
Founding Director

DIARY

Recent events at the Woolf Institute

Simon Schama argues there should be no such thing as a crime against God

Woolf Institute's public lecture, 8th March

In a week that saw international pressure mounting on Pakistan to abolish its blasphemy laws and a condemnation of its persecution of Christians, historian Professor Simon Schama argued that there should be no such thing as a crime against God. The statement was made at the Woolf Institute's public lecture on 8th March at St Edmund's College, entitled *The Difficulties of Toleration: Jews amidst the Christians and Muslims* which was attended by over 100 people, standing room only.

The claim, which referred back to Locke and Jefferson, was part of an historical *tour de force* looking at the treatment of Jewish minorities amongst Christian and Muslim majorities. Professor Schama, probably best known for writing and hosting the BBC documentary series *A History of Britain*, described tolerance as an 'invidiously loaded term' as it presupposes inferiority of a group who are to be tolerated.

Director of the Woolf Institute, Dr Edward Kessler said, 'Professor Schama raised some important and controversial issues in the field of interfaith relations. The challenge of fostering better understanding between religions and between religion and society remains a hotly contested topic today, as in the 18th century. The work of the Woolf Institute continues.'

Professor Schama taught history at Cambridge from 1966 to 1980 and is presently Professor of Art History and History at Columbia University in the United States. His highly acclaimed works on history and art include *The Embarrassment of Riches*, *Landscape and Memory*, *Dead Certainties*, *Rembrandt's Eyes*, and his history of the *French Revolution*, *Citizens*.

Listen again to the lecture at: www.woolf.cam.ac.uk/resources/audio-visual.asp and see page 33 for our exclusive interview with Professor Schama.

Two international colloquia

CJCR

The CJCR's academic year 2010/11 culminated in two high-profile international colloquia scheduled to coincide with the MSt Summer School and focusing on the work of our two visiting fellows: Jay Geller and Amy-Jill Levine.

The first colloquium, on *The Other Jewish Question*, took place at Lucy Cavendish College on 27 and 28 June. It marked the publication of Jay Geller's new book, *The Other Jewish Question* (Fordham University Press) – the companion volume to his *On Freud's Jewish Body* (also Fordham). On the first day, three scholars offered an assessment of Geller's distinctive contribution to the study of Jewish/non-Jewish relations and related it to their own work on Freud (Liliane Weissberg, Philadelphia), Kafka (Vivian Liska, Antwerp), and Marx (Lars Fischer, CJCR). The second day gave Jay Geller an opportunity to respond in detail to the discussions of the previous day, followed by comments from Marcel Stoetzler (Bangor) and an open round table discussion.

The second colloquium, on *Understanding and Affirming Judaism in Christian Preaching and Teaching*, took place at Lucy Cavendish College on 30 June and 1 July. Focusing specifically on the Anglican tradition, it explored how Christian proclamation can avoid presenting Jesus of Nazareth as rejecting a Judaism incorrectly characterised as legalistic, elitist, obsessed with ritual purity, misogynistic, vengeful, and xenophobic. It proposed that instead we understand Jesus in his Jewish context, thus correcting false stereotypes, bringing new meaning to his parables, politics, and piety, and offering a new path for Jewish-Christian relations. The speakers on the first day were William Brosend, Associate Professor of Homiletics at Sewanee, AJ Levine, and Clare Amos, the Anglican Community's Director of Theological Studies. The round table on the second day was opened by Martin Seeley, the Principal of Westcott House, and Kelvin Holdsworth, the Provost of St Mary's Cathedral, Glasgow.

End of Life Issues in Islam and Judaism

A NURSE WRITES:

Female members of a family arrived a few hours [after a Muslim patient's death] with buckets and jugs in order to wash [the patient] but at that time hospice staff had to refuse as the body had been moved to the mortuary with two other deceased patients and we couldn't accommodate washing her without compromising the dignity of the other patients [due to a lack of space]. The family was extremely disappointed.

A MEMBER OF A HOSPITAL CHAPLAINCY TEAM WRITES:

I have encountered family members of Jewish patients who are dying who have insisted on continuing feeding / treatment, even though clinically it was clear that the patient was dying and that such treatment would not prolong life, but could contribute to increased anxiety or distress. Even attempts to explain as sensitively and gently as possible were met with negative critical reactions and the threat of making a formal complaint.

© Richard Baker/In Pictures/Corbis

How should medical staff deal with such end of life issues? These were two of the case studies considered on the 15th June 2011 at the Woolf Institute one-day pilot course entitled *End of Life Issues in Islam and Judaism* given at the Marie Curie Hospice, Hampstead in conjunction with the Royal Free Hospital. Medics, chaplains and students of Islam and Judaism came together to think through cases such as these, which arise in relation to end of life care of Muslim and Jewish patients and their families.

This project was developed by the Centre for Public Education team and was based on an initial two-year research project conducted at the Centre for Muslim-Jewish Relations, led by Dr Marta Dominguez-Diaz.

Dr Claire Henderson Davis and the Revd Andrew Brown from the Woolf Institute researched and delivered the course, drawing together an expert panel of health-care professionals and chaplains to work through case studies with course participants on the day. This panel consisted of Mr Mahmoud Al-Akraa (Consultant Urological Surgeon); Imam Ahmad Faruq (Muslim Chaplain, Barts & the London Hospital); Rabbi Bernd Koschland (Jewish Chaplain, the Royal Free Hospital); Rabbi Markus Lange (Resident Chaplain, Marie Curie Hospice, Hampstead); Dr Philip Lodge (Consultant in Palliative Medicine, the Royal Free Hampstead NHS Trust, Marie Curie Hospice, Hampstead); Elizabeth Thomas (Clinical Nurse Specialist); and Dr Adrian Tookman (Consultant Physician in Palliative Medicine, the Royal Free Hampstead NHS Trust, Medical Director, Marie Curie Hospice, Hampstead).

Thirty-three people attended, including surgeons, doctors, nurses, psychologists, patient support staff, chaplains (Muslim and Jewish), social workers and students of Islamic and Jewish studies. The course received six Continuing Professional Development credits from the Royal College of Physicians and was oversubscribed, with 12 people on the waiting list. The accreditation and waiting list demonstrate its relevance for those working in frontline services.

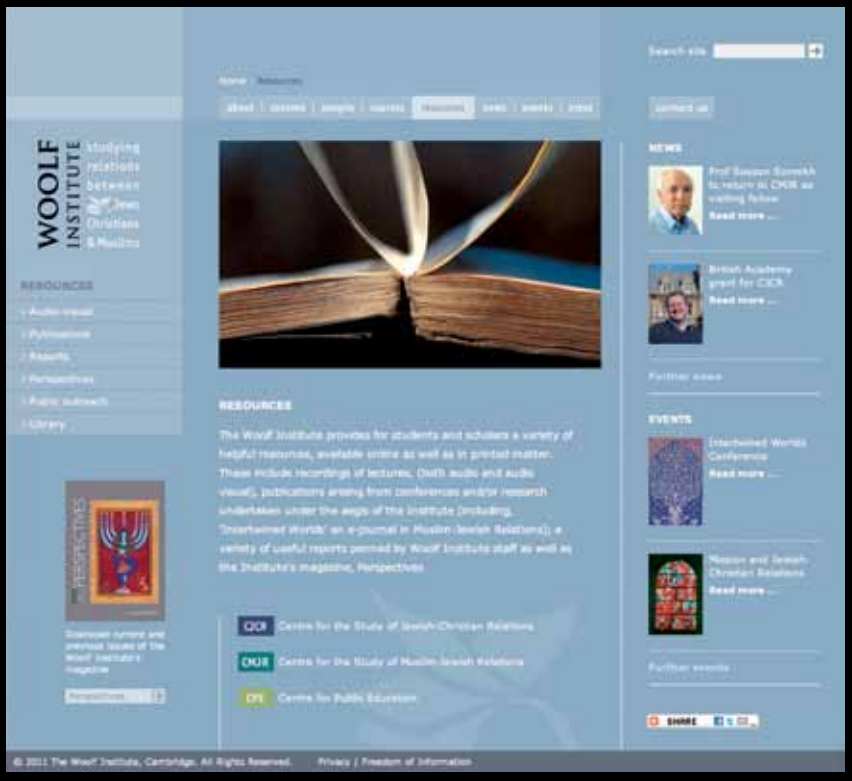
The course was situated within the context of current NHS and GMC guidelines and, by adopting a case-study approach, we were able to provide participants with greater knowledge of end of life issues in Islam and Judaism as they directly relate to the medical and pastoral care of dying patients and their families. The case studies were drawn from extensive interviews with panel members, doctors and nurses from the Royal Free, and from participants via a pre-course questionnaire.

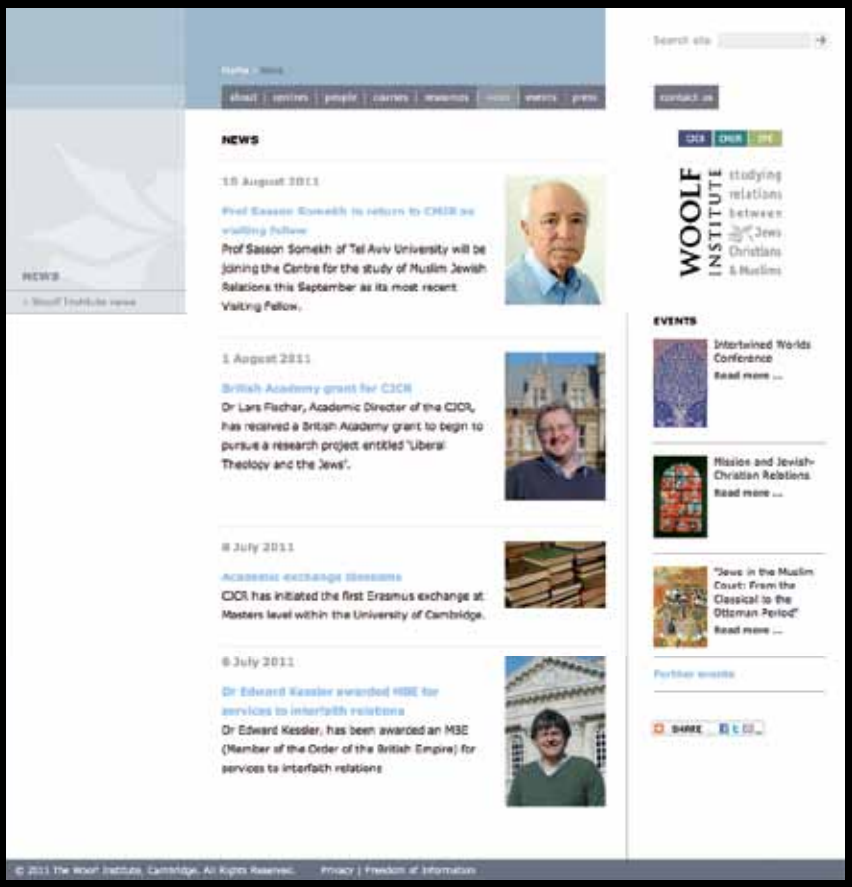
Each subject area was briefly introduced by placing it in the context of current varieties of Islamic and Jewish thinking (theological, philosophical and legal and so on) so that the case studies could be understood in relation to religious positions as well as, of course, the aforementioned NHS and GMC guidelines. There was time for questions and discussions, throughout the day, both in small groups and in the group as a whole. The initial feedback from the post-course questionnaire was uniformly positive. After the success of this pilot, we hope to roll this course out more widely in the coming year.

I liked the practical approach (that it was not just a theological dialogue)... I felt it was very enriching to hear people from different professional experiences, not only different religions. The panel was very well chosen. Also the participants – I enjoyed the broad spectrum. **Course participant**

www.woolf.cam.ac.uk

Visit our brand new website to read more about developments at the Woolf Institute and listen again to recent lectures and events.





Alumni Weekend 2011

This July the Woolf Institute held its third annual Alumni Weekend, a series of events and lectures gathered around the theme of *Translation and Interpretation*. Beginning with an opportunity for the Alumni to introduce themselves and their work, the group was then addressed by long-time friend and supporter of CJCR, the Rev Dr Malcolm Guite. Reflecting on the theology of translation in the year of the 400th anniversary of the King James Version of the Bible, Dr Guite employed the sermons of Lancelot Andrewes to explore the idea of translation within the context of Babel and the Pentecost.

The following lecture struck a contrastingly historiographical tone, with

Mauritian CMJR student Nussurally Riaz with Edward Kessler

Professor Paul Kerry of Brigham Young University examining the role of faith and confessional bias in historical interpretation. In a contemporary context in which issues of civil and religious intersection are often highly charged, this proved an interesting, if not challenging, contribution to the weekend's continued reflections. Later the Alumni helped to celebrate the Woolf Institute's first e-learning graduation ceremony, as students received their certificates in the sunny gardens of Lucy Cavendish College.

Woolf Institute e-learning graduation

The next day's proceedings began with an unusual insight into the Hassidic world. Ben Richardson, who grew up within the Haredi community of Stamford Hill, reflected on the theme of 'otherness' and perceptions of difference from within and outside such communities.

The weekend then drew to a close with Dr Edward Kessler and Dr Josef Meri's discussion of Muslim-Jewish Relations. This shared reflection offered a suitable conclusion to a weekend concerned not only with the translation of scripture and texts, but also of experience. Through this celebration of our alumni and their achievements, we hope to have furthered this particular process of translation: from learning to life, from one individual's experience to another's insight.

Malaysian Visit

A group of delegates comprising academics and government officials from Malaysia visited the Centre for the Study of Muslim-Jewish Relations on Thursday 30th June. They were accompanied by the acting Dean of the Muslim College in London, Dr Faissal Hameed and the Programmes Manager, Shahwiqar Shahin, a graduate from the CMJR.

Dr Josef Meri, CMJR Academic Director, discussed the centre's current teaching initiatives, particularly the new Bridging the Great Divide e-learning course offered in collaboration with the School of International Service at the American University in Washington.

Dr Shana Cohen, CMJR's Stone Ashdown Director, talked about the efforts of the Woolf Institute to become more involved in constructive dialogue between faith communities, here in the UK as well as the Middle East and North Africa. She described the recent public education programme run by the Centre for Public Education for NHS professionals about end of life issues among Jews and Muslims. Finally, the delegates themselves posed numerous questions concerning the future of the Arab World as well as relations between Muslims in the region and their minority communities.

PEOPLE AT WOOLF

Shana Cohen joined the Woolf Institute in May 2011 as Stone Ashdown Director at the CMJR.

Originally from Dallas, Texas, I studied international development at Princeton and sociology at Berkeley. My dissertation analysed the transformation of the middle class in Morocco from an older modern middle class dependent on the expansion of the state and the ideology of nationhood, to a younger global middle class alienated from the notion of a nation-state and attracted instead to the placelessness of globalisation.

Since Berkeley, I have combined academic research with practice, analysing social policy and social change in Morocco while working on evaluation and project design with charitable organisations and NGOs in Morocco, India, England and the US. After finishing my PhD, I worked for an organisation in Washington, DC, which helped people on welfare or leaving prison find a job. I then taught Human Services and Middle East Studies at George Washington University in Washington, DC. In England, I have taught on project evaluation and administration and global social policy which has informed several books and a number of articles, including *Who is Responsible for the Poor?* (NYC, NY: Rowman and Littlefield Press, 2012).

My aim at the Woolf Institute is to continue to combine policy analysis and practice but now in relation to constructive interfaith dialogue. I believe that dialogue amongst religious and secular groups and communities can generate new ideas of social good, welfare, and progress. I am conducting research in England on how charities, community activists, and service users are responding to austerity measures in their support for others. This qualitative research figures into a larger comparative study of religious and secular notions of social good and social progress. I would also like to build a network of scholars in North Africa and England interested in democratic institutional reform and better quality of life for lower and middle-income groups.

Claire Henderson Davis joined the Centre for Public Education in January 2011 as CPE Associate Director

I was delighted to join the CPE earlier this year where, one might say, the mind meets the body, where research and ideas generated by scholars at the Institute find their way into the body politic through courses and programmes tailor-made for particular institutions and audiences, such as the Metropolitan Police Service and the NHS.

My first project was the pilot course on *End of Life Issues in Islam and Judaism* delivered at the Royal Free Hospital and Marie Curie Hospice, Hampstead in June. The course gathered together people who hadn't previously worked together in this way – chaplains, doctors, nurses, volunteers and students of Islam and Judaism. It brought knowledge and ideas about death and dying in Islam and Judaism to people working on the frontline with dying patients and their families. It brought the mind to the body and facilitated a conversation.

This interface between ideas and their embodiment in particular practices and organisations is my passion as a theologian. After completing my doctorate at the University of Edinburgh, I worked as a nurse, needing to do something 'real' after so many years of academic study. This led to an MSc in Medical Sociology enabling me to write about this 'on the ground' experience. But my main area of interest and expertise is worship – defining and creating contemporary spaces of worship in the post-Church, secular context, which draw from but move beyond the Christian narrative. My book, *After the Church: Divine Encounter in a Sexual Age* (Canterbury Press, 2007), is an autobiographical exploration of this theme.

Early on in my involvement at the Institute I joined colleagues for some meetings in Manchester. After a full day, I retire to my room in the presbytery where we were hosted and find water gushing from the hot water tap. To the astonishment of our host, I announce that I am also a plumber. After locating the valve and turning the hot water off, I take the hot tap apart and fit the new washer. Finally, the moment of truth: I open and close the tap. It is fixed. Plumbing is very satisfying; it is either fixed or not. Public education is far more complex and yet, in a sense, equally outcome-focused: Have we made a difference? Will people alter their practice as a result of our courses? These are the questions we face at CPE and I am delighted to be facing them with the whole team here at the Woolf Institute.

Alice Thompson, herself a graduate of the Institute, joined as its Alumni Officer in April 2011

As a history graduate with a strong interest in the history of religious communities I relished the opportunity to study at the Woolf Institute. Now acting as the Alumni Officer I have the chance to meet and engage with other former students, helping to ensure that the Institute continues to involve and support its many and varied Alumni.

I began my studies here in Cambridge in 2003, undertaking a BA in History at Queens' College. I was challenged to widen my initially narrow chronological and geographical focus, and was left with the sense that 'everything is interesting'. Joining the interdisciplinary MSt course in 2008 allowed me to continue with this omnivorous approach: exposing me to a rich diversity of disciplines and approaches within the study of Jewish-Christian Relations. Long fascinated by questions of conformity, mutability and exclusion in the development of national, religious and ethnic identities, I undertook a dissertation on the recently created Oral Archive of the Belfast Jewish Community. I was absorbed by the experience of this community, who weathered the Troubles with grace and grit from the often uncertain vantage point of a non-bipartite identity.

It was during this final year that I became Research Coordinator for the Religion and Ethics in the Making of War and Peace Programme, an organisation that works with a network of partners across the world to provide rigorous studies on the relationships between military, political and religious dimensions of the making of war and peace. Being asked to edit papers on topics such as Pakistan's Tribal Territories and the theology of the Seventh-day Adventist Church again offered the exciting challenge of engaging with ideas and approaches beyond my previous experience.

Returning to the Woolf Institute this summer, this time as an employee, has been an enjoyable and absorbing experience. As someone for whom the Institute has done a great deal in furthering my professional and intellectual life, I feel all the more committed to ensuring that the Woolf Institute maintains meaningful and continued contact with its former students.

Emma Harris joined the CJCR as an Affiliated Lecturer in 2010 and became the Woolf Institute's Administrator of Academic Programmes in May 2011.

Having recently joined the Woolf Institute, I am looking forward to new challenges and hope to make a significant contribution to the Institute's standing as a centre of academic excellence.

I was educated at University College London in the Department of Hebrew and Jewish Studies (HJS) where I completed my BA (Jewish History, 1997), MA (Hebrew and Jewish Studies, 1998) and PhD (2007). I worked for several years in the HJS Department as one of the Departmental Administrators. I was also assigned academic responsibilities as personal tutor to undergraduate and affiliate cohorts. I remain attached to the department as an Honorary Research Associate.

Whilst studying for my PhD, I had the opportunity to volunteer as the exhibition coordinator for the Dr Judith Grunfeld memorial tribute. The late Dr Grunfeld was an inspirational pioneer of Jewish education for orthodox Jewish girls.

During my UCL experience, I was particularly inspired by my supervisor, the late Professor John Klier, who encouraged me to pursue my PhD research on *Anglo-Jewry's Experience of Secondary Education from the 1830s to 1920*. The thesis examined the birth of secondary education for middle-class Jews in England. It illustrated the rising profile of secondary education for Jews in England prior to the creation of the Jewish Secondary Schools Movement (JSSM) in 1929 and placed the world of Jewish education within the context of Anglo-Jewish history in particular and within the wider context of Jewish/non-Jewish relations and England's educational history more generally.

I am currently working on several research projects within the broad framework of Jewish education, one of which focuses on Anglo-Jewish students attending Belgian Jewish educational establishments between 1855 and 1900. I am also very interested in representations of Jews in Victorian literature, and am, at present, looking at Jewish-Christian relations in Sir Walter Scott's *Ivanhoe*.

I serve as Honorary Secretary of the Jewish Historical Society of England and am a member of the British Association of Jewish Studies.

AJ Levine a Visiting Fellow at CJCR from April – June 2011, is University Professor of New Testament and Jewish Studies, E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, and Professor of Jewish Studies at Vanderbilt University Divinity School and College of Arts and Science, and, as of May 2011, an Affiliated Professor at the CJCR.

I describe myself as a Yankee Jewish feminist who teaches New Testament to Christian ministerial candidates at Vanderbilt University in Nashville (Tennessee), the buckle of the Bible Belt. My particular research interests are, in biblical studies, the Gospels and Acts as well as the study of Jesus within his Jewish context; in practical theology, I am interested not only in what the Bible meant in its original context, but in how it is interpreted by communities today. While at the CJCR as a Visiting Fellow, I have been engaged in several research projects and given a number of presentations related to these interests.

First, in a study that culminated in a seminar held as part of the MSt programme at the Faculty of Divinity, I have continued my analysis of liberal Christian church statements on the Middle East. My goal is to provide rhetorical, structural, and procedural guidelines that will allow churches to make strategic alliances with Jewish groups rather than, as is usually the case, finding themselves condemned as anti-Jewish.

I am also continuing my work on how Christian preaching and teaching about Jews and Judaism, especially in the context of biblical interpretation, unintentionally perpetuates anti-Jewish stereotypes. I have been working with members of various communions to develop guidelines to implement in seminary and divinity school settings. At the CJCR, this work culminated in a major colloquium – *Understanding and Affirming Judaism in Christian Preaching and Teaching* – with participation by Clare Amos (the Anglican Community's Director of Theological Studies), William R. Brosend (Associate Professor of Homiletics at Sewanee and director of the Episcopal Foundation for Preaching), Kelvin Holdsworth (Provost of St Mary's Cathedral, Glasgow), and Martin Seeley (Principal of Westcott House, the Anglican Theological College in Cambridge). In connection with this programme, I have also given a workshop at Westcott House and will present my research at a Biblical and Jewish Studies Postgraduate Study Afternoon at King's College London.

While in residence, I also completed a number of works for publication, including a commentary on the Gospel of Luke for the *Jewish Annotated New Testament* (due out with Oxford University Press in November 2011) that I am co-editing with Marc Brettler of Brandeis University. I copy-edited *The Meaning of the Bible: What the Jewish Scriptures and the Christian Old Testament Can Teach Us* (scheduled for publication with HarperOne, also in November 2011), a volume co-authored with my Vanderbilt colleague, Douglas A. Knight, and wrote an essay on Evangelical study of the 'historical Jesus' (for the *Journal for the Study of the Historical Jesus*) as well as a report on relevant publications for the Strategic Planning Committee of the Catholic Biblical Association of America (I both serve on this Committee and am the New Testament Book Review editor for the *Catholic Biblical Quarterly*). Other projects coming to fruition in Cambridge include essays on Jewish Biblical Interpretation, *Speaking of the Middle East: Jews and Christians in Dialogue and Dispute*, and the *Parable of the Good Samaritan*, a paper on Jewish responses to Christian Zionism for the third annual Jewish/Evangelical Conversation in Washington DC, for which I briefly returned to the US in June, and a talk on multicultural and interreligious dialogue for a plenary at the General Assembly of the Disciples of Christ/Christian Church in July. When all this wasn't keeping me busy, I undertook research for a larger commentary on the Gospel of Luke (for Cambridge University Press).

My stay at the CJCR also gave me the opportunity for several public lectures including a lunch and learn session for Jewish students at Cambridge, the 3rd Rabbi Tann Memorial Lecture at the University of Birmingham, and talks to the Council of Christians and Jews in Oxford and at the Borehamwood and Elstree Synagogue.

While continuing to supervise my doctoral students at Vanderbilt, I have had the distinct pleasure of both working with students – discussing projects with CJCR students and visiting doctoral candidates – and learning with and from the academics at the Woolf Institute. Following my appointment as an Affiliated Professor, I look forward to returning to the CJCR on an annual basis to teach on the MSt and offer a variety of lectures, seminars and workshops in Cambridge and beyond.

We are grateful to the Jerusalem Trust for their support of this Fellowship.

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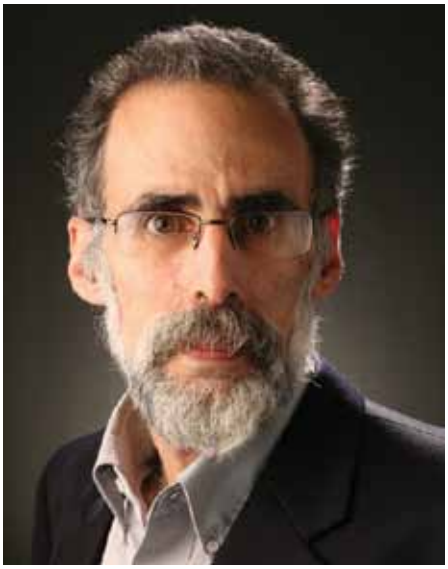

Jay Geller is Associate Professor of Modern Jewish Culture at Vanderbilt University Divinity School and the Vanderbilt University Jewish Studies Program. He was Visiting Fellow at CJCR between April and June 2011.

I have been asked how I made my way from the Jack Kerouac School of Disembodied Poetics in the 1970s to the CJCR and the number one university in the UK in the 2010s.

In the beginning was a question: why the Jews? What was it about the Jews and/or their despisers that motivated such hatred and fear – even if the Shoah was a function of some scapegoating mechanism, why were the Jews specifically targeted for extermination? Therefore, I began an exploration of how identification of 'the Jew' played itself out between the Enlightenment and the Shoah in the German-language cultural imagination and in the works of German speakers identified as Jews, such as Rahel Levin Varnhagen, Heinrich Heine, Karl Marx, Max Nordau, Sigmund Freud, Franz Kafka, and Walter Benjamin. I engaged in close readings of various texts (verbal and pictorial: scientific treatises, caricatures, sermons, novels, bric-a-brac, proverbs, travel accounts) and observed how even as Jews increasingly identified themselves as German in language, dress, culture, and decorum, the 'Jewish Question' – whether or not the numerous restrictions on Jewish life should be lifted and the Jews integrated into German society –was increasingly answered by popular and scientific discourses constructing identifiably Jewish bodies and bodies of work that did not belong. I explored how the resulting Jewish identifications became enmeshed with other categories by which identity and difference were determined, such as gender (the feminised male and masculinised female Jew) and sexuality (the queer Jew and the beautiful Jewish prostitute) as well as ethnicity, race, class etc.

Rather than compile an inventory of what was said about and done to Jews and then endeavour to distil its secrets, my project turned from the objectification of 'the Jew' to the agency of Jewish-identified individuals in the face of this assault. I now principally attended to how those identified as Jews responded to what I have characterised as the 'Other Jewish Question' posed to them by the hostile environment amid which they lived. I became intrigued by the ways their work, when not explicitly addressing Jewish matters, nonetheless drew upon those disparaging ascriptions as building blocks for working through their particular situations, relaying their diverse responses, and making sense of our world.

A series of forays into Sigmund Freud's writings and their deployment of Jewish-associated body language, pertaining especially to (Jewish) noses and (circumcised) penises, eventually converged in my book, *On Freud's Jewish Body: Mitigating Circumcisions* (2007). While pursuing these studies, my attention was drawn not only to those who were identified as Jewish, but also to those who were doing the identifying, such as Ludwig Feuerbach, Daniel Paul Schreber, and Adolf Hitler. Moreover, alongside those already mentioned body parts, the matted hair and crooked legs of the disease-bearing, onion-eating, rag-selling, and stench-emitting 'Jew' made their presence known. My explorations in this area are recounted in *The Other Jewish Question: Identifying the Jew and Making Sense of Modernity*, published in August 2011.

During this research I encountered other kinds of bodies: those of non-human animals. Specifically, I began to ask what is going on when Jewish-identified writers like Franz Kafka and Heinrich Heine, Felix Salten (author of *Bambi*) and Sigmund Freud (who labeled patients in case studies as 'The Rat Man' and 'The Wolf Man'), employ figures that others have employed to debase and bestialise Jews.

During my time at CJCR I have examined the Pictures at an Exhibition: An (Un) Natural History of the Jews. I also prepared and delivered presentations (in Antwerp, Glasgow, Graz, London, Manchester, and Vienna, as well as in Cambridge) dealing with Kafka's lizards and their recent entanglement in the politics of cultural boycotts, with Kafka's mice and the traps laid by literary theory, with Heine's rats and German-Jewish life before Emancipation, with how Heine's tales of dogtail-cutting influenced Freud, as well as with the 'Other Jewish Question' in Freud's and Marx's work. And of course The CJCR also hosted a colloquium in which Lars Fischer (CJCR), Vivian Liska (University of Antwerp), Liliane Weissberg (University of Pennsylvania) and I discussed issues raised by my ongoing work on the *Other Jewish Question.*

We are grateful to the Jerusalem Trust for their support of this Fellowship.

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In Memoriam

MELANIE WRIGHT
1970–2011

Melanie Wright, the first Academic Director at CJCR, died on 29 January this year. She has been one of the fundamental building blocks of what is now the Woolf Institute. Melanie was also an Affiliated Lecturer in Judaism at the Faculty of Divinity and Fellow at Girton College, University of Cambridge. With her vision, hard work and academic rigour, the CJCR established two Masters Degrees in the study of Jewish–Christian relations, initially with Anglia Ruskin University and then with the University of Cambridge. She wrote widely, primarily on Judaism and the study of religion and film, and has become a highly respected scholar. Not only a successful researcher and author, Melanie had a special gift as a teacher. During her nine-year tenure as Academic Director she took great care of her students and was a constant source of encouragement to her colleagues. Melanie left CJCR in 2007 for a post as Lecturer at the Open University. She is survived by her husband Justin Meggitt, with whom she shared nineteen years of life. To us all Melanie left a lasting legacy of humanism nurtured by faith, dedication, strength and a firm belief in life.

Lucia Faltin

Archbishop Vincent Nichols' public lecture on Jewish-Christian Relations, taking place on Wednesday 8th February, will be given in memory of Melanie. See Calendar for further information.

THE REMARKABLE STORY OF IAN KARTEN MBE
1920–2011

Ian Karten was one of the Woolf Institute's first benefactors who supported the Institute and has provided scholarships to its students since its inception in 1998. He died in May, aged 90. Ed Kessler reflects on his life and his generosity.

Ian Karten's family moved from Vienna to Germany when he was three, but life became difficult when the Nazis came to power. In 1937 the Director of his school, Dr Erick Klibansky, had the foresight to transform the curriculum. He realised there was little point in following the standard syllabus, as Jews were prohibited from attending university in Germany. So he introduced the Cambridge School Certificate syllabus, which exempted students from UK University entrance exams. All instruction was in English and so Ian had all the qualifications to gain entrance to a UK University.

In 1938 Ian received a visa to study Mechanical Engineering at the University of London. Ian's commitment to learning meant that he was able to escape the Nazis and he completed his course with a First Class Honours Degree. Dr Klibansky enabled a number of young men to progress to university and almost certainly saved Ian Karten's life. He and his own family were rounded up and murdered.

Back in Germany, Ian's father, brother and sister perished in the Holocaust but his mother survived. Ian travelled to Germany to find her and she returned to England with him, living with him until her death.

Ian joined Multitone Electronics Ltd and progressed from junior manufacturing engineer to Managing Director and Chairman and CEO in 1978. He eventually owned 49% of the company, when he sold it in 1993. Ian had devoted much of his time to looking after his mother and building his business, but in the early 1960s at a meeting organised by the Anglo-Jewish Association he met Mildred Hart. They married in 1968 and lived in London, later moving to Surrey.

Ian was understandably passionate about education and in 1980 he established the Ian Karten Charitable Trust. The Trust has since granted 3000 scholarships, including over 100 to CJCR students, as well as funding studies at the Parkes Centre in Southampton and the Anglo-Jewish Association. The Trust established 103 centres for disabled people, including five in Israel.

I first met Ian in 1996. I told him about my vision to establish a Centre, harnessing the best of scholarship for the service of inter-faith understanding. He offered his encouragement and support. Two years later, CJCR was founded. Without the personal kindness of Ian none of our successes would have been possible. The Trust continues to support our scholarships and I will always be grateful to Ian for helping me turn an idea into reality.

Announcements

After 11 years dedicated service Lucia Faltin left the Woolf Institute in May to take up the position of Director of the Slovak Donors Forum, in the field of philanthropy. She has also become the Chair of the Slovak CCJ.

Ed Kessler writes an appreciation.

I remember Lucia coming to visit me in 1999 when she moved to the UK. She had previously chaired the Young Leadership Council of the International Council of Christians and Jews and had been working for the Centre for European Policy, an NGO and think-tank working towards Slovakia's integration into the EU.

Her interest in Jewish–Christian Relations and in European politics, along with her obvious professionalism, made her a great addition to our blossoming team.

In the acknowledgements section of an MA thesis I recently marked, the student paid special tribute to the support she had received from Lucia. This was very common amongst distance learning students who Lucia cared for diligently and with affection. Lucia took her job seriously and worked closely with colleagues in Cambridge and abroad to ensure the Institute remained at the fore of e-learning.

Among the many highlights of Lucia's career at the Woolf Institute were the international summer schools in Krakow, Prague and Rome; the various conferences she organised, especially in 2006 at Westminster College entitled, *The Religious Roots of Contemporary European Identity,* which resulted in a book of the same title (co-edited with Melanie Wright). Most recently she was involved in facilitating Erasmus Programmes with five European Universities and also co-edited Perspectives.

We are grateful for her contribution and wish her well in the future!

Congratulations!

Congratulations to CMJR's Research Fellow Marta Dominguez-Diaz and Bruno De Nicola on the safe arrival of beautiful baby Lara on the 17th February, weighing in at a delicate 6.2lbs.

CJCR MA graduate Sasha Anisimova married physicist James Witt in July with plans for a Russian Orthodox wedding party this winter. Many congratulations from everyone at the Institute.

Ed Kessler awarded MBE

Congratulations too to our Executive Director, Dr Edward Kessler, who was this summer awarded an MBE for services to interfaith relations. Having taught and written on relations between Jews and Christians for two decades, as well as relations with Muslims more recently, Ed remains passionate in his belief that education is the key to fostering better understanding between faiths and between faith and society and that all faith communities can (and do) make an enormous positive contribution to our civil society.

Speaking of his award, Dr Kessler said 'Understanding relations between faith communities is not an optional extra; neither is it to be feared. I am privileged to have founded an Institute in whose aims I passionately believe. I wish to take this opportunity to thank all my students and staff as well as our donors, supporters and patrons who have made a vision possible'.

Reflections on a public celebration of religious liberty

Touro Synagogue and the George Washington Letter

Daniel Cowdin

Last summer I travelled from a public celebration of religious liberty to a sabbatical studying interreligious dialogue. The public celebration was the annual reading in the historic Touro synagogue of President George Washington's letter, written in 1790 to the Jewish community in Newport, Rhode Island. The sabbatical was spent as a Visiting Fellowship at the Woolf Institute's Centre for the Study of Jewish-Christian Relations in Cambridge. The symbolism, almost a symmetry, could not have been more apt. Washington's words set the tone: "It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens…"

Touro Synagogue, Newport, Rhode Island

Religious liberty and interreligious engagement each play a key role in modern, pluralistic societies. But what is their relationship to each other? The experience at Touro makes religious liberty and constructive interreligious relationships seem not only complementary but two sides of the same coin. Religious liberty fosters interreligious dialogue, cooperation, even friendship. My experience in the undergraduate classroom, however, suggests that this is not necessarily so. Much depends on how one interprets religious liberty, and within that, religion itself. For the majority of my students, religious liberty makes interreligious interaction unnecessary, and perhaps even pointless. Given that college students represent a significant cultural trajectory, the social consequences for a healthy culture of religious pluralism seem troubling. How do they come to their view?

The starting point is religion as a personal choice, utterly unique to each individual; describing it this way is for them a dogma (though they would recoil at the term). Religion is not a public matter, nor even essentially a communal one – although an individual might choose to be part of a religious group for personal reasons. I was struck several years ago when a prominent Rhode Island politician – a *Catholic* – said that the church was merely a guest in his relationship to God. On this view, religion is essentially subjective and private, and religious liberty's purpose is to protect that. Religiously, "to each his own".

Surely the students have it partly right. As Washington put it, religious liberty ensures "that everyone will sit in safety under his own vine and fig tree". But if our interpretation stops here, so does much else, culturally; religious liberty functions more as an end than a beginning, shutting down rather than fostering conversations with other religious views. It absolves us from actual religious interaction. Other people's religious views become comfortably irrelevant – "that's cool *for you*" (implication: "but of no concern to me"). And indeed most of my students do

not have any real knowledge of, because they have no relationship with, religious traditions other than their own. And why would they? When introduced to the possibility of interreligious dialogue, their initial response is: what for? Of course, engaging another religion can still be an *option* – but an eclectic, purely personal one, like taste in music. Religious liberty, read through a drastically individualised lens, creates a cultural temperament that tends to neutralise motivation for constructive interreligious engagement.

The prevalent student view makes clear that religious liberty and positive interreligious relationships are not necessarily two sides of the same coin. The two are distinct. Roughly contrasted, religious liberty is about law, whereas interreligious relationships are about culture. Religious liberty establishes boundaries, requiring restraint; interreligious relationships cross boundaries, requiring creative interaction. In sum, civic friendship and genuine dialogue among religions are based in relationships that religious liberty by itself does not create.

Roger Williams, he expressly affirmed universal religious freedom in glaring contrast to, and blessed relief from, Puritan Massachusetts, where he had fallen out. "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides." The colony's commitment to religious liberty drew fifteen Spanish Portuguese Jewish families in 1658, most likely from the West Indies. They would be the second Jewish community in the colonies, the first having been established grudgingly by New Amsterdam (now New York) in 1654.

For 100 years the small Newport community worshipped in private homes, but eventually broke ground for a synagogue in 1759, completing it with financial help from Jewish communities in New York and elsewhere. Made from imported London brick, it stands today as the oldest synagogue building in the United States. Dedicated in 1763, it contains gifts from Jewish communities in London, including two alms boxes sent by the congregation Bevis Marks, and a clock sent in 1769 by Judah Jacobs. These gifts still remain in the synagogue.

Civic friendship and genuine dialogue among religions are based in relationships that religious liberty by itself does not create.

What becomes striking about the annual reading of the Washington letter, in contrast, is the vibrancy of its communal, interreligious, public nature. Beyond the affirmation of religious liberty as such, the deeper connotation of the event is the importance of religious interrelationships for the manner in which religious liberty is lived out. Religious liberty is on stronger footing, and the common good more fully served, as part of genuine interreligious relationships than apart from them. And the history of Newport's Jewish community certainly bears this out.

It is no accident that a public celebration of religious freedom occurs in Rhode Island. Originally founded as a colony by

Isaac Touro, a Dutch cantor who had arrived in 1658, was appointed rabbi of the congregation on December 2, 1763. An event of obvious civic and interreligious friendship, he stood "surrounded by a sea of distinguished Christians and Jews." Touro's friend Ezra Stiles, a Protestant Congregational minister in Newport and eventual president of Yale University, recorded impressions of the day. The two had been in deep religious conversation for several years, with Stiles learning Hebrew in the process. Stiles praised the event's "order and decorum, the Harmony, solemnity and music," all of which gave him "a faint idea of the majesty and grandeur of… ancient Jewish worship." The local newspaper printed Stiles' glowing account.

During the Revolutionary War, British troops occupied Newport from 1776–1779. Supporting the revolution, most Jews, including Rabbi Touro, left. The synagogue closed, and many of the city's buildings were damaged. The synagogue reopened in 1781. Intact but not much used, the small community offered it for civic functions such as the General Assembly, Supreme Court, and town meetings. When Washington came to Newport in 1781 to plan with French General Rochambeau, they met in the synagogue. Washington would open his letter nine years later with "a grateful remembrance of the cordial welcome I experienced in my visit to Newport…"

In the early 19th Century, the Jewish community and the building itself fell into decay. Yet even in such times the synagogue's neighbours "held the keys" to the building in trust for possible future use. Restored mid-century with monies from Isaac Touro's sons, it eventually returned to full use with the arrival of East European Jews in 1883. In a moving intra-religious gesture, the Ashkenazi community opted, and continues, to worship in Touro synagogue according to the Sephardic traditions of its founders.

These historical moments of shared celebration and shared hardship – whether religious, civic, or both – were primarily a function of local culture, community sensibility, and individual initiative. Certainly Rhode Island's historical commitment to religious liberty made such relationships possible, yet none would have occurred if the Newport residents had held a strictly individualistic "to each his own" view of religious life. The roots of healthy and creative religious interaction need richer soil.

And here traditional and contemporary religious sources can offer wisdom. In a wonderfully jarring moral assessment contrary to modern, privatised sensibilities, the Talmud teaches, "One who asserts what is mine is mine, and what is yours is yours, is only of medium ethical stature." The Talmud also stresses the *social* importance of generous actions that go

A letter to George Washington from the Jewish community of Newport, 1790

beyond the legal minimum. Not just individually laudable extras, such actions form "the very foundation of a good society", providing a kind of "moral cement". Transposing these Talmudic insights into a contemporary context, we might ask what moral cement is necessary for a modern, pluralistic society? Striking in this regard was Pope John Paul II, who saw interreligious dialogue as essential to the common good, "so that mutual understanding and collaboration may grow; so that moral values may be strengthened"; dialogue seeks out "the spiritual and moral goods that we share". On his view, it was a necessity rather than a luxury for the church, and an ethical obligation rather than a mere preference for the individual Christian.

Both the Talmud and John Paul II raise a challenging – and perennial – question for a religiously pluralistic society, namely, whether the virtues necessary for sustaining it can be fostered by cultural reliance merely on the laws that guarantee the freedoms themselves. George Washington, in his Presidential farewell address, did not think so, and found the richer moral formation provided by religions to be culturally necessary for creating virtuous citizens. Washington, the Pope, and the Talmud would all agree that such actions "save the law itself from becoming a soulless formalism devoid of feeling and vitality".

Religious liberty alone, seen merely as a privacy right and without additional cultural support, can only guarantee relationships of mutual noninterference. Such impoverished relations may in turn erode religious liberty itself. Religious needs differ, and cannot be adequately understood from a distance. Only through actual relationships can we gain a better understanding of what particular meanings and values a given religion needs freedom *for*, as well as the particular things it might need freedom *from*. Discerning this requires, as Ed Kessler affirms, "taking the other as seriously and with as much respect as you yourself want to be taken". Interreligious friendship, whether civic, spiritual or both, requires more than just an abstract respect for another's liberty, but a genuine concern for another's well-being, as he or she understands it. And this requires the building of relations.

The importance of relationships returns us to the Washington letter itself, now with a new lens. Here we can borrow an insight from Francis Watson, a New Testament scholar, who reminds readers of Paul's epistles not to ignore "their character as *letters* – that is, as communicative actions that intervene decisively in the communal and individual lives of their addressees". Letters are not just ideas, but part of relationships, which in turn have contexts.

In 1790 Newport, the context was a hopeful, even optimistic, but perhaps somewhat nervous Jewish community, who had taken the initiative to contact the President. Washington's letter is in fact a *response* to one written several days earlier by Moses Seixas, the synagogue's Warden. Seixas' letter praised Washington's efforts on behalf of the new nation, but also sought reassurance concerning the national vision. Rhode Island had not always fully realised Roger Williams' ideals. The new nation's Bill of Rights was not yet ratified. Noting past deprivations of the rights of free citizenship suffered by the Jewish people, Seixas writes "we now with a deep sense of gratitude to the Almighty… behold a Government… which to bigotry gives no sanction, to persecution no assistance – but generously affording to all Liberty of conscience and immunities of Citizenship…"

What is celebrated every year at Touro synagogue is really an exchange of letters, in which Washington quotes Seixas' words back to him no less than five times. Perhaps related to letter-writing conventions of the day (I am not historian enough to know), to a religion professor it suggests something of a call and response, a liturgical quality. Seixas, on behalf of the Yeshuat Israel Congregation, calls to Washington, almost as a question: To bigotry no sanction, to persecution no assistance? And Washington responds: Yes, and repeats the words back. Seixas calls: Liberty of conscience and immunities of citizenship? And Washington responds: "All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of…" There is here not just an idea but an intention, an assurance, even a promise – an emerging covenant of sorts, now not Puritan but pluralist, between the national leader and a minority religion.

Washington's letter remains conceptually important as well. Though we tend toward the cultural conceit of considering ourselves more enlightened – more genuinely "pluralistic" – than people in Washington's day, the truth is we still struggle with our social vision. Not only did many of the speakers at the annual reading praise the event as a celebration of "tolerance" in spite of Washington's explicit rejection of the Lockean term, but even the U.S. Congress, after honouring the document as "one of the most significant early statements buttressing the nascent American Constitutional guarantee of religious freedom". immediately proceeded to advocate the letter as a "tool for teaching tolerance to children and adults alike". The disconnect between the explicit text of Washington's letter and our cultural rhetoric more than 200 years later by itself justifies an annual public reading.

Even so, the letter's conceptual, legal, and historical significance most likely does not reach the major pantheon of religious

liberty's American documentary heritage – such as James Madison's *Memorial and Remonstrance*, Thomas Jefferson's *Bill for Religious Freedom* in Virginia, or Roger Williams' extensive writings much earlier. William Lee Miller does not even mention Washington's letter in *The First Liberty: Religion and the American Republic* (NY: Knopf, 1987). It must even be ranked below another letter, namely, one from Jefferson to the Baptists in Danbury, Connecticut in which he invoked, famously or infamously depending on one's view, the image of "a wall of separation" between church and state, to be picked up much later by U.S. Supreme Court justices in their interpretation of the First Amendment's religion clauses. That Washington's letter, on these criteria, merits inclusion only in the minor documentary pantheon is, as we have discovered, a clue rather than a criticism, pointing beyond the text toward relationships of civic and spiritual friendship – those that preceded it, those it mediated, and those it would foster in the future. Whether the Baptists in Danbury celebrate their letter annually, I do not know.

Not all of Newport's interreligious history turns on the axis of Washington's letter, of course, but both its words and spirit have been important. To take the most obvious example, last summer was the 64th annual reading. A pleasantly astonishing number, it no doubt rests on countless interreligious efforts by synagogue members and others. Over the years, notable readers include former President Dwight D. Eisenhower in 1968, as well as a descendent of Moses Seixas for the 200th anniversary celebration in 1990. Strikingly symbolic in light of religious history, the 2010 keynote speaker, Dr. William Haas, a Catholic philosopher and former president of Providence College, a Dominican institution, offered a kind of midrash on Abraham's journey.

While doing research for this article, I discovered a book of sermons by Dr. Theodore Lewis, Rabbi of Touro synagogue from 1949–1985, in Salve Regina's library. Inside the cover he wrote a personal note to the then University President Lucille McKillop, RSM:

> To Sister Lucille, with respect & esteem, I offer this book in the spirit of … a noted medieval Rabbi who wrote, "Make your books your companions; let your cases and shelves be your pleasure grounds & orchards… If your soul be satiate and weary, change from garden to garden, from furrow to furrow…. Then will your desire be renewed and your soul be filled with delight." Dated 16 Tamuz 5740 – 30 June 1980.

Each was a public religious leader in Newport slightly before my time. I knew neither. But the inscription struck me as just the sort of small, genuine gesture across traditions so necessary for the flourishing of a religiously plural society. Religious scholars are fond of pointing out that no text, symbol, or ritual is self-interpreting. Religious liberty, as law, requires interpretation and application; religious liberty, as lived by a diverse citizenry, requires the same. The quality of religious interaction in a pluralistic society, crucial to the common good, will certainly be shaped by written law, but additionally by the cultural assumptions brought to it. In a culture where religion is seen as nothing more than private, subjective feeling, the celebration of Washington's letter, though still appropriate, would be partial and diminished, as would the interreligious civic and spiritual friendships surrounding it. Here we would each sit under our own tree, safe to be sure, but without anything to gain from one another.

We absolutely need religious liberty for all as a limit on each. But we also need certain social virtues, especially pertaining to religious life among others, such as openness, humility, empathy and generosity. Through them genuine, mutually transformative connections can be made across traditions and between individuals with different perspectives. As Stephen Smith reminds us, relationships are "formed not in words but in common understanding, shared experiences, and aspirations". This is the richer soil that helps us grow beyond 'medium ethical stature' and, as William Haas so eloquently stated at the 63rd reading, brings about "the maximum religious understanding that a given community is wise enough to live with".

Daniel Cowdin is Associate Professor in the Department of Religious and Theological Studies at Salve Regina University (Rhode Island). He was CJCR's Visiting Fellow in Autumn 2010, funded by the Jerusalem Trust.

Further reading

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Messianic Jews as a Challenge for Interpreting Jewish-Christian Dialogue

Gorazd Andrejč

Sarah Jacobs[1] decided to move from New York to Jerusalem with her non-Jewish husband. Feeling a deep and life-lasting love for Israel, she has volunteered in several charity organisations in Israel, participated in Sar-El (the Israeli Defence Forces programme for non-Israeli volunteers), and prayed for Israel on a daily basis at the Western wall. Sarah's parents are strictly observant Orthodox Jews from New York who emigrated to the US from Hungary. Some of their relatives died in the Holocaust. Sarah herself is not Orthodox anymore, although she faithfully observes the Sabbath, Shavuot and Passover and considers all this – together with many other aspects of her Jewish way of life – to be an essential part of her identity and her relationship with God. After two-years of working in Israel, Sarah wanted to exercise her aliya or 'Right to Return' as she and her husband decided to settle in Jerusalem. But this was not to be. Sarah was denied Israeli citizenship for one reason only: when questioned about her religious beliefs she stated that she believes that Jesus of Nazareth was the Messiah.

We need not bother with the legal intricacies of the Israeli Law of Return to see that, were we to continue to analyse Sarah's case, we would run directly into several controversial – and, in the context of the study of Jewish-Christian relations, fascinating – issues: the contemporary battles regarding the understanding and definition of Jewishness, the Jewish frustrations with and strong objections to Christian proselytism, the nature of the historically developed delineations between Christianity and Judaism, and more. Among these social and theological problems which

tend to cluster around Messianic Jews (or around the mere fact of their existence in noticeable numbers!) are some which pose serious challenges to mainstream interpretations of Jewish-Christian dialogue as an interfaith enterprise.

Before thinking further about some of these issues, some clarifications are in order. First, Messianic Jews are not a homogenous group, much less an organisation with a common leadership and structure. There are many Messianic Jewish groups and several 'alliances' in the USA and some in the rest of the world. Most Messianic Jews can be seen as a peculiar, 'culturally contextualised' instantiation of evangelical Christianity. On the other hand, as we shall see, generalisations and labels like these can also distort our understanding of the movement.

While most are ethnically or 'biologically' of Jewish descent, many Messianic Jewish congregations and organisations are open to gentile members, especially to those who are sympathetic towards or are prepared to accept at least some aspects of 'Jewish way of life' (how much, is contested). The majority of Messianic Jews are strong supporters of Israel and/or Zionists, but at the same time very missionary minded: they feel called to witness to the Jewish community about Yeshua – that he is the *Mashiah* of Israel. Some are more aggressive in their approach than others: while some strive to bring other Jews into their 'synagogues' and engage them in conversations in order to convince them of Jesus' messiahship, others refrain from any confrontation or direct persuasion techniques, seeing these as ethically and religiously inappropriate.[2]

The (in)famous Jews for Jesus, known for their confrontational methods of evangelisation, are seen by many Messianic Jews as being outside of the MJ movement altogether. Within the MJ movement, but especially among more conservative or 'orthodox' strands of Messianic Judaism – those who observe the Sabbath, Jewish festivals, follow the kashrut dietary laws,

The pulpit in Christ Church, in the Old City of Jerusalem. Its congregation describes itself as 'evangelical Anglican' and is considered to be one of the most well-known Messianic Jewish communities in Jerusalem.

and perform circumcision – Jews for Jesus are strongly criticised. These critiques also reflect some debates within the MJ movement itself, as Jews for Jesus and some strands of MJs are criticised not only because of their strongly divisive behaviour, but also for the shallowness of their Judaism: for sacrificing understanding and their very Jewishness for 'getting the Jesus message across' while merely putting a thin veneer of Jewish symbols on their simplistic replacement theology. So, while Jews for Jesus are in some sense outside of it, the variety within MJ movement which ranges from the 'lightly Jewish' to 'Orthodox Messianic Jewish', and from those who promote more aggressive mission, to ones who are very moderate, is still considerable.

In addition to this, there are other relatively new groups – not older than 30 or 40 years – whom together with Messianic Jews we could designate as 'culturally Jewish Jesus believers'. These include liberal ('non-evangelical') Messianic Jews, Jewish Seventh-Day Adventists, modern-day Ebionite Jews (who don't believe either in Jesus' divinity nor in his resurrection, but profess to follow him as 'the anointed' man), and others. While there are significant differences between these, their common feature is their Jewish self-understanding. It is fair to say that most of these groups are looked upon with suspicion, frequently condemned and not recognised as legitimate partners for dialogue by most religious leaders and academics in the Jewish-Christian dialogue in the West or in Israel.

This marginalisation and condemnation has its good and bad reasons. The missionary stance of most Messianic Jews is seen by many Jews and Christians who are involved in the dialogue to be incompatible with the main presupposition on which the whole dialogue process should rest: to accept the partner in dialogue as an equal and as what (s)he is in his or her own self understanding. Furthermore, some Messianic Jewish congregations and individuals have been playing 'hiding games', concealing their identity and their Christian beliefs, as well as their missionary agendas. For instance, some, while describing their places of worship as 'synagogues' – by itself hardly an immoral move – arrange them and the services held there in such a way that, to an unsuspecting visitor, they are almost indistinguishable from certain types of Jewish synagogues. In such congregations, their Christian identity is purposefully concealed. One of my friends has even told me a bizzare story about a 'Gentile Messianic Jew'– a non-Jewish evangelical Christian who joined a Messianic Congregation – he once met, who attired

himself as an Orthodox Jew (with the black hat, untrimmed beard, peyot-sidecurls, and all!) in order to 'witness' to the Jews! All this is indeed disturbing and can hardly allow for a meaningful dialogue and mutual respect. Jewish reluctance to accept the groups who want to belong to the wider Jewish community, but at the same time cut directly into the centuries old – but still largely open – wound caused by Christian attempts to convert Jews to Christianity, is more than understandable. Such 'disguise techniques' in order to proselytise also hampers relations between Jewish groups and those Christians who seek to build relations with Jews based on trust, honesty and mutual appreciation.

However, mixed with these legitimate concerns, there can also be questionable reasons for disqualifying Messianic Jews and any other 'culturally Jewish believers in Jesus' as credible partners in dialogue, or even not recognising such as 'legitimate' religious groups altogether. We need to recognise the fact that there are many Messianic Jews and members of similar groups who simply *cannot* disassociate themselves from their Jewishness even if they wanted to. I vividly remember a testimony of one Jewish man who converted to Seventh-Day Adventist Christianity. He was explaining how hard he tried for many years in order to feel at home in a Church with a usual western (Anglo-Saxon) style Christian liturgy. He couldn't, for example, really relate to the hymns that exulted death and dying (even of Jesus, for our sins) but instead always felt that at the centre of his worship of God should be a celebration of life: of the joy of living in God, celebration of family and of community life, and also celebration of God's love for Israel. After many years of such internal battles he finally found himself most at home in a fairly traditional Jewish worship which included some Jesus-centred features and combined liturgy in English and Hebrew. Eventually, he became a leader of a Jewish Seventh-Day Adventist congregation* in the US. Many Messianic Jews share similar feelings and deeply personal reasons for retaining and insisting upon their Jewish identity. We must be careful not to dismiss their interpretation of their own Jewishness as dishonest or even fake, simply because many of them are at the same time missionary minded. It is wrong to regard either their Jewishness or their belief in Jesus to be simply a matter of choice which could be reversed or pitted one against another.

In addition to this, for many Jewish Jesus-believers the discovery of how deeply Jewish not only Jesus but the whole New Testament actually is, is very significant. The other side of the coin of this discovery is a realisation that the dominant forms of Gentile Christianity have built their centuries old traditions (of worship, of theology, of their relation to Israel and so on) upon imperfect and in some cases clearly erroneous interpretations of the Hebrew and Christian Scriptures. How, many Messianic Jews ask, could it possibly be wrong or impossible to be a Jew and a Christian at the same time today, when it was not only possible but clearly the predominant option in the times of the earliest Church? Their strong conviction that the 'parting of the ways' was not either theologically or historically *necessary*, together with their feeling that they have found a way to bring together (again!) two great faith traditions which have developed a harmful animosity towards each other through the ages, gives Messianic Jews and similar groups an incredibly strong sense of calling.

There are many Messianic Jews … who simply cannot disassociate themselves from their Jewishness, even if they wanted to.

For many of us, such an understanding is naive at best, and for some it is a distortive illusion. We do not live in the first century CE anymore, but in the twenty-first. As one of my lecturers has put it in one of the spontaneous discussions we had at the CJCR in Cambridge (I am paraphrasing): "The fact that most of the first century Christians were Jewish does not mean that being a Christian and a Jew at the same time is still possible today, let alone that it is desirable." The Christian and Jewish traditions in which most Christians and Jews find their own self-understandings and their spiritual nature today, are clearly separate, in many aspects incompatible, and to some extent appear to be even incommensurable. Even the interpretation of central terms like 'Messiah', 'Israel', 'salvation' and 'Scriptures', and the ways of reasoning about God and the Scriptures have developed through different usages and contexts in several traditions within both religions. To bring these traditions together, even to engage them in a meaningful dialogue where the partners strive to really understand each other's 'worlds' and views, can be a serious challenge. How much greater challenge is any attempt to blend or meaningfully combine both worlds into a single and consistent religious system? Necessarily, some features of one and/or the other have to be radically reinterpreted or abandoned.

Of course, Messianic Jewish theologians would claim that they have found ways to do just that, and that this is at the very centre of their theological development of the last four decades. And again, we need to be careful not to dismiss such claims lightly, if only for cultural – and not theological – reasons (by 'we' here I mean especially more liberal or post-liberal Christians and Jews). Christians, Jews and Jewish-Christian relations cannot escape the cultural shift in the Western world and beyond, towards a more thoroughgoing religious pluralism and tolerance towards new religious movements which has been happening since the 1970s. Among other things, we now live in the age of "revival of

* Jewish Adventist congregations which are a part of worldwide Seventh-Day Church exist in the US, South America, and Israel.

the heresies", which has implications for J-C relations. The minority groups on the fringes of both Christianity and Judaism cannot be delegitimised simply because they believe differently from orthodoxies. And this holds also for syncretistic movements like Messianic Judaism.

In the light of this, we should re-consider the claim that the existence of Jewish Christianity in the first Century does not mean that a contemporary Jewish Christianity is possible or desirable. What kind of possibility – or, a lack thereof – are we talking about? Theological? Logical? Cultural? Historical? We are aware today more than ever how religious identities have been, and are *fluid*: they are changing through time as Jews, Christians and other religious people find themselves in ever-new social contexts. Religious identities are socially and historically constructed by past and present communities, and this means they are not fixed forever but possess an inherent instability, however long-lasting and 'unchanging' they may seem. Fresh developments and new constructions within Christianity and Judaism – including those at the edges and cross-sections of both traditions – even if heretical and disagreeable to most, could very well prove to become a significant development for the history of both faiths as time goes on. Given the fact that Messianic Judaism is still a growing religious movement (although not homogenous) which came from a few hundred in the early 1970's to more than two hundred thousand adherents today, we should be clear that the movement is here to stay.

Contemporary Jewish Christians should not be dismissed on *a priori* grounds or on the basis of long-lasting deposits of both traditions which pose as eternal truths (like "Christians should never judaize by keeping Jewish festivals or Shabbat", or "It is impossible for a believing Jew to also believe in Jesus as Messiah", etc.). Rather, they should be – as they sometimes are – engaged with theologically and culturally and where possible and reasonable, invited and included in dialogue. It is not dismissal but (difficult) dialogue which has the greatest potential to change, soften and 'force' partners to think and rethink their positions, attitudes, and sometimes even identities of any religious group. As for my part, it was through acquaintance with Messianic and Seventh-Day Adventist Jews whom I met on my Christian journey, that I became interested in Judaism, the wider context of Jewish-Christian relations, and Jewish history for its own sake. So, although I don't share the methods for theological reflection and biblical interpretation of most and don't approve of proselytising methods of some of them, it is very unlikely that I would ever have studied Jewish-Christian relations had I not first browsed Messianic literature, listened to MJ music and attended one or two Messianic services in Israel.

An expert on Messianic Judaism, Yaakov Ariel observes: "How the movement struggled to do justice to the two religious traditions and the challenges it faced can shed light on the relationship between the two faiths."[3] Seen from this perspective, the story and even the very presence of such 'trouble makers' as Messianic Jews can constructively challenge some Christians and Jews to critically rethink and reinterpret some of the long held and unquestioned positions. For example, should those Jews who find themselves believing in Jesus as Israel's Messiah, be asked or even forced to give up or denounce their Jewish identity? Or, should Jewish converts to Christianity become "gentilised" and join the gentile Churches as the evangelical missionary establishment in the US argued in the 1970's (most evangelical missionary organisations have since reversed their position and now approve MJ)? Are the BuJu's (Buddhist Jews), Jewish Rastafarians or secular Jews more Jewish than Messianic Jews?

These questions may not have easy answers. But they are here for us to think about, and it would be a shame if they would not be pressed on our consciousness in such an unavoidable way by the presence of Messianic Jews and similar groups. So, despite disagreements many Jews and Christians have with their beliefs and despite our disapproval of some of their actions, this should be a good enough reason why we should consider accepting such groups on their own terms and give them, in appropriate contexts, the benefit of the doubt. Their existence and growth for more than three decades now has implications for the interpretation of Jewish-Christian dialogue today as a whole.

CJCR graduate Gorazd Andrejč is a PhD student at the University of Exeter. His research is in the philosophy of religion, in particular the relation between religious experience and knowledge of God. He holds an MSt in the Study of Jewish-Christian Relations from the University of Cambridge (2009).

NB: Some names in this article have been changed.

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(Endnotes)

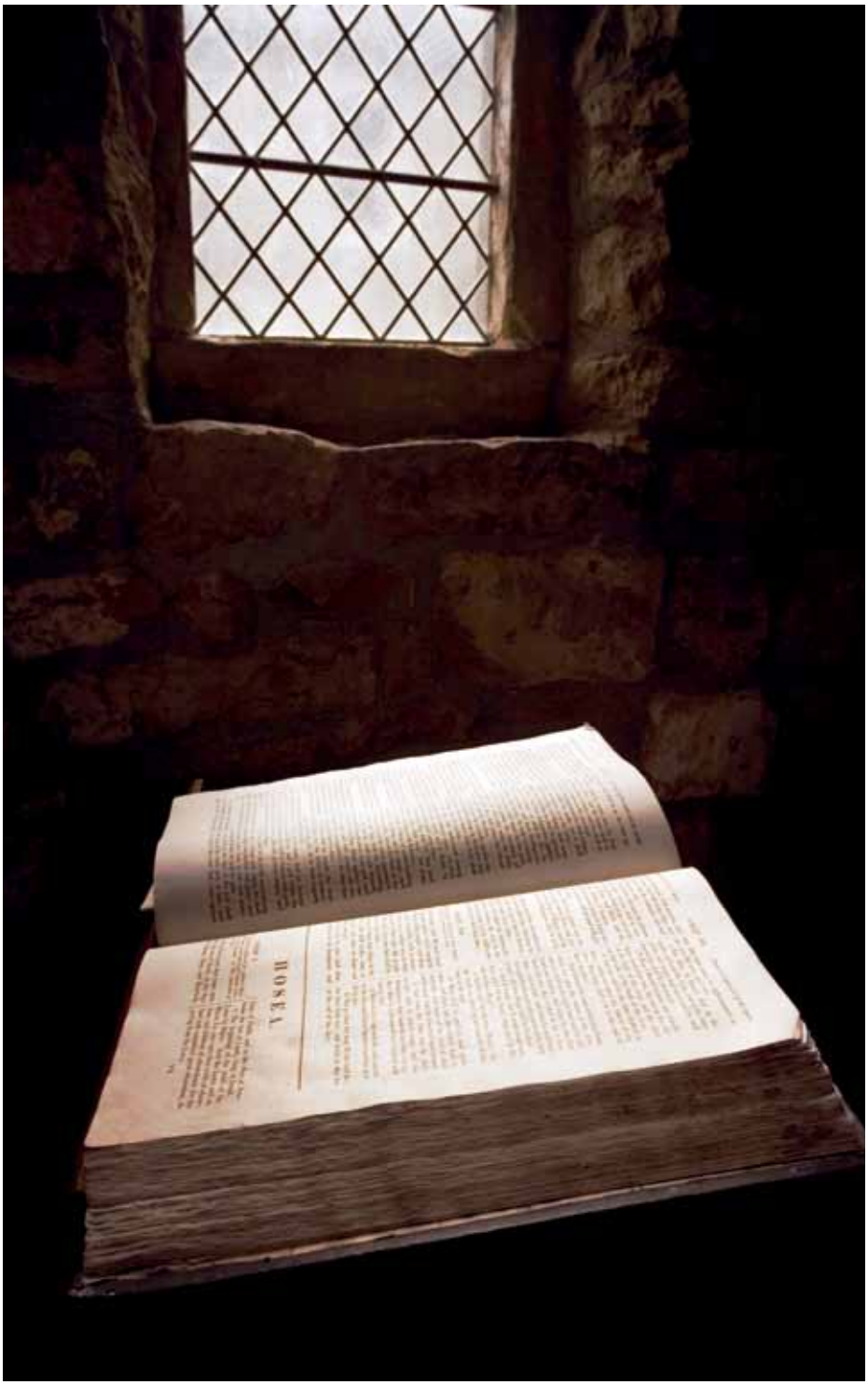
1 Her story is taken from a newspaper article by Daphne Berman: "Aliya with a Cat, a Dog and Jesus", *Haaretz* (June 10, 2006)

2 See David Rausch's *Messianic Judaism: Its History, Theology and Polity* (Mellen Press, 1982)

3 A. Yaakov, 'Judaism and Christianity Unite!: The Unique Culture of Messianic Judaism', in *Introduction to New and Alternative Religions in America*, eds E.V. Gallagher and W. M. Ashcraft (Westport: Greenwood Press, 2006, 191)

Bible? Which Bible?

Father Henry Wansbrough



Dom Henry Wansbrough was Master of St Benet's Hall, Oxford until 2004. A renowned biblical scholar, he was earlier this year appointed by the Vatican to participate in the new phase of dialogue between the Anglican Communion and the Roman Catholic Church undertaken by the Anglican-Roman Catholic International Commission (ARCIC). He is currently Alexander Jones Professor of Biblical Studies at Liverpool Hope University.

It is generally assumed that one thing shared in common by Jews and Christians is the Hebrew Bible, or what Jews call Tanakh and Christians call the Old Testament. In fact, however, for Christians the original Bible was not the Hebrew but the Greek Bible, the so-called Septuagint translation (LXX). This translation, according to the *Letter of Aristaeus*, was made at Alexandria by 72 Hebrew scholars in 72 days at the behest of Pharaoh Ptolemy II Philadelphus (283–246 BCE). There is some doubt whether the translation referred to by Aristaeus consisted only of the Pentateuch (the first five books of the Bible), but at any rate the Preface to the Greek version of the Book of Ben Sira (c. 112 BCE), attests that by then 'the Law, the Prophets and the other books' had been translated, though the translator of the Book also notes that the texts 'differ considerably in translation from what appears in the original text'.

Early Christian Preference for the Greek text

The original language of the Christian Church was Greek, for it first spread in the Eastern Mediterranean. It was in the Greek (but heavily Jewish) city of Antioch that the followers of Jesus were first called

The Codex Marchalianus (Vat. Gr. 2125)

'Christians'. The New Testament was written wholly in Greek. It was therefore only natural that in the New Testament the vast majority of quotations from the Bible were taken from the Septuagint version. There are very many passages in the New Testament where the argument holds only if the scripture quoted is quoted in the LXX version. This holds true even for the reported words of Jesus, even though it is unthinkable that Jesus argued from the LXX. We quote only one instance:

At Mark 7.6-7 Jesus quotes Isaiah 29.13 to demonstrate that certain Pharisaic practices concerned with clean food are worthless. He then, typically, adds that the basic commandment to honour father and mother is far more important. In the Hebrew this verse of Isaiah reads, 'their reverence for me is nothing but a human commandment, a command learnt'. In the LXX it reads, 'in vain do they reverence me, teaching human commands and teachings'. The LXX is far more apt, since Jesus is talking not about reverence unthinkingly learnt and practised, but about taught human commands. He applies the lesson to the human regulations about washing of cups and pots and dishes, and then (verses 8–13) to the Pharisaic abuse of appealing to *korban* to avoid the duty of supporting aged parents. If the evangelist, or the oral tradition behind him, were thinking of the Hebrew text, this passage would never have been adduced.

In the early centuries of Christianity the Hebrew Bible was largely neglected. Paradoxically, it was only when the great biblical exegete Origen of Caesarea (185–243 CE) set about trying to establish a correct text of the Septuagint that the Hebrew Bible began to be consulted. This was the beginning of textual criticism, for there was already a vast range of variants in the text of the LXX. In his attempt to achieve an authentic text of the LXX Origen built up a great Bible in six vertical columns, called the *Hexapla*, running to some 6,000 pages. Two of these columns were the Hebrew text in Hebrew and the Hebrew text transliterated into Greek characters. No copy of this massive work was ever made, and it disappeared, presumably destroyed in the Persian invasions of the early seventh century. It survives only in brief quotations by other authors.

During the next century Latin became the language of the Christian Church in Roman North Africa and Italy, and a variety of translations into Latin sprang up. In 383CE Pope Damasus commissioned a brilliant, arrogant and testy young scholar named Hieronymus (*alias* Jerome) to revise the Latin translation of the New Testament gospels. After the death of Damasus, Jerome, who had been hoping to be elected Pope in his stead, was hustled out of Rome – there seem to have been, as Jerome indignantly tells us, allegations of impropriety with the young ladies to whom he was spiritual advisor – and settled, young ladies and all, in Bethlehem. Here he began translating into Latin some of the books of the Greek Bible. However, he there consulted Jewish scholars, as well as Origen's *Hexapla*, not far away at Caesarea. These Jewish scholars pointed out the differences between the Greek and Hebrew texts, and succeeded in persuading Jerome that the Hebrew text was the correct and authentic one. I have myself had the same experience in Jerusalem, once being teased by a fairly aggressive (and well-informed) group of Israeli youths, that the Christians did not even have an accurate version of the Bible.

It was thus that the doctrine of *Hebraica veritas* became standard in the Christian Church: the only true version was the Hebrew. The Greek books were indeed included in the 'Vulgate', the Latin version of which Jerome was the principal translator, and so remained part of the Christian canon of scripture. But at the sixteenth century Reformation, Luther made the *Hebraica veritas* principle the excuse for rejecting from the canon the books of the Bible of which no Hebrew version existed. In fact his main reason was theological: he disapproved of their theology, and particularly the practice of praying for the dead, which occurs in the Greek book 2 Maccabees 12.43–45.

Even in Jerome's time, however, some great figures in the Christian Church were unhappy about his new preference for the Hebrew, not so much on scholarly as on ecumenical grounds. An amusing letter from Augustine to Jerome points out that the

preference of the Western Church for a translation from the Hebrew would increase the incipient split between Eastern and Western Church, for the Eastern Church has always been predominantly Greek-speaking. It remained (and remains to this day) wedded to the LXX. Augustine tells Jerome that a riot broke out in the church at Tripoli when Jerome's new translation of Jonah from the Hebrew was read out. They wanted their familiar version, particularly for the name of the bush which the LORD produced to shelter Jonah from the grilling sun (Jonah 4.7 – normally nowadays translated as 'a castor-oil plant'). Not having anyone on his own staff who knew Hebrew, the bishop felt compelled to ask the local Jews whether the translation was correct, and they – Augustine was sorry to say – told him that Jerome was wrong. Jerome was not pleased; he did not like his judgment being questioned. He was an artist at making enemies.

Recent scholarship has also dared to question Jerome's judgment. In many cases it seems that, far from being an inaccurate translation, the LXX version may be an accurate translation of an alternative, and in some cases older, form of the Hebrew text. The discovery of the Dead Sea Scrolls, particularly the complete scroll of Isaiah, has made it clear that the Hebrew text (the 'Masoretic Text') is not as unchanged or as monolithic as some suppose. Despite their care, over a thousand years copyists do make mistakes and even sometimes have minds of their own. The LXX is a possible witness to the Hebrew text from which it was translated, centuries earlier than any Hebrew text we now possess.

The Greek Bible and the Development of Doctrine

Our subject is, however, not so much accuracy of text as interpretation. One example of interpretation by the LXX is the development of belief in life after death. It is fascinating to see the LXX translation gently nudging its way towards belief in bodily resurrection. For many centuries the biblical belief was that the dead were for ever confined to Sheol, a place in which the dead continue to exist in darkness, dust and helplessness, without wisdom and unable to know or praise God. It is brilliantly and gruesomely described in Isaiah 14.9–11 and Ezekiel 32.18–32. But a belief was beginning to be felt that God's love for his creatures was such that God would not allow those to whom he had committed his love to be cut off from life for ever in this way. Job is tending towards this. He has a certain hope, and even questions whether the dead can come back to life:

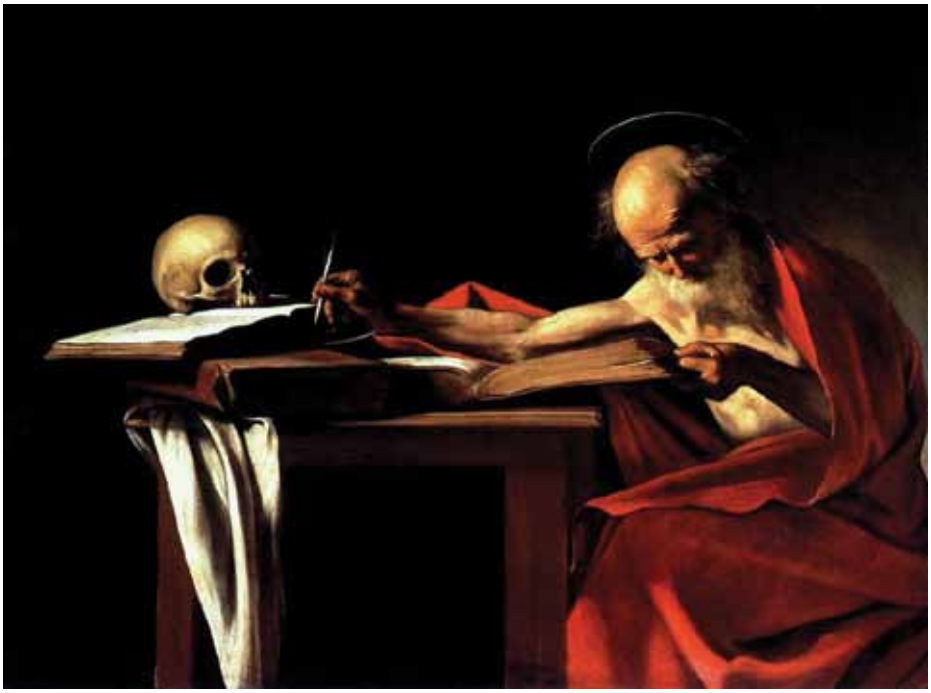
> Will no one hide me in Sheol
> and shelter me there till your
> anger is past,
> fixing a certain day for calling
> me to mind?
> Can the dead rise again?' (Job 14.14).

In the depths of his despair, he expresses the certainty that somehow he will be finally justified. The text, like the hope itself, is obscure, but one tolerable translation is:

> I know that I have a living Defender
> And that at the last he will rise
> up on the dust of the earth.
> After my awakening, he will set
> me close to him,
> And from my flesh I shall look
> on God (Job 19.25–26).

The LXX, however translates the question of Job 14.14 in the Hebrew ('if a man dies, will he rise again?') as a statement: 'if a man dies, he will rise again'. Similarly the LXX translates the obscure 19.26 as 'to raise up my skin'. These two interpretations are confirmed by the LXX addition at the end of the book 'It is written that he would rise up again with those whom the Lord raises up' (Job 42.17a), making it clear that the translator of the book firmly believed in full resurrection. This interpretation of the future life is all the more remarkable in that so much of the Greek tradition, relying on the Platonic dichotomy of body and soul, when it does come to speak of a future life, conceives of it in terms of this Greek anthropology as immortality of the soul, rather than the rising again of the whole person: 'The souls of the upright are in the hands of God' (Wisdom of Solomon 3.1. This pseudepigraphic book (conventionally attributed to Solomon, but not in fact written by him) is dated to the last century BCE).

The same belief is attested by the translator of Hosea. Statements which the original author surely intended to be understood of the restoration of the nation after the Babylonian Exile are translated in such a way as to suggest individual



St Jerome, 1605. Oil on canvas. By Michelangelo Merisi da Caravaggio.

resurrection. Thus Hosea 6.2, 'He has struck us and he will bind up our wounds… he will *restore us* and we shall live in his presence' is translated in the LXX 'he will *raise us up*', using the same Greek verb as we have seen in Job. Similarly in Hosea 13.12–14: in the midst of a denunciation of the Kingdom of Israel comes the expostulation, 'Shall I save them from the clutches of Sheol? Shall I buy them back from Death?' Here again the indignant rhetorical question is translated in the LXX as a statement of hope, 'I shall save them…I shall buy them back'.

An especially interesting instance occurs in Isaiah 26.19. There 'your dead will rise up' is translated 'your dead will rise up, and those in the tombs be raised'. The interest comes from the context, for the context is the situation of the nation rather than of individuals. This passage seems to be the basis for Ezekiel's wonderful vision of the Valley of the Dead Bones (Ezk 37.1–14), which is a midrash on this passage. Ezekiel's description is certainly to be understood of a national revival rather than of individual resurrection. Yet the LXX uses the technical terms of personal resurrection.

Most of all in the Psalms it seems almost as though the translator is looking for opportunities to work in the belief in resurrection. In Ps 41 (LXX 40).11 a prayer for protection from treacherous friends, '*Set me on my feet* and I will give them their due' is improbably translated '*Raise me up*…', with that same verb of resurrection. In Ps 139 (LXX 138).18 the couplet 'I shall count [your thoughts]; they are more than the grains of sand. *I come to an end*, and I am still with you' is translated '*I am raised up* and I am still with you.'

Perhaps the most interesting case is Ps 16 (LXX 15).9–10, interesting on two grounds, both because there is a double instance of interpretation and because this LXX interpretation is used in the New Testament at Peter's speech on Pentecost Day (Acts 2.26–27) as a proof-text of the resurrection of Christ. The original Psalm is a prayer to be spared from impending death, presumably to be spared from an early death, rather than to be spared death altogether! In verse 9 the Hebrew 'my body shall rest *in trust/secure*' is translated 'my body shall rest *in hope*'. In verse 10 the two parallel Hebrew lines, 'you will not abandon me to Sheol; you will not give your holy one to see the *pit/grave*' is translated 'you will not abandon my soul to Hades, nor give your holy one to see *corruption*'. The meaning is no longer avoidance of death, but release from the grasp of the realm of death. This is both a clear statement of resurrection and more fitting to the case of Jesus, who was certainly buried in the 'pit/grave', but did not see 'corruption' in the sense of definitive, irreversible death. The same text is used to substantiate the resurrection of Christ in Paul's speech at Antioch (Acts 13.35).

The Virgin Birth of Jesus

Perhaps the doctrinally most important interpretation by the translators of the LXX occurs in Isaiah 7.14, as part of the prophet's offer to King Ahaz of deliverance from the threat of invasion. The Hebrew has 'the young woman is with child; she will bear a son and name him Emmanuel'. Who is this 'young woman'? This seems to be a promise that before her pregnancy is over, the threat of invasion will have disappeared, and God's protection will be acknowledged by the name 'God is with us', given to the child. One interpretation is that it is a prophecy of the birth of a son to Ahaz. In the absence of any evidence that such a son was born to Ahaz at this time, the promise may be understood of any, unnamed young woman, pregnant at the time, who would give birth and so name her child in gratitude. The original meaning is not relevant to our argument. The startling change is that the LXX translator has chosen to interpret the word *'almah*, which means 'young woman' or 'girl' in general, by the specific Greek *parthenos* or 'virgin'. This text is then taken up by the evangelist Matthew as the first of his fourteen 'formal quotations' by which he sets out to show his audience of Christians sprung from Judaism that Jesus is the fulfilment of the hopes of scripture, 'Now all this took place to fulfil what the Lord had spoken through the prophet' (Matthew 1.22). This interpretation of the text of Isaiah by the LXX translator, the narrowing of 'young woman' to 'virgin', is not entirely haphazard, for *parthenos* can occasionally be used simply of a 'girl' without much attention to her sexual condition. At any rate before our generation, when everyone is typecast by their sexual condition, 'girl' does not necessarily imply sexual innocence, though it does have a certain overtone of inexperience and innocence. It is clear, however, that Matthew, as the climax of his story, sees the text as being fulfilled only because he has described the birth of Jesus as virginal, without male intervention. The use of the text comments on the virginal conception of Jesus; it does not generate this belief.

An Inspired Interpretation?

These two instances, the advance in understanding of life after death and the tendentious LXX interpretation of Isaiah 7.14, provide paradigm cases for the theory that the LXX translation is inspired. It is common Christian teaching, shared by many schools of belief – and not wholly foreign to Judaism – that the Bible is wholly inspired. This means that, in the words of Vatican II, 'The books of scripture teach without error such truth as God, for the sake of our salvation, wished the biblical text to contain'. It does not mean that the Bible is an infallible text-book of geography or history. It does, however, mean that at every stage of their composition and transmission the authors and transmitters of the scriptures were guided by God to convey faithfully the truth about God's ways with his creation and especially his human creation. How far does this divine guidance and preservation extend? It would certainly apply to the formation of the canon of scripture, the selection of some writings and the rejection of others. Perhaps the same might be said of the formation of the Jewish canon also, which happened at about the same time as the beginning of the formation of the Christian canon, the decision of which books 'soiled the hands'. True, the Jewish faith is not the Christian faith, and different books, containing different accounts of the ways of God with his People, form each canon of scripture. If the LXX was for some four centuries the Bible of the Christian Church, it must be held by Christians to be the inspired Word of God, the inspired presentation and interpretation of God's truth. Perhaps even within Judaism the LXX 'soils the hands' just a little bit!

The Book Shelf

In each edition a guest of *Perspectives* shares their favourite and most formative books. The aim is to inspire us all to widen our reading, thinking and knowledge. Do send us your thoughts on this selection and your tips for books: trisha.kessler@woolf.cam.ac.uk

Derek Tamea

Dame Julia Neuberger, Liberal Democrat Peer, Senior Rabbi of West London Synagogue and social commentator. Julia Neuberger is also a Patron of the Woolf Institute and was Chair for the commission on the future of volunteering 2006–8 and Prime Minister's champion for volunteering 2007–9.

How do you choose five favourite books when you grew up in a house with 12,000 books…..and where the daily activity on holiday was going to a café and sitting and reading, admiring the view? If pressed, I'd come up with these, but they are just a few amongst a myriad of favourites:

Jane Eyre, Charlotte Brontë
I choose this for Brontë's depiction of the horrors of making children feel they were 'charity cases', and the way it was considered acceptable for schools to be so (fatally) unsanitary. Brontë was a campaigning writer, though we often forget it in the romance of the later part of the book. "Reader, I married him…." But her depiction of Lowood School, and the death of Helen Burns, cold and insufficiently fed, is a clarion call to arms. And it made a difference. It shocked her readers and made the Christian organisations that ran schools sit up and take notice and action. I also love *Jane Eyre* because it pokes fun at clergy who are always, myself included, at risk of taking themselves too seriously, and it makes it clear that women can change the world!

Reuben Sachs, Amy Levy
Cambridge-educated Amy Levy committed suicide at the age of 27, her poetry made it into editions of the Oxford Book of English verse, and her prose, though she was so young, touches the heart. *Reuben Sachs* is not always comfortable reading as she berates her own Reform Jewish community and the prosperous Jews of London of her day (the 1870s). But I rejoice in her splendid descriptions of the architecture of West London Synagogue, where I have the honour of being Senior Rabbi.

Simisola, Ruth Rendell
This is an odd choice, but it's a crime story with a social purpose, dealing with domestic slavery in the UK. It reveals the full horror of what is undoubtedly still all too common; young women are brought into the country thinking they are coming to a better life and find themselves with no passport, working all hours for little or no money, often sexually enslaved and abused as well. A terrific book that brought tears to my eyes.

The Clothes on Their Backs, Linda Grant
Grant tells the story of Vivien, a sensitive, bookish girl growing up in a mansion block off the Marylebone Road. She is kept in ignorance of her refugee family's past until an arrestingly glamorous uncle suddenly appears. Vivien attempts to find out why her Uncle Sándor is made so violently unwelcome … This is the best of many Jewish refugee stories, bringing the history of the 30s to the 70s and to modern times. It is about how the next generation, of whom I am one (my mother having been a refugee from Nazi Germany), comes to terms with our families' past and our own present.

Hebrew Ethical Wills edited by Israel Abrahams
Recently republished, this collection of ethical wills by famous and less famous Jewish scholars and teachers illustrates a tradition that needs reinventing – that instead of just leaving our possessions, we also write down what really matters to us, and pass this on as an ethical will, asking our loved ones to think about some of those things too. This is happening in the US and I would like to help it happen amongst British Jews too.

And that is just five, without the plethora of ideas I have gained from the novels by writers worldwide, for the wonder of reading is that it takes us to new worlds and offers new experiences, all sitting in our armchairs, sometimes looking out of the window, admiring the view.

Review

An Ermine in Czernopol

Gregor von Rezzori

Described by The New York Times as a 'masterpiece of post-war literature', this is the first complete translation of *An Ermine in Czernopol* to be published in English. The first part of a semi-autobiographical trilogy based on Gregor von Rezzori's childhood, its translation has been widely celebrated, with John Banville suggesting that '*An Ermine in Czernopol* may at last take its place on the shelf alongside *The Tin Drum* and *One Hundred Years of Solitude*'.

Eric Dickens, a literary translator, specialising in Estonian and Swedish literature, reviews the translation for *Perspectives*.

Somewhere in the marches of northern Romania lies the fictional city of Czernopol, a multicultural city if ever there was one. Seemingly based on Rezzori's own central European home of Czernowitz, here Rezzori depicts a richly chaotic city of childhood memory.

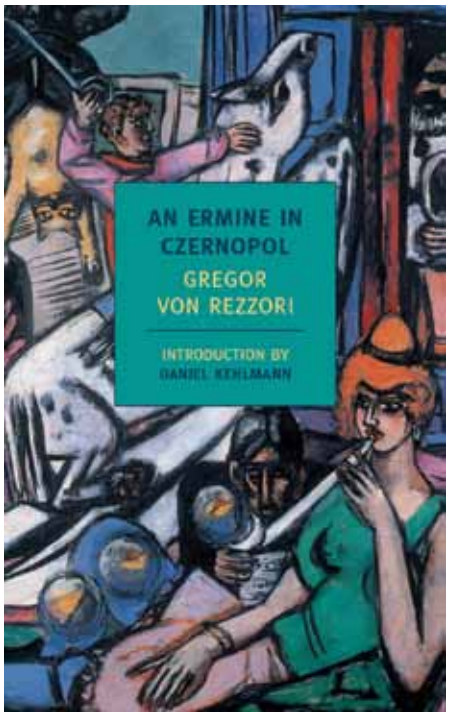
Let it be said immediately, this novel constitutes one huge caricature of the inhabitants of Czernopol, so that the result is something of a cross between the work of the Polish short-story writer Bruno Schulz and that of Charles Dickens. The first chapter is a fulsome introduction to the city as a whole with all its quirks and nooks. Then come the people.

The first character we meet stays with us through the whole novel. This is the portly moustachioed Prefect of the city, Herr Tarangolian, a larger-than-life protector of children. We then meet the dashing officer Tildy and his wife, plus her wheeler-dealer father, and his eunuch coachman and manservant. Other characters include the hunchbacked Fräulein Iliuț, the young Năstase, the club-footed and amorous Adamowski, an aunt or two, and the very straitlaced Herr Alexianu. All very Dickensian.

The way the story plays out is in the form of set-pieces or tableaux, each a little story in itself, often extravagant or amusing. This kaleidoscopic shifting of characters and perspectives frequently lends the novel an otherworldly feel. There is a duel, a fight between women, people leave or die, and all the while the children look on in wonder. These events are related to the reader from the point of view of one child amongst several, a richly fragmented perspective that leads the reader into a dreamlike sense of unreality.

Language plays an important part in the novel which could only have been translated by someone who had a good awareness, if not direct intimate knowledge, of all three main languages involved: German, Yiddish and Romanian. The author wrote the novel in German, but was a polyglot of Sicilian ancestry, who grew up in Cernăuti / Czernowitz, now the capital of Moldova, where German-speakers once rubbed shoulders with Yiddish-speaking Jews as well as local Romanian-speakers. Consequently the translator Philip Boehm will have had to wrestle with a number of challenges: the reproduction of German poetry, itself a pastiche on well-known German models, the odd piece of Romanian doggerel, as well as the manifold expressions in Yiddish that the noble Baron de Merores comes out with. No small challenge.

If this reviewer has any reservations about the novel it is perhaps the surfeit of thought, leading to the old Wayne C. Booth distinction between telling and showing. Maybe a little too much is told in the manner of a philosophical folktale, rather than shown through evolving



action. Between the tragicomic episodes, the novel contains a great deal of reasoning of the roles played by the ethnic and religious minorities involved. The reader is privy to lengthy discussions of the way Jews and Christians live in symbiosis despite their differences, and of the approaching war. These philosophical interludes do introduce an element of stasis.

Nevertheless, for anyone wanting to engage with the mind-set of this area of Europe in the epoch depicted, the description gives the reader valuable insights. As the whole region no longer exists as it once did, the novel is an historical document bringing to the reader the atmosphere of a bygone age in a corner of Europe that has seen many changes, many of them dark.

An Ermine in Czernopol is published by Frances Lincoln Publishers.

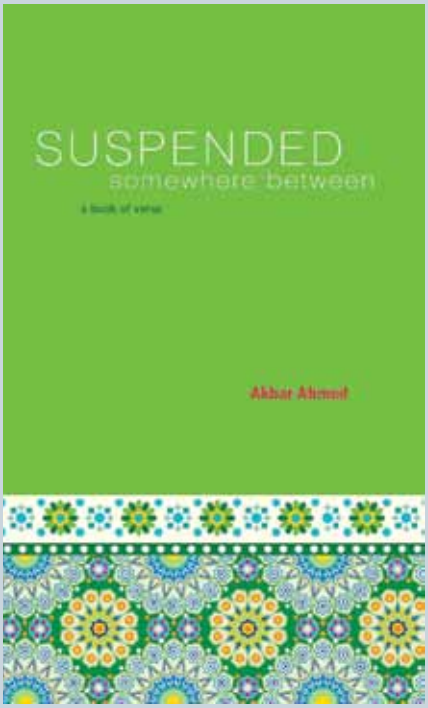
Suspended Somewhere Between

Akbar Ahmed

Suspended Somewhere Between is a new collection of poetry by Professor Akbar Ahmed, renowned Islamic scholar and chair of Islamic studies at the American University, Washington DC. He is also Programme Co-Director, along with Ed Kessler, for *Bridging the Great Divide*, a new e-learning course offered by the Woolf Institute and the School for International Service at the American University in Washington.

Encompassing over fifty years of writing and reflection, Professor Ahmed feels the volume to be a "mosaic" of moods and experiences: "Some poems reflect the confidence and optimism of youth. I look back on that young man and marvel at some of the early ideas that would blossom later in life. In *I, Saracen*, written when I had just turned 21, I yearn for man to trade the sword for the pen. Within a decade I would be sadder and more resigned, writing of the horrors of Muslim brother killing Muslim brother in *They are taking them away*."

Always, however, these writings were rooted in personal experience: "The poems were written exclusively for me as a response to intensely personal emotions that needed to be expressed. That is why some poems will convince orthodox Muslims that I am far too secular and others will agitate liberals who will see them as too Islamic." Traversing both cultural and religious barriers, this volume could be seen as a further attempt to use a sense of 'betweenness' as a valuable gift of translation, a vantage point from which bridges can begin to be built and understanding gained.



What is it that I seek?

A force of such might
it sets me free
A light so bright
It blinds me

I heard it in the voice of the nightingale
I know it was in the hearts of the wise
I sensed it in the lover's tale
I saw it in your eyes

I heard it in Rumi's poetry
I know it was in Gandhi's gaze
I sensed it in Mandela's oratory
I saw it in Jesus' ways

What is this riddle and what is its part?
What is this enigma and mystery?
What can reveal the secrets of the heart?
What has the power to change me?

It is God's greatest gift
It raises us high above
It is the bridge over the rift
It is love, love, love

Give it in generous measure
Give it as if there's no tomorrow
Give to all you meet this treasure
Give it and banish sorrow

To my mother

When I walk at night alone
in the deep wadis of her sobs
or when I know that each time I drive fast
or laze the reply to her letters;
when I know that at midnight
she sits up praying to her God
to keep me warm and whole,
when I know that she will still bless me
though I give her eyes cause to tears,
when I know that all my warts and ways
will turn to gold at her simple touch,
then I see through her the God she sits
rotating her
beads to and then I know that her God
will always be there for me to reach out
and touch

Found in Translation

Mike Levy a graduate of CMJR, talks to Robina Pelham Burn, Director of the Stephen Spender Trust

Paula Salischiker

Children exploring stories in the non-English languages spoken in their school

Can translating poetry or stories from another language and culture help to bring greater understanding and tolerance? Robina Pelham Burn certainly thinks so and is keen to extol the many and varied virtues of multilingualism. She is herself an ardent linguist, having read Chinese at university. A former employee of the British Council, she began a career in publishing translated literature before joining the Stephen Spender Trust in 2001, since when she has been running the organisation as well as working as a freelance editor.

The Trust was established to widen knowledge of 20th century English literature with a focus on Stephen Spender and his circle. Unusually perhaps for an organisation devoted to a great English poet, the Trust spends a lot of its attention on literary translation. It is the founder and administrator of the Stephen Spender Prize for poetry in translation and has recently launched a highly innovative project for encouraging translation of community languages among primary school pupils. Add to this a deep commitment to preserving Spender's vast archive of writings and you might be forgiven for thinking that the Trust is stuffed with cash. Alas not, says Pelham Burn. In poetry (as in life) money certainly is an object; the Trust has no endowment. Says Pelham Burn, "Like most poets and writers Stephen didn't make much money. The Trust has had to work hard to raise funds since it was founded in 1998." It was set up by Spender's late widow, Natasha, who was adept at attracting stellar names to its board – Harold Pinter, Seamus Heaney, Tony Harrison, Caroline Moorehead, Michael Holroyd and Barry Humphries (Stephen Spender's son-in-law) to name just a few of the friends who have supported the Trust since its foundation.

According to Pelham Burn, Spender is a little out of fashion these days. It was not always thus. Spender was one of the giants of British poetry – his heyday being in the 1930s when his name and work were associated with such lionised figures as Auden and Isherwood. Spender was at one time the US equivalent of poet laureate and was one of the founders of the magazine, *Index on Censorship*, which campaigns against the censorship of oppressed writers and encourages free speech around the world.

Pelham Burn, "We haven't had an Auden-like *Four Weddings and a Funeral* comeback for Spender but he wrote some outstanding, universally anthologised poems and was at the centre of literary Britain for decades, right up to his death in 1995. Although he wrote and published poetry all his life, it was after the war that he grew as a cultural figure, encouraging younger writers, engaging in public issues through PEN, *Encounter* and *Index*, admiring and defending artists and writers, and interpreting art and culture to others. For six years in the early 70s he was also an academic with a chair in English at UCL. People who knew him well always speak of his kindness and gentleness. His correspondence and journals are fascinating." She urges those interested in Spender to read John Sutherland's much lauded authorised biography of the poet. *Stephen Spender: the authorized biography.* Spender's passion for poetry in other tongues may have come from his own mixed background. His mother Violet came from a wealthy Anglo-German Jewish family called Schuster. Spender's father was a campaigning Liberal journalist who rubbed shoulders with Henry James and Lloyd George. Lady Spender, the poet's widow, was a passionate advocate of her husband's work. Says Pelham Burn, 'She was a very talented musician (the first pianist to be televised in Britain) and worked tirelessly to support her husband's literary legacy'. Even so, Spender's work remains largely neglected. But as Matthew Spender says, you can't force people to like his father's poetry. What we prefer to do, which is a more valid justification for a charity, is to do good works in his name. No one in the Trust believes that we should be directing our efforts to building either real or metaphorical monuments to Stephen.'

A key role of the Trust is to develop its championing of literary translation. This work has a special place in the heart of Pelham Burn. "One of my personal interests is in stemming what I see as the death of the study of modern languages in schools. They are becoming the preserve of independent and grammar schools and I find that deeply

worrying." The Stephen Spender Prize for poetry in translation aims at inspiring people to discover the richness that lies in other cultures and languages. There are three categories: 14-and-under, 18-and-under and Open. As well as receiving cash prizes and coverage in *The Times*, all winning entrants are published in a special booklet and on the Trust's website.

According to Pelham Burn, "One of the innovative ideas of the prize is to require entrants to provide a brief commentary. The idea is to give a voice to translators, who are normally anonymous; for once they are allowed to explain and justify their decisions. Sometimes the commentaries reveal a very personal story. They may say 'I translated this because sixty years ago my late husband gave it to me when we were on honeymoon', or 'My Spanish mother who died recently used to read this poem so it means a great deal to me'." The commentaries often show the wider perspectives gained from translating a work written in a language few non-native speakers would understand. Kit Fan, a winner in 2006, translated the 8th century poem by Du Fu, *Thatched house destroyed by an autumn storm*. In his commentary the translator says that the poem speaks of universal human experiences such as homelessness and the devastating effects of civil war. The poems provide a bridge between peoples of different languages and cultures and also across time.

Says Pelham Burn, the art of translation is just that, an art and not a science. 'Translation is about much more than displaying linguistic skills: to be a good translator you have to be a first-rate writer in English.' Pelham Burn also feels that the prize opens up whole new worlds of poetry to the younger generation. 'You often find teenagers saying that it is the first time they have read any foreign poetry and that they've fallen in love with the poetry of, say, Prévert.' One important aim of the prize is to encourage young people to open their minds and hearts to poetry from other languages, and consequently the rich heritage of other cultures. All this carries on the work of Stephen Spender himself. Says Pelham Burn, 'He translated very beautifully writers as diverse as Sophocles and Rilke. He was above all a poet and knew how to shape these works into very wonderful poems in English.'

Spender's role as an inspirational figure is perhaps best seen in the Primary Translation project begun last September. The idea, says Pelham Burn, is to celebrate the multilingualism found in schools. The project, currently being piloted in eleven primary schools in London, Brighton & Hove and Kent, encourages youngsters and their parents to explore stories in the non-English languages spoken in their school. It is being run in partnership with the Shoreditch-based Eastside Education Trust which has considerable experience of running workshops in school settings.

Translation is about much more than displaying linguistic skills: to be a good translator you have to be a first-rate writer in English

The first phase of the project was to recruit translators of six community languages – French, Spanish, Portuguese, Arabic, Polish and Urdu – with experience of translating for children. In the second year, it is planned to extend the number of languages. The translators run a series of translation work-shops for Years 5 and 6 children in the schools. Each school hosts a number of three-day workshops involving parents, grandparents or other family members who come in on the first day to tell folk tales in their mother tongue, which the children then shape into a story in English. Exploring the stories with the translator, parents and children creates, says Pelham Burn, much animated discussion about precise meanings and cultural context. One group that she observed translated into English the Arabic version of 'The Boy who Cried Wolf' and performed it as a series of dramatised scenes.

"The aim of the Primary Translation project," says Pelham Burn, "is to explore the challenges of translation and how to render cultural differences. Understanding how a foreign language works, its grammar and structure, helps you understand how other people think and also teaches you about your own language. We really hope that the project will stimulate an interest in language learning and world literature. We also want to encourage children from multicultural backgrounds not to cast off the mother tongue spoken at home – the natural urge of children is to fit in. One study in a school with a large number of children whose families came from Poland found that where they were offered after-school lessons in Polish, there was a significant knock-on effect in their wider studies. One of the things we have noticed with this programme is how much the child whose first language is not English enjoys acting as the expert on his or her own mother tongue. During the workshops, a child may correct a mother's translation to make it clearer for the class. They act as guide and mentor for the other children who do not know the language. The project has then a powerful social purpose. I was told by the workshop leaders that what the children most enjoyed was their parents and grandparents coming into school and taking part in the project. Instead of perhaps thinking, 'How embarrassing, my mum's English isn't very good', a child can see how a family member can be an expert in their own mother tongue."

As Robina Pelham Burn says, "All this validates Spender's own world view. He was very interested in combating insularity – as borne out by his involvement with *Index on Censorship* and PEN. Having lived in Germany and America and spending part of every year in France also gave him that wider cultural perspective." Speaking to the Director of the Trust certainly encourages one to go back and explore Stephen Spender's writings – but also to see that through the Prize and the primary school projects, his legacy of multilingualism and concomitant multiculturalism will flourish in the years to come.

www. stephen-spender.org

Fanciful Moments with Simon Schama

Trisha Kessler, Project Manager at the Centre for Public Education, talks to 'groovy don' Professor Simon Schama who finds himself a new fan

Reducing a twenty minute interview with Simon Schama into a 1600 word article has been a challenge. Listening to him is an educational *tour de force* on the history of Britain, art history, the intricacies of the History Faculty at Cambridge and the current needs for educational reform. I have to admit Google has been used more than once and the dictionary is in hand. His phenomenal knowledge and narrative style deservedly places him as the history teacher to the nation. He's a teacher with flair. And he certainly cut a dash with his tailored suit, mustard gold tie and post-hippy bangles. A groovy don in the Fellows' lounge at St Edmund's College; Cambridge take note!

Before our meeting Simon had just completed a visit to a school in Cambridge as part of his "input" mode, visiting secondary and primary schools around the country to assess how history is being taught. Teaching history is clearly his passion and he is a man on a mission. He is to report his findings before a government panel. His appointment is not without its critics and some fellow academics are mindful of his celebrity status and the fact that he lives and teaches in the United States.

Trisha: Simon, you have been described as the "History Czar" for the Coalition Government and I'm intrigued to find out more about your remit from the Department of Education.

Simon: I've been asked to look at the way history is being taught in schools and whether there is too much emphasis on concepts and methodology in the teaching of history. The Government acknowledges that teachers and academics are voicing concerns over the loss of contact time with pupils in the delivery of the curriculum. It seems to me that the curriculum needs to rediscover the idea of a collective memory. I am aware that too many children are dropping history too soon with no idea of whom Gladstone was or why an English King was beheaded in the middle of the 17th Century.

Trisha: Clearly you are enjoying the role. Can you tell me what you have found out so far?

Simon: I'm having the time of my life going around schools, something I have done a lot in the States as well. What I am discovering is that many of the teachers are brilliant heroes labouring sometimes under the extreme constraints of the curriculum and lack of time and very often dealing with departments in which there are not enough specialised teachers. From my school visits so far I can't see much wrong with the curriculum. The problem lies in the lack of specialised teachers and a reliance on poor text books. Reviewing the text books is not part of the remit but bloody well ought to be.

Trisha: As you can imagine, many teachers and scholars are angered by the absence of Religious Studies in the new English Baccalaureate. Do you think the history curriculum could be extended to include more focussed teaching on the history of faith encounter in Britain?

Simon: A huge neon-lit screaming day-glo colour yes! How can you do the English 17th century revolution without it being a story about religion, the whole thing about Cromwell doing anything beyond being the "squire in the fence" was entirely about his calling as a Christian. Religious encounters are present throughout English history whether you study the structure of power in the Middle Ages, the Reformation or the abolitionist movement or the nature of civic life in 19th century Victorian England.

The present curriculum does include some modules on religion and State but its interest to pupils depends entirely on specialist teachers to teach it well. Most kids who are not from a religious

background in Britain would be astounded to know what an intensely and perfervidly religious culture this country was up to the Second World War. The great book has yet to be written, how from maybe the 1920's onward began the emptying of the Churches; the nature of our secular country is of a very recent making by historical standards. I hate to butter the work of the Institute up so much but you can't possibly conceive of a history being any good that didn't have a religious context.

Trisha: Simon, you are so very good at historical narrative. You enthralled the nation with your hugely successful television series *A History of Britain*. I wonder, who has inspired you along this path?

Simon: I was very lucky to have been taught by a history professor here [at Cambridge], Jack Plumb, who was a culvert for a Trevelyan approach to history. As students we were all surrogates of an ancient debate about the abhorrence of narratives which were a lesser form of historical thought and you were essentially exegetical interpreters of the documents which then spoke to themselves, very much the philosophy of the English historical review approach. Plumb's view however, was that history was an ancient civic craft and scholarship and popular history were not mutually depleting but mutually nurturing and nourishing. If you were just going to do popular history without mastering the archives you were not going to be very good. Plumb taught us all, Neil Ferguson, John Brewer, Neil McKendrick, Linda Colley, David Cannadine, Roy Porter and the message we got was "if you think narrative history is simple, try it buster".

Trisha: Simon, I'm eager to know a little about your childhood and whether your own parents instilled a sense of the importance of the narrative with family stories.

Simon: I was born in 1955 into the brown worsted suit era of the 50's; a really austere Britain. My father was one of 13 children and our huge family gatherings were memorable for quarrelling and noise. He worked in textiles, the family *schmatta* business but he was also a very theatrical person, an impresario and a producer of amateur theatricals for charity. He loved literature and would read Dickens out aloud to me and my sister. He took me to see my first Shakespeare play, at the Old Vic with Richard Burton playing Henry V. I remember there was an implicit understanding that on our return, we would have to stand on the chair in the lounge and recite "Once more into the breach dear friend" in front of our flag. My father was a street orator at the time of the Cable Street marches and was beaten up quite a lot. He always bounced back because he was passionate that the Jewish story and the British story were really inseparable and I realise I have sort of perpetuated that.

He was also a great storyteller. Every Saturday morning before synagogue, I would climb into bed with him to hear the latest instalment of his running story called *Knock 'em down Ginger*. It was a kind of *Just William* bad boy called Ginger who was always getting into trouble with the cops for stealing fruit from trees, climbing through windows and so on. What made it so special was that he made it up on the spot, 15 minutes worth every week. I was very, very lucky.

Trisha: I've read that you also attribute your childhood love of Bible stories as a foundational factor in your study of history.

Simon: I was a regular synagogue-goer from an early age. I loved the stories of the Bible, especially the Jewish Bible, the Old Testament. My favourite stories were of the brawling brothers trying to beat the hell out of one another, it was fantastic, particularly the more bloodthirsty narratives, it was my milksop moment. In my more geeky moments I would create peculiar charts of all the various tribes, particularly the Midianites and the Moabites. I loved *Chronicles* and for me as a child, the Bible was a huge repository of history.

Trisha: I hear you are a great cook and I wonder whether your love of cooking was nurtured in the family kitchen. I have a vision of you enjoying family recipes handed down through time.

Simon: Oh no my mother's cooking was not great. She was many wonderful things but not a cook. In my first year at Cambridge, she would send me parcels for Friday night which to my great guilt often went in the bin. My Schama grandmother was Romanian and her husband Turkish, and her kitchen always smelt like a south Balkan kitchen, a sort of Proustian aromatic thing. I asked my father if she had written any of her recipes down but sadly not.

Trisha: I have a great idea for your next programme about the history of food as an encounter between faiths, especially in Muslim-Jewish relationships. Recipes are oral histories of sorts and can say so much about the way communities have lived together. Perhaps it could be called "Eating History"!

Simon: Ummm! Well I have been asked many times to do something on food and you are right about the role dietary laws had on the encounter between Jews and Muslims. The fact that Muslims accepted the laws of Kashrut enabled Muslims and Jews to eat together which was hugely significant in allowing the two communities to live together.

I wasn't sure I had convinced him about my great idea and thought I needed a little more time but luckily for Simon he was rescued by our photographer. With his generous nature, sartorial style and brilliant mind, I was smitten. Fanciful moments indeed!

Telling Tales of King James' Bible

IONA HINE, a CJCR graduate, completed an MA in the Study of Jewish-Christian Relations in 2003. She is Project Coordinator of the University of Sheffield's King James Bible project and a doctoral candidate in its Department of Biblical Studies. She is also a trained R.E. teacher (PGCE, Roehampton, 2007).

Christopher Lockwood, courtesy of Lichfield Cathedral

About ten months ago, I sat down to read Alister McGrath's history of the King James Bible. I had been puzzling over the dominance of a particular translation of the book of Ruth, the topic of my doctoral studies, and I thought King James might have the answer. The McGrath book had been sitting on my bookshelf for almost 6 years, but it provided a readable introduction to what I now refer to as "King James' Bible".[1] By chance, the following week I was asked to take on a small administrative role in Sheffield's King James Bible project, a role which has grown exponentially.

The Project is a Knowledge Transfer Partnership between the University's Department of Biblical Studies and Sheffield Cathedral. The anniversary is, as I see it, a vehicle to encourage non-expert readers to think harder about the Bible – what kind of a thing it is, how it has been used, and the different kinds of relevance we may ascribe to it. In practical terms, we approach this from two angles: a conference, *Biblical Literacy and the Curriculum: The Role of the Bible in the 21st Century Classroom*, and an exhibition, *Telling Tales of King James' Bible.*

The exhibition offers an illustrated account of the development of the English Bible from the 1300s to the present day. The first attempts to translate the Bible into English met with considerable hostility, and strict controls were imposed. Translators like William Tyndale (1494–1536) and John Rogers (c. 1500–1555) were burned at the stake; yet their efforts led to a translation that has travelled around the world, shaping both language and culture. When James commissioned this new Bible in 1604 as a means of compromise between his subjects, he could not have imagined its impact. By Queen Victoria's day, this Bible had become "the Secret of England's Greatness",[2] and a justification for British imperial expansion. King James' influence can also be found in the lyrics of Pink Floyd, in the football commentary of Stuart Hall, and causing controversy in Glasgow's Gallery of Modern Art. Intrigued readers should find out more at the exhibition!

Reception criticism (the critical analysis of how the Bible has been read and applied) is a speciality here in Sheffield. No account of King James' Bible would be complete without reference to its ongoing political impact in the USA, for example. Curiously, this Bible retains a certain aura of sanctity even for those who are otherwise critical atheists. Richard Dawkins for example is a supporter of the King James Bible Trust.[3] A recent project commissioned by the Department for Culture, Media & Sport declared the King James' Bible a national icon.[4]

I have also worked closely with Museums Sheffield. The art of exhibition-writing is not at one with academic prose; 'foreign' content must be explained in the minimum of words and the simplest terms. Meeting this challenge would have been impossible without expert input, and a social history curator with the barest of biblical knowledge proved a perfect match for our needs.

So it is that at the end of ten gruelling months, we have an exhibition set to appear at the majority of England's Anglican cathedrals and a large number of other churches across the UK, and a set of educational resources for learning and teaching about the Bible in schools and colleges. And I'm counting down the days until our Biblical Literacy conference, a great opportunity for teachers, academics, and educationalists to reflect on how the Bible is (or is not) present in education, the difficulties created by a lack of familiarity with the Bible, and how we can collaborate to address these. I take away from this project a quiet pride, confident in the knowledge that whatever message people may take away from *Telling Tales*, it will always be open to the interpretation of 'others'.

Further Reading

Telling Tales of King James' Bible is on show at cathedrals and churches across the UK throughout 2011. The conference, *Biblical Literacy and the Curriculum*, took place at the University of Sheffield from 25–28 May 2011, and conference papers are to be published by Equinox in 2012. A DVD-Rom featuring both exhibition and education materials is available for purchase. Further details including exhibition venues may be found on the project's web site: www.sheffield.ac.uk/kjv

1. From my now 'expert' vantage point, I would recommend other books to McGrath's.
2. The title of a painting which shows Queen Victoria presenting a Bible to a fictional African prince; now on show at the National Portrait Gallery, it was subsequently reproduced as an engraving in the mid 1860s.
3. This point was addressed in detail by conference speaker, Prof David Chalcraft (University of Derby).
4. See: www.icons.org.uk

Interpreting the Ascent to the Heavenly Temple

ANN CONWAY JONES, a graduate of CJCR, discusses 'mystical' interpretations in the Book of Exodus, studied as part of her PhD at Manchester University

In the darkness on the summit of Mount Sinai, Moses is shown the pattern of the tabernacle which the Israelites are to build (Exodus 25–28). In the Jerusalem Temple, Isaiah sees the Lord sitting upon a throne, high and lifted up, surrounded by seraphim (Isaiah 6). By the banks of the river Chebar, Ezekiel has a vision of a fantastical mobile throne (Ezekiel 1). These biblical passages attracted remarkable interpretations.

It became assumed that the pattern seen by Moses was God's dwelling, the Heavenly Temple, of which the earthly tabernacle was to be a copy. The boundaries between heaven and earth dissolved for Isaiah: from the earthly Temple he gazed into the Heavenly one above. And Ezekiel's vision became known as the *merkavah* – the chariot, the heavenly counterpart of the ark surmounted by two cherubim from above which God would speak to Moses in the Holy of Holies (Ex 25:22). For my PhD research I am reading 'mystical' interpretations of these passages, both Jewish and Christian. I would like to give a flavour of these interpretations, and then ponder the question of how we make sense of them today.

The paradigm of heavenly ascent – the idea that human beings can escape this world and catch a glimpse of the purer realms beyond – was common to Jews, Christians and pagans in the centuries around the turn of the Common Era.

In the much later Jewish mystical Hekhalot texts, (perhaps 2nd to 6th centuries CE), those who wish to ascend to heaven to see the divine majesty enthroned on the Merkavah participate in the celestial liturgy, and pass through a series of palaces, *hekhalot*, guarded by fierce angels:

> Seraphim glorify and rejoice before you, Lord, God of Israel.
> The throne of your glory praises and gives you pride and dignity,
> strength and splendour before you, Lord, God of Israel.
> Your servants crown you with crowns and sing a new song to you.
> They install you as king forever,
> and you shall be called One forever and ever.
> (*Hekhalot Zuṭarti* §418)[1]

Jews and Christians in Alexandria, influenced by Greek philosophy, had little difficulty reconciling the Heavenly Temple with Platonism. The pattern seen by Moses became the realm of Ideas, of which earthly things are a copy.

Christians added their own elements to the heavenly scene. In Hebrews, Christ is the

high priest of "the greater and more perfect tabernacle (not made with hands, that is, not of this creation)" (Heb 9:11). In the Ascension of Isaiah, 2 Isaiah sees two figures on either side of the Great Glory: "the Beloved" (3:13, 7:17, 8:18) – "the Lord Christ" (9:5), and "the angel of the Holy Spirit" (9:36).[3]

My research focuses on Gregory of Nyssa, a fourth century church father. He sees Moses' life as an allegory of the soul's journey. He adds a new twist to the tabernacle, turning the heavenly tabernacle into a type of the heavenly Christ, and the earthly tabernacle into a type of the earthly Christ. He thus makes the incarnation – God in a human body – parallel to the glory of God filling the desert tabernacle (Ex 40:34). He is elaborating on ideas already present in the New Testament:

> And the Word became flesh and tabernacled among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John 1:14)

All heavenly ascent texts emphasise the difficulty, or impossibility, of seeing God. From biblical texts onwards, that of the divine which humans perceive is termed 'glory'. This seems to be a visible manifestation of the invisible God, dangerous to look at and impossible to describe. Glory is like dazzling light, it conceals more than it reveals.

Another biblical metaphor for the incomprehensibility of God is darkness. On Mount Sinai, Moses "drew near to the thick darkness where God was" (Ex 20:21). Gregory of Nyssa interprets this as follows:

> When, therefore, Moses grew in knowledge, he declared that he had seen God in the darkness, that is, that he had then come to know that what is divine is beyond all knowledge and comprehension ... (*Life of Moses* 2.164)[4]

Despite his emphasis on the darkness, he does not abandon vision imagery. He still writes about 'seeing God', and resorts to paradox, talking of "the seeing that consists in not seeing" and "luminous darkness" (*Life of Moses* 2.163).[5]

How do we make sense of these mystical texts today? Are they records of 'mystical experiences', visions perhaps, or ecstatic states of mind? Or are they, in our terms, works of imaginative fiction, creatively reworking biblical motifs? Is Gregory of Nyssa's *Life of Moses* simply an allegorical exegesis of Exodus, or does it reflect his own spiritual journey? And either way, what does it say to us?

All we have are written texts, not direct access to the hearts and minds of their authors. And we now live in a different world, with a different world view. For us, cosmology, psychology and religion are distinct categories. It was not so then. Even what we mean by 'real' has changed. For Platonists, the realm of Ideas was real, more real than this world, which is but a shadowy copy. Whatever the ratio of exegesis to experience in these texts, the concept of heavenly ascent was taken seriously. People believed that it was possible to ascend to the heavenly temple, the epicentre of holiness, where terrestrial rules did not apply. Now, in an age of space exploration, we no longer superimpose the physical and spiritual heavens. So maybe we need to translate 'going up' into 'going in'. Religious people still affirm that there is more to life than the material world, and that occasionally we catch glimpses of the divine glory. It may be fruitful to think of these texts in terms of poetry. Talking about God necessarily involves imagery; even the darkness of incomprehensibility is an image. Do any of the images in the heavenly ascent texts still speak to us? Some probably not: God as King, surrounded by angelic courtiers, has little resonance in contemporary society. And animal sacrifice, the *raison d'être* of the temple, now feels like an alien concept. But the idea of God hidden in darkness, so that the spiritual journey is a lifelong quest, is more appealing. So too, I think, is the imagery of the Holy of Holies – a sacred space within the created world in which God may be found. The God of the heavenly ascent texts is not cuddly, but mysterious and frightening. In a world of economic crisis and climate change, apocalyptic imagery may seem appropriate. This religious literature from a foreign world cannot be treated like a scientific textbook, but its powerful, at times strange, imagery may still resonate and fire our imaginations.

Notes

1 Peter Schäfer, *The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism* (Albany: State University of New York Press, 1992), 61.

2 A Christian text from the second century CE.

3 M. A. Knibb, "Martyrdom and Ascension of Isaiah," in *The Old Testament Pseudepigrapha, Volume 2: Expansions of the "Old Testament" and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works*, ed. James H. Charlesworth (New York: Doubleday, 1985), 169-70, 172.

4 Abraham J. Malherbe and Everett Ferguson, *Gregory of Nyssa: The Life of Moses* (New York: Paulist Press, 1978), 95.

5 Ibid., 95.

Further Reading

Martha Himmelfarb, *Ascent to Heaven in Jewish and Christian Apocalypses* (Oxford: Oxford University Press, 1993)

Christopher Rowland and Christopher R. A. Morray-Jones, *The Mystery of God: Early Jewish Mysticism and the New Testament*, Compendia Rerum Iudaicarum Ad Novum Testamentum 12 (Leiden: Brill, 2009)

Peter Schäfer, *The Origins of Jewish Mysticism* (Tübingen: Mohr Siebeck, 2009)

A Novel Challenge

CJCR Alumna LYNN CLARKE who graduated in 2009, discusses how an MSt in Jewish–Christian relations informed a secular romance novel

My recently published novel *Evidence and Judgment* (Anaphora Literary Press, Edinboro, Pennsylvania, 2010) is secular literary fiction, but the knowledge I gained from my studies in the MSt Programme in Jewish-Christian Relations served as inspiration and underpinning for much of the novel.

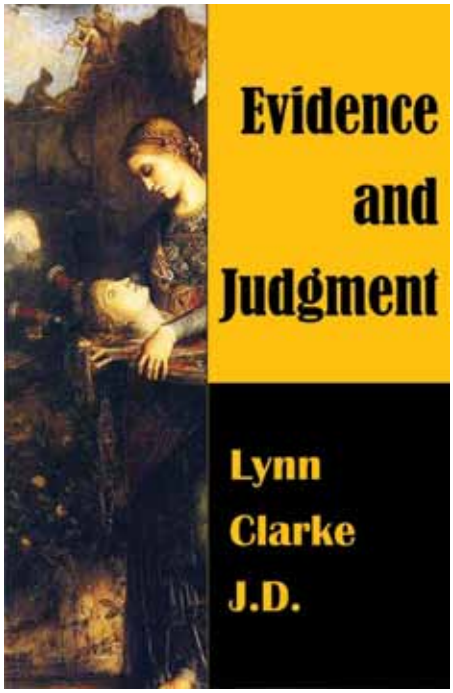
As a child of a Jewish father and a Christian mother, I have always had an interest in Jewish-Christian relations. I am an active member of my Episcopal Church, and I have for many years regularly attended weekly Torah and Talmud classes offered by a local traditional synagogue. When I learned in 2006 about the MSt Programme in Jewish-Christian Relations, I thought it would be a good way to expand my understanding of both faith traditions and their historical relationship.

My MSt dissertation, completed in 2008, looked at characters with one Jewish parent and one Christian parent in literary and mystery fiction. While often portrayed as physically repulsive murderous monsters even to the present day in literary fiction, these characters have, since the 1980's, developed into detective heroes in some mystery fiction. My dissertation concludes with a discussion of ways in which popular novels could serve as teaching tools and discussion starters for interfaith discussion groups.

Translating advances in Jewish-Christian Relations into popular fiction posed a real challenge.

In 2009, as I hung my framed diploma from Cambridge on the wall in my law office, I realised I didn't want my journey in the study of Jewish-Christian Relations to end. I wanted to write a popular novel that would entertain readers and include passages that lend themselves to productive interfaith dialogue and learning. Translating advances in Jewish-Christian Relations into popular fiction posed a real challenge, however. I knew I couldn't go as far as to reference or quote key statements such as *The Ten Points of Seelisburg* or *Dabru Emet* www.jcrelations.net which we studied in the Foundations Module during the first year of the MSt in Jewish-Christian Relations, but I could still get at least some of the principles of these important statements in Jewish-Christian relations into my novel by giving my main character, Jane, a few lines that express religious opinions consistent with the statements. In fact, a reader recently told me she noticed, and was pleased to see passages in my novel that may be the first introduction some readers have to these important concepts.

Readers may turn the pages of *Evidence and Judgment* to find out if the workaholic Jane will find time for love, and later to find out which of the men in her life is the father of her child, but they may also want to find out more about what Jane has to say concerning Church history and changing attitudes toward Judas and about Jesus' death. *Evidence and Judgment* is a light read, chiefly focused on one woman's search for work/life balance, but if it sparks interest in better understanding of modern developments in Jewish-Christian relations for even a few readers, I'll have put my MSt degree in Jewish-Christian Relations from the University of Cambridge to good use.



Beyond Faith

Studying Islam, Judaism and Muslim-Jewish Relations, EVA SIMMONS, a secular Jew and SAMIA BAIG, a Muslim, talk about how they took a liking to one another, despite their differences.

SAMIA

Eva and I first met each other at a course at the Woolf Institute called Studies in Islam, Judaism and Muslim-Jewish Relations.

During the first break, I was eager to meet my new colleagues. I was particularly excited by the diversity of faith and cultural backgrounds. The very first person I chanced upon was Eva. Her arm was encased in a cast and what started off as a polite wish for a speedy recovery, ended up sparking a long and animated conversation. Her friendly manner and porcelain features instantly set me at ease.

I found Eva's breadth of knowledge and her passionate contributions to discussions particularly inspiring. It resonated with my understanding of Islam; the search for knowledge is so greatly encouraged that the Prophet has said, "Seek knowledge even if it is found in China". Our concurrent desires to learn and understand was something I felt could strongly bind us.

Eva was always full of rich ideas, exuding clarity and openness; because of this, I felt comfortable approaching our discussions of Jewish history and scripture with my own insights. With time, our theological discussions paved the way for more personal conversations. We began to talk about our own lives and personal religious experiences. We developed a strong foundation of understanding and respect, thus allowing us to disagree on issues of contention without damaging our friendship.

Eva and I are similar both in terms of what interests us, as well as the types of people we are. We both have strong interests in history and politics – subjects which we discuss on a regular basis. We're both proactive individuals and passionately dedicated to the tasks we commit ourselves to.

What makes our friendship so strong is that even though we come from different faiths, particularly faiths that are seen to be embroiled in conflict politically, we are able to look beyond these differences and support each other in mutual projects. For example, Eva and I are currently working on an interfaith community project. Despite having conflicting ideas and approaches at times, we're always able to come up with compromising solutions by finding common ground.

EVA

My first impression of Samia was based on the eloquence with which she spoke in classes and the pleasantness of her manner. We used to converse frequently in our breaks and gradually got to know each other better. At the end of our course, the students were encouraged to create and deliver a project with someone from a different faith. Samia and I agreed to join forces and talk about our beliefs to school-aged students, in addition to Muslim and Jewish organisations.

One thing Samia and I are both interested in is the origins of the Israeli-Palestinian conflict, and while I condemn some of what Israel does, I cannot condemn its existence. One of my sets of grandparents died violently in the Holocaust and had it not been for the acceptance of Jews into what was Palestine at the time, my other grandparents would have suffered the same fate. While Samia disagrees with my take on the subject, we respect each other, and have agreed to engage in further research on the topic.

Initially, we tried to hide our diverging opinions, but soon realised there was no need to pretend; we could show people that despite the fact that we come from two faiths which are often immersed in political and social friction, we have more in common than that, and are friends because of it. One of the most important lessons I've learnt is if you set aside your differences, there are always commonalities to celebrate.

For example, Samia and I are both passionate about Middle Eastern history, theology and politics, and share fervour for debating. We're both open-minded and interested in each other's views and approach to religion. I was brought up in a secular household, with both my parents being atheists, and I myself am an agnostic, while Samia has always been a practicing Muslim. Despite the potentially different sources of our morality, we both have strong and similar moral codes. We both believe that all people are equal and that as human beings, we are interconnected with the rest of society.

Samia is an amazing individual. She has been able to create a delicate balance to manage everything in her life that is important to her. In addition to working and being a devoted mother, she is an extremely kind-hearted and intelligent individual. I really do respect her.

This article was first printed in Emel*, the Muslim Lifestyle magazine. www.emel.com*

From Translation to Commentary:
A New Perspective on Ecumenical and Interfaith Dialogue in Slovakia

CJCR graduate Lucia Hidveghyova, completed her MA Degree in the Study of Jewish-Christian Relations in 2008. She is part of a team translating and interpreting biblical texts for Slovakian readers.

In spite of the authoritarian governments and a repressive approach towards religion, the countries of the former 'Eastern Bloc' have preserved a well-established tradition of Bible translations. The speakers of the Slavonic languages take particular pride in Cyril and Methodius' ninth-century translation into Old Church Slavonic.

In the case of Slovakia, the Bible was first translated into the Slovak language by members of the Camaldolese Order in the eighteenth century, and each of the following centuries saw a new translation. The ecumenical translation of the Bible was recently completed and is the latest achievement of Slovak specialists from diverse Christian denominations. However, while there is some bridging of gaps between the Christian churches, there is, at the same time, almost complete lack of awareness of Jewish religious traditions that emerged from the same biblical texts.

In the hope that the knowledge and recognition of diverse religious traditions would be a key to further understanding between Jews and Christians (and a more comprehensive and in-depth understanding of the Bible), a group of biblical scholars and lecturers from Slovak universities decided to launch a team project. The aim is to provide the reader with a new translation of the biblical text, and write biblical commentaries that elucidate texts from a critical point of view as well as from early-Christian and Jewish perspectives. The *Commentary on the Book of Genesis*, which is the first volume of the series, was published in 2008. Unlike other commentaries it has a three-tier structure that corresponds with the aforementioned perspectives. The project helps anyone who seeks a deeper understanding of biblical verse(s) to find both patristic and rabbinic commentaries as an integral part of the Bible's tradition of explanation and interpretation.

The already published *Commentary on the Book of Genesis* was very well received by both Czech readers. We all hope that the commentary project will continue and eventually provide a new basis for ecumenical and interfaith dialogue.

Dr Jozef Tiňo, Chief Editor of the project

Jonathan Adams

The Danish agency for Science, Technology and Innovation has awarded Jonathan Adams, an MSt student at the CJCR, nearly 1.2 million Danish Kroner (approximately £139,000) to undertake a two-year project at the Society of Danish Language and Literature in Copenhagen on the representation of Muslims and Jews in medieval Scandinavian manuscripts and books.

The investigation includes all texts before 1515 and covers a range of genres including devotional literature, revelations, sermons, prayers, travel descriptions, poems, runic inscriptions and legal texts. Only texts in the vernacular will be considered, as such works were usually aimed at a broader audience than just those able to understand Latin, and therefore better demonstrate the widespread attitudes, beliefs and assumptions that cut across all social groups in the majority population than do the authoritative writings of the religious establishment. Vernacular literature was the principle source of entertainment and instruction, and as such, the conceptions of Muslims and Jews that emerged from it became some of the basic convictions of medieval Scandinavians.

Perceptions of Muslims and Jews were constructed from imagined 'types' rather than informed experience — Jews, for example, were not admitted into Scandinavia until 1622. These types were Christian creations (e.g. based on the Church Fathers' reading of the New Testament) or imported and possibly reinterpreted cultural products from abroad (e.g. through the translation of literary works). A systematic, diachronic and comparative analysis of the sources and exploration of the mental and cultural dynamics within them will provide a contextualised description of the perception of Muslims and Jews in medieval Scandinavia and help us to understand this aspect of intellectual history more fully.

The findings will be published by Brepols in two volumes comprising a discussion and a text edition.

From Christiern Pedersen's book of sermons and miracles, printed in 1515

Master of Studies in the Study of Jewish-Christian Relations

The MSt is a two-year, part-time University of Cambridge degree, offered in conjunction with the Divinity Faculty and the Institute of Continuing Education. It offers a unique opportunity to study Jewish-Christian relations from a variety of disciplinary perspectives (including history, sociology, political, cultural, and biblical studies) and acquire a Master's degree from one of the world's foremost universities. The course is available residentially in Cambridge or primarily via e-learning.

In the first year of the MSt students take four taught modules (Foundations, Scripture, History, Culture) and prepare for the dissertation which is further developed in the second year.

www.woolf.cam.ac.uk/courses/mst.asp

UNIVERSITY OF CAMBRIDGE

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Dr Lars Fischer, Course Director lars.fischer@woolf.cam.ac.uk

Jews, Christians and Muslims in Europe: modern challenges

An e-learning programme starting 7th November

This three-part course focuses on the relationship between and impact of Jews, Christians and Muslims in Europe today, their history, culture and issues of citizenship.

Is there more to Jewish history in Europe than the Holocaust? Is the presence of Muslims in Europe a new phenomenon spanning only the last few decades? How have Jews, Christians and Muslims influenced European culture? Students will be encouraged to address challenging questions, some easier to answer than others, through teaching, case studies and set reading.

The course is taught at a final-year undergraduate level. You may wish to use this course as a stepping stone to further studies.

You will work with Woolf Institute tutors who will support you through the course. The course fee is £300. Bursaries are available.

For further information: www.woolf.cam.ac.uk/courses/jcme.asp

Contact: Dr Emma Harris, Administrator of Academic Programmes: emma.harris@woolf.cam.ac.uk

Bridging the Great Divide

In August the Woolf Institute was delighted to launch a 15 week pilot e-learning course, taught in partnership with the School of International Service at the American University in Washington.

Taught at Honours Level and committed to the highest levels of scholarly integrity, the course explores the history, culture and theology of Muslims and Jews, reflecting both on similarities and differences as well as the major challenges. Within the course students are given space to discuss the entire range of the Jewish-Muslim encounter including the most controversial issues between them.

Students from around the world will complete the course in December and will receive three credits from the American University as well as a certificate of completion from the Woolf Institute and the School of International Service.

If you are interested in registering for the next Bridging the Great Divide course, please contact: Dr Emma Harris, Administrator of Academic Programmes: emma.harris@woolf.cam.ac.uk

Public Education Programmes

The Woolf Institute offers a number of public education programmes specially tailored for faith communities, public-sector bodies and wider community-based groups. They are delivered through seminars, workshops and plenary sessions, and also via e-learning.

These programmes are designed in consultation with individual groups. Amongst those we have worked with are the Metropolitan Police Service, the Diocese of Salford, Cambridge City Council, the NHS and Marie Curie Cancer Care offering variations on the following courses:

- Islam, misconceptions and realities
- Faith literacy and the interfaith encounter
- An introduction to Jewish-Christian-Muslim relations
- End of Life Issues in Islam and Judaism

For further information: www.woolf.cam.ac.uk/cpe/courses.asp
Contact: Dr Clare Henderson Davis, Associate Director, Centre for Public Education: claire.hd@woolf.cam.ac.uk

ACADEMIC ANNOUNCEMENTS

MSt Plenary Lectures 2011/12

For time and venue, please see www.woolf.cam.ac.uk/events

Wednesday, 12 October 2011
Nathan Abrams (Bangor)
'Menschlikayt vs. Goyim Naches': Jewish/non-Jewish values in Contemporary Cinema.

Wednesday, 19 October 2011
Felicity Griffiths (UCL)
The Religious and Political Foundations of the University of London

Wednesday, 2 November 2011
Judith Lieu (Faculty of Divinity)
Marcion and Christian perceptions of the Jews

Wednesday, 9 November 2011
Christine Achinger (Warwick)
The discourse on Antisemitism and Islamophobia: A nineteenth-century perspective

Wednesday, 16 November 2011
Hannah Holtschneider (Edinburgh)
Holocaust memorialisation as a case study in Jewish-non-Jewish relations

Wednesday, 23 November 2011
Anna Abulafia (Lucy Cavendish College), Anthony Bale (Birkbeck, University of London) and Miri Rubin (Queen Mary, University of London)
Book launch: *Christian-Jewish Relations, 1000–1300. Jews in the Service of Medieval Christendom.*

Wednesday, 30 November 2011
Daniel Weiss (Faculty of Divinity)
Reverence or Irreverence? Perceptions of classical rabbinic scriptural interpretation in Jewish and Christian traditions

Wednesday, 25 January 2012
James Carleton Paget (Peterhouse)
Title tbc

Wednesday, 1 February 2012
Kati Ihnat (Queen Mary, University of London)
Mary and the Jews: Myth and meaning in the medieval Jewish-Christian encounter

Wednesday, 8 February 2012
Frank Dabba Smith (UCL)
Ernst Leitz of Wetzlar: Helping the Persecuted During the Nazi Years.

Wednesday, 15 February 2012
Tom Lawson (Winchester)
Rethinking the Church of England's response to the Holocaust

Wednesday, 22 February 2012
Daniel Langton (Manchester)
The (Mis)use of History in Holocaust Theology

Wednesday, 29 February 2012
Helen Bartos (UCL)
West Germany's relations with Israel: bridge-building, morals and church input

British Academy Small Research Grant for Liberal Theology and 'the Jews'

Lars Fischer, Academic Director, CJCR

The CJCR's Academic Director, Lars Fischer, has been awarded a Small Research Grant (£7285) by the British Academy to lay the groundwork for a major research project on *Liberal Theology and 'the Jews'*. Picking up the agenda presented in Fischer's inaugural lecture in December 2009, the project will focus on forms of theology, from the seventeenth to the twenty-first century, that have challenged established theological orthodoxies by claiming to be more enlightened, reasonable, humane and/or emancipatory and explore two core questions. To what extent, firstly, have the approaches of such theologies to Judaism and 'the Jews' differed from those of their orthodox counterparts and why, secondly have they repeatedly set themselves apart by denouncing their orthodox counterparts as (too) 'Jewish'? While these issues have been touched upon in individual contexts, little effort has been made to explore systematically the extent to which structural factors may predispose such theologies to position themselves in a distinct way towards Judaism and 'the Jews'. This research project will offer a fresh additional perspective on the often subtle susceptibilities of the well meaning to various forms of anti-Jewish stereotyping without which antisemitism would stand little chance of taking hold beyond the lunatic fringe.

VISITING FELLOWS

Camilla Adang at CMJR
Dr Adang is Senior Lecturer in Arabic and Islamic Studies at Tel Aviv University and will be a Visiting Fellow at CMJR from September – October 2011. She will be researching relations between Muslims and Jews in the Islamic West.

Sasson Somekh at CMJR
Sasson Somekh is Professor Emeritus of Modern Arab Literature at Tel Aviv University and will be a CMJR Visiting Fellow in September 2011.

Fred Astren at CMJR
Prof Astren is Chair of the Department of Jewish Studies at San Francisco State University and will be a Visiting Fellow at CMJR from February – June 2012. He will be working on a project entitled, 'Jews in and of the Mediterranean' which will focus on the 6th–10th centuries.

Aaron Rosen at CJCR
May – August 2012
Dr Aaron Rosen currently holds a Fellowship at the Yale Institute of Sacred Music and was previously the Albert and Rachel Lehmann Junior Research Fellow in Jewish History and Culture at the University of Oxford. He will be a Visiting Fellow at the CJCR from May–August 2012. He is currently working on his second book, *The Hospitality of Images: Modern Art and Interfaith Dialogues*.

ONLINE RESOURCES

Recordings of major events and lectures given at the Woolf Institute are available at: www.woolf.cam.ac.uk/resources/audio-visual.asp

RECENT HIGHLIGHTS INCLUDE

Inaugural Lecture by Josef Meri
February 2011
Past, Present and Future Historical Memories: the Impact of Key Texts, Objects and Rituals on Muslim–Jewish Relations.

Professor Simon Schama
March 2011
The Difficulties of Toleration: Jews amidst Christians and Muslims.

An interview with AJ Levine
July 2011
CJCR Affiliated Professor AJ Levine discusses her research, Jewish-Christian Relations, and the recent colloquia.

Jews and Christians: Perspectives on Mission
Addressing one of the most sensitive and divisive areas of Jewish-Christian relations, this document was produced under the auspices of the Lambeth Jewish Forum, a joint initiative of the Office of the Archbishop of Canterbury and the CJCR. The document is written by Revd Patrick Morrow (a graduate of CJCR), Rabbi Reuven Silverman and Prof Daniel Langton. The co-convenors of the Lambeth Jewish Forum are Dr Ed Kessler and Revd Dr Toby Howarth. www.woolf.cam.ac.uk/resources/reports.asp

Converging and Diverting at the Time of Death: Exploratory Routes for the Study of Death Among Muslims and Jews in Britain
A paper by Junior Research Fellow Dr Marta Dominguez Diaz.
www.woolf.cam.ac.uk/resources/publications.asp

MASTERS DISSERTATIONS

submitted in 2011

The following list of Masters dissertations can now be found in the Cambridge Theological Federation Library Catalogue: http://affint-newton.lib.cam.ac.uk. They are a valuable reference for further study.

The Palestinization of Christianity in the Arab-Israeli Conflict and its Impact on the Current State of Jewish-Christian Relations.

A Critical Analysis of the World Council of Churches' Official Stance.

A Critical Analysis of Possible Lines of Transmission from Ibn Daud to Gundissalinus in the Context of Twelfth-Century Toledo.

A Critical Analysis of Adam Doboszynski's *March on Myslenice* in 1936.

A Critical Assessment of Charles Wesley's Attitude to Jews and Judaism as Reflected in his Hymns.

How do Jewish and Non-Jewish Medical Ethicists' Positions on Euthanasia Compare? A Critical Analysis.

The Implications of Karl Barth's Church *Dogmatics* for Christian Responses to Zionism.

A Critical Conceptualization of Milton's Silence Regarding the Jews.

Hellenistic Judaism in the Works of Edwyn Bevan. A Critical Assessment.

A Critical Analysis of Psalm Settings in the Cantatas as a Reflection of Bach's Understanding of Judaism.

Highlights

Mission and Jewish-Christian Relations

Ed Kessler in dialogue with Prof Gavin D'Costa

11 October, 16.30, Bristol University, Department of Theology and Religious Studies

Teaching the Abrahamic Religions: a Subversive Enterprise

A lecture by Prof Guy Stroumsa (Oxford University)

21 November, 17.00, Wesley House

Reflections on Jewish-Christian Relations Today

The Woolf Institute is delighted to welcome Archbishop Vincent Nichols, Archbishop of Westminster and Head of the Roman Catholic Church in England and Wales. This will be the first major public address on Jewish-Christian relations since being appointed to this role.

8 February, 2012, 17.30, Wesley House

Disloyal, Dangerous and Deviant: The Racialisation of British Muslim Men

A lecture by Jo Britton (Sheffield University)

7 March 2012, 17.00, Wesley House

Calendar

WOOLF INSTITUTE LECTURES

Judaism and Interfaith Relations

A lecture by Ed Kessler

21 September, 19.00, East of England Faiths Council, Cambridge

Speaking to each other in fragile times: Jewish-Muslim Relations

A lecture by Ed Kessler

11 October, 20.00, DAVAR, Wills Memorial Building, Bristol

Jews in the Muslim Court: From the Classical to the Ottoman Period

CMJR lecture with Visiting Fellow Dr Camilla Adang (Tel Aviv University)

19 October, 17.00, Wesley House

Cambridge Limmud

Josef Meri and Ed Kessler will discuss Muslim–Jewish relations at the Cambridge Limmud

6 November, Anglia Ruskin University

See: www.limmud.org/day/

Changing Landscapes: Jews, Christians and Muslims in the UK today

A lecture by Ed Kessler

7 November, 18.00, Derby Multi-Faith Centre Annual Lecture, University of Derby

Islamists and the Revolution in Egypt

CMJR lecture with Ewan Stein (University of Edinburgh)

9 November, 17.00, Wesley House

Manchester Clergy and Theological Students Study Morning

A lecture by Ed Kessler

24 November, 11.45, Menorah Synagogue, Manchester

Cities, Writing, and Readerships: Social History and Jewish Sectarianism in the Early Centuries of Islam

CMJR lecture by Prof Fred Astren (San Francisco State University)

Thursday, 26 April 2012, 16.00, Wesley House

Tradition and Transition in Jewish, Christian and Muslim Cultures

Joint conference of the Woolf Institute and the Open University of Israel

Cambridge, 24–26 June 2012

Please consult our website for further details

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For full event details please see: www.woolf.cam.ac.uk/events or scan the QR code with your mobile for up-to-date information on events.