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Chapter 1 : Eugene J. Fisher (1876-1958)

Eugene J. Fisher was born in Grosse Pointe, Michigan on September 10, He was a student at Detroit's archdiocesan seminary (Sacred Heart) during Vatican II, graduating with a B.A. in

Interested in biblical studies, religious education, and theologies of Christian-Jewish relations, he is the author of numerous book and articles on these subjects. His most recent book is *Seeking Shalom: Teresa School, Woodside, NY Junior High School Teacher Courses Faith, Justice, and the Catholic Tradition* This course is designed to introduce students to the values that have shaped the Roman Catholic institution they have chosen to attend and to the ways in which these values are historically grounded in Roman Catholic doctrine and shaped by its present articulation. This section uses a historical approach in exploring the Catholic Christian tradition. It concludes with the renewals of the great Second Vatican Council and with our own world of today. Christians refer to their collection as the "Old Testament," while Jews call their texts the "Tanakh" an acronym for the Hebrew words for Teaching, Prophets, and Writings. This course explores the ways that Jews and Christians have interpreted key texts, separately and together, over two millennia of learning from and disputing with each other. It also examines why the Bible has been a source of conflict between the two groups, with a focus on certain key passages, and why that is currently changing—as evidenced in recent official Catholic instructions. Jewish and Christian Theologies: Christians and Jewish students will gain an understanding of the other religious community while also deepening their understanding of their own. Other students will encounter the two traditions through a comparative lens. Topics to be discussed include the experience of God; the Bible; how Christians and Jews understand their relationship to God and the world; worship and prayer; and the destiny of the created universe. How have the two peoples influenced each other, for good and for ill? Is there any relationship between historical church teaching and the Nazi genocide of Jews? Has the relationship between the two traditions changed in recent decades? This honors course will examine these and other questions. This course explores how the Christian Bible could have been put to such unchristian purposes. It will focus on contemporary Catholic teachings on Gospel interpretation and particularly problematic scriptural passages. This course considers relevant New Testament texts, research into the Jewishness of Jesus. *New Explorations of Theological Interrelationships*. Boys, H, Henrix, and J. *Recent Reflections from Rome*. Fordham University Press, Rowman and Littlefield, *Christians and Jews in Candid Conversation*. A six-episode process for congregational Christian-Jewish Dialogue [view online]. *A Story of Shalom: A Local Interfaith Dialogue Process*. Edited with Rabbi Arthur Starr. *Jesus and the Evangelists*: Paulist Press, ; 2 nd ed. University Press of America, *Jewish Apostle to the Gentiles: Studies in Christian-Jewish Relations* , May Boys and John T. Wipf and Stock, , *Speaking Truth in Love* St. Liturgical Press, , *Documents of the Christian-Jewish Dialogue*. *The Road Behind and the Road Ahead: Catholicism and Judaism*," in James Heft, ed. *A Catholic Perspective* , " in Franklin Sherman, ed. Eerdmans, , Oxford University Press, , Sacred Heart University Press, *The Gospels*" in Richard S. Levy and Robert Levy, eds. *Covenant and Conversion*," in Mary C. Foreword" to the revised and expanded edition of Edward H. Flannery, *The Anguish of the Jews: Franklin, WI and Chicago: Essays in Memory of Anthony J. Saldarini* Leiden and Boston: Verlag Katholisches Bibelwerk GmbH, Howard Clark Kee and Irvin J. American Interfaith Institute, Mark Braverman, *A Wall in Jerusalem*: Jeremy Cohen, *Christ Killers: The Church and the Jews*:

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Foreword / Helga Croner --Historical developments in the theology of Christian mission / Eugene J. Fisher --The mission of Israel / Martin A. Cohen --A contemporary understanding of mission from a Protestant orientation and tradition / David M. Stowe --A reformed, evangelical perspective of mission / Richard R. DeRidder --Contemporary Roman.

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Chapter 4 : Antisemitism, Christian Ambivalence, and the Holocaust

Twentieth Century Mission. Reading Guide B. Mission Issues theinnatdunvilla.com Page 2 8/10/03 world mission theology, Augsburg, Scherer, J A and Stephen B Bevans.

Reality, History, and Holocaust Denial Updated: Jul 24 by Dr. Fisher , Distinguished Professor of Theology, Saint Leo University Recently, there has been a rise in antisemitic incidents and antisemitic rhetoric supporting such sickening actions. Here, I would like to focus on one issue which most unfortunately appears to be on the rise: This issue, it must be emphasized, is not political in any sense. Rather, it is a matter of properly remembering history. For, as has been said, those who fail to remember history are doomed to repeat it. Below, for those who wish to delve more deeply into this beyond tragic event, is a bibliography of websites and works on the Holocaust, many written by survivors of the death camps and Jewish and Christian witnesses to it. At the end of my remarks is a statement issued today, July Holocaust Memorial Museum, which states clearly what is at stake. Below that is a bibliography for those interested in the facts, history, and contemporary challenges of the Holocaust. Finally, I reference an article on a contemporary California politician who is in denial from reality. Note in my bibliography the official statements of the U. Jews could not and cannot see the death of six million of their kin in any way as an offering to God, and so have moved away from the term Holocaust to use, instead, Shoah, a term of total death and evil. They do not, however, object to those who continue to use the term Holocaust, since that is now an internationally recognized term for the death of the six million Jews. I would urge readers to check out the website of the U. As the reader can see from the Shoah bibliography below, there has been a tremendous amount of scholarly research and interviews with survivors and, indeed, bystanders and perpetrators involved in coming to grips with the scope of what the Nazis perpetrated against Jews before and during World War II. The Catholic Church at the Second Vatican Council and in the teachings of the popes and the Holy See from the Second Vatican Council to the present has delved deeply and honestly into what happened, since Catholics were among the righteous who saved Jews, the perpetrators who rounded them up to send to the death camps, and those who stood by, knowing what was happening to their Jewish fellow citizens throughout Europe but feeling powerless to do anything about it. It is a mixed story of grey areas as well as clear black and white moments. The attempt to deny the reality of the Shoah, in all its ugly details, is an exercise ultimately in futility. It is a refusal to see reality as it is. And holocaust denial is intimately interwoven with antisemitic racism, making spurious charges against Jews and Judaism. Paul and the authors of the gospels were all Jews, and would have been sent to Auschwitz along with other Jews. They reject the will of God, Who chose a Jewish woman to bear a Jewish son, Jesus, and so spread the teachings of Jesus the Jew and biblical Judaism throughout the world. They are, to paraphrase St. Paul, choosing death and evil over life and goodness. We Catholics, Christians, members of all faiths and, indeed, those who profess no faith, need to choose life. We need to remember and revere the victims of Nazi genocide, Jews and non-Jews alike. Again, this is not a political issue and politicians who use Holocaust denial must be rejected along with their teaching of hate. This is necessary in order to save humanity from another, and perhaps worse, shoah that could consume us all. Because the Holocaust is the extreme case of the complete negation of morality and represents the ultimate violation of human dignity on a massive scale, it has become a singular event that stands as both a universal warning and a reference point. It is more than European or Jewish history. It is human history. The US government mandated a Holocaust museum on federal land for these very reasons and because the Holocaust is a reminder that moving towards ever greater progress in human societies is not inevitable. The Museum sits on the National Mall alongside, and as a complement to, many important American institutions. Many celebrate human achievement. Standing in stark contrast, our Museum is a painful reminder of the dark side of human potential. USHMM also appropriately sits in between our monuments to Washington and Jefferson, reminding us that freedom is fragile. When one walks around the Museum, ones sees people from every part of America. They are often

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wearing t-shirts or baseball caps indicating their political preference or the name of their church, veteran group, school, scout troops, sports club, etc. At this time of increasing polarization, it is gratifying to see that the Museum engages all parts of our vast and diverse country, and beyond. We believe that the Museum might even have the potential to bridge some of the divides our nation is experiencing. It enables people to pause. To step away from the problems and debates of the present. To be challenged by this catastrophic event of the past. That is what good history education does. It engages at a personal level. It is therefore important to note that at this moment when the world needs the lessons of history more than ever and when trust in so many vital American institutions is declining, trust in museums is still high because they are perceived to be apolitical repositories of truth. For all these reasons, the trust the Museum has built with the American people over the past 25 years must be safeguarded. As must the memory of the victims of the Holocaust, whose tragedy gives the Museum its exceptional moral power. The United States Holocaust Memorial Museum can never do anything that is offensive to Holocaust survivors or an affront to the memory of the victims. This has led the Museum to take great care when we use our moral platform. This includes the following circumstances: High-profile neo-Nazi activity that has the potential for widespread societal influence or violence. Contemporary targeting of victims of Nazi persecution: When a group of people who were targeted for persecution by the Nazis are targeted by the state for systematic persecution or are victims of group-targeted mass violence. When a group of people is targeted by the state or a non-state actor for systematic persecution that could lead to genocide as defined by the UN Convention for the Prevention and Punishment of Genocide. Tragically, there are gross human and civil rights violations and humanitarian crises all over the world. And there are important organizations created to respond to these issues. We hope that some of the people working for these organizations might have been inspired to do so because of their Museum experience. The Rohingya, who have been refused citizenship, restricted in where they can live, denied access to education and healthcare, and brutally attacked by the Burmese military. The , Syrians who have been murdered “some through gas attacks” by their government. This is why we used our voice when Muslim refugees fleeing the genocidal crimes of ISIS and the Syrian regime might have been refused entry to our country. We recognize that thoughtful people who care deeply about the Museum will disagree with our approach. We are stewards of a precious institution that we inherited from the visionaries “Holocaust survivors and others” who built the Museum. Our most important obligation is handing to our successors an institution with at least the same degree of trustworthiness, moral stature and potential for impact. Our aspiration is to make it even greater.

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Chapter 5 : Christian mission-Jewish mission : None : Free Download, Borrow, and Streaming : Internet Archive

In the past ages, the conversion of the Jews was, at least in principle, always welcomed by the Christian side. Yet, ethical awakening after the Holocaust, the new self-critical attitude toward anti-Judaism in Christian theology, and the new.

Gorazd Andrejc *Religija i tolerancija*, Vol. University of Exeter, UK E-mail: Yet, ethical awakening after the Holocaust, the new self-critical attitude toward anti-Judaism in Christian theology, and the new perspectives in biblical studies which show that earliest Christianity was an integral part of the first-Century Judaism – all these factors influenced the position of numerous Protestant Churches and the Roman Catholic Church regarding their mission among the Jews. As a result, some Churches or groups in the Churches have given up any organized mission to the Jews for ex. Roman Catholic Church ; others defend the priority of dialogue over mission which has to be based on mutual witness to ones own faith; but there are also those who try to convert the Jews with specially designed methods. Although there is more agreement regarding some other Christian positions towards the Jews and Judaism in contemporary Western Churches, the question of mission and conversion is one of the most difficult issues in Jewish-Christian relations today and remains an open question. Conversion, Judaism, Protestantism, Catholicism Introduction For many centuries, conversion to Christianity was at the same time one of the greatest threats to Jewish survival and one of greatest temptations facing the Jews of the west. The Augustinian doctrine of Jewish Witness Cohen This was interpreted as a programmatic statement of policy for the Christian rulers regarding the Jews, not only as a theological idea. The imperative included a prohibition of preventing the Jews to observe Judaism, and not simply a prohibition of killing them. Nevertheless, it was usually thought, not only by uneducated Christian masses, but also by the most prominent theologians of the Church – such as Irenaeus, Augustine, Thomas Aquinas, and Luther, for ex. Therefore, although a forceful conversion of the Jews was never prescribed or legitimized by the Church from antiquity to modern era, many subtle and less subtle attempts to coerce the Jews into Christianity were taking place. For Jews, the threat of conversion was not only perceived, but very real. Christian attitudes toward the Jews have changed extensively in the later part of 20th Century. Whereas minor changes started to occur in late 19th and early 20th Century, it was the horror of the holocaust that shook western Christian theology Roman Catholicism and Protestantism. Increasing numbers of theological voices were calling for a thorough re-evaluation of Christian teachings and attitudes towards Jews and Judaism. Not only mainline Churches – Roman Catholic, Presbyterian, Anglican, Methodist, German Protestant Church, and similar – and their vocal theologians, but also Evangelical, Adventist and other more conservative and even fundamentalist churches have been affected. But the question of Christian mission to the Jews with an aim to convert Jews to Christianity remains a controversial, even divisive issue in Christianity today. Whereas some Christians feel that the abandonment of supersessionism clearly demands also an abandonment of Christian attempts to convert the Jews to Christianity, others continue to affirm active missionary efforts directed toward the Jews. Is conversion of a Jew to Christianity today desirable from a Christian point of view, even if it is not necessary for salvation? Has an attempt, or even a desire for any Jewish conversion to Christianity, *Religija i tolerancija*, Vol. Naturally, on the Jewish side we find virtually unanimous disapproval of Christian missionary efforts to convert the Jews. But there have also been less negative attitudes towards the Jews who do convert to Christianity today, yet still feel and regard themselves as Jewish. And, should they be repudiated from the Jewish community and from the Synagogue, even if they want to retain many Jewish religious expressions of their faith? Some feel that these are questions with no easy theological answers even from the Jewish point of view Cohn-Sherbok I will look only at the Christian side of this challenge here and examine some contemporary Roman Catholic and Protestant responses. The overview of positions is not exhaustive, but I hope it may give us some understanding of the differences that exist in the approaches to the questions of Christian mission to the Jews and of possible conversion of Jews to Christianity. Of course, in centuries past

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especially during the late Middle Ages and the times of Reformation, many Roman Catholics did try to persuade or make the Jews become Christians. Different kinds of social pressure of a dominant Christian society, and even forced conversions of the Jews into Catholicism were happening – the latter perhaps most notably in Spain and Portugal. However, during the last two centuries or more, efforts to convert Jews to Catholicism have not been nearly as strong as they have been in Protestantism Pawlikowski. More recently, the most significant development happened in the s. However, since Vatican II, there has been a disagreement – a silent one at first, but increasingly public as the time went on – regarding the implications of this and a few other statements from *Nostra Aetate* for Christian mission to the Jews. Catholic scholars Gregory Baum, John Pawlikowski, Eugene Fisher and Walter Kasper, who have been on the forefront of Catholic-Jewish relations during last four decades, have in one way or another expressed disapproval of G. Explaining when the Catholic Church has abandoned any organized effort to convert the Jews to Christianity, cardinal Kasper said: Thus mission, in this strict sense, cannot be used with regard to Jews, who believe in the true and one God. This is so because the traditional but erroneous conception that Christianity superseded and fulfilled Judaism which was thought to be spiritually dead, is at the very heart of Christian identity. So, according to Pawlikowski American bishop Eugene Fisher agrees. He claims Fisher Christians generally, and Catholics in particular, should seek to develop a concept of a joint mission they have together with the Jews to the unbelieving or pagan world. Both Pawlikowski and Fisher have co-authored, together with other Christian and Jewish scholars, two important documents in contemporary Jewish-Christian relations: Both documents explicitly call for abandonment of organized Christian attempts to convert the Jews. All these Catholic scholars see Christian relationships with Jewish people and religion as different, in an important way, to its relationship to other faiths. The special historical and theological relationship with Judaism from which Christianity emerged as a Jewish sect, include a great closeness and ancient antagonism at the same time and call for special relations in praxis of Christians and Jews today. Therefore, they feel that Christian attitudes towards the Jews can Religija i tolerancija, Vol. Because of this, the rejection of the efforts to convert the Jews does not necessarily mean an abandonment of effort to convert adherents of other faiths *ibid.*: Although these voices remain influential in Roman Catholicism today¹, a more conservative view also has strong influence and competes with the view just described. Perhaps the most vocal and public advocate of a conservative view was cardinal Avery Dulles, who expressed a decided disagreement with the above mentioned documents, *A Sacred Obligation and Reflections on Covenant and Mission*. He claimed that an abandonment of evangelization of the Jews is a theological error and contradicts the clear teachings of the New Testament, that Christ came as a Saviour and Messiah also for the Jewish people, and he should be proclaimed to every nation, including the Jews Dulles Dulles defended a different interpretation of the *Nostra Aetate* from Vatican II, one which still affirms a version of supersessionism: Old Testament objectively points to Christ and its fulfilment in the New. So, while the covenant with Israel from Sinai is not abrogated, its true and final fulfilment is only in Christ Dulles John Paul II strongly advocated, Dulles reminds us, missionary evangelization of all peoples, and he never excluded Jews from this universal call to conversion *ibid.* The statement seems to confirm the classical supersessionism *cf.* Many have seen in this act a message from Benedict XVI, that the Jews need to, at least at some point in the eschatological future if not before, convert to Christianity or even Catholicism. On the other hand, he clearly affirms the validity of the Jewish covenant and their expectation of the Messiah, even though he sees a Christological fulfilment of the Jewish expectation. Whether he claimed that the Jews will have to recognize Jesus as their Messiah in the eschatological future or not, is not perfectly clear. Perhaps he expressed his views – at that time still as cardinal Ratzinger – most clearly in the series of interviews published under the title *God and the World* Pope Benedict *et al.* But it is not clear which view will prevail or even become an official one in the Roman Catholic Church. The debate goes on for some time now, definitely since *Nostra Aetate*, but it has become more heated and explicit during the last ten years. It seems the conservative view that missionary evangelization of the Jews should never be abandoned, has gained some momentum again in recent years. It appears that the Roman Catholic Church still

does not actively engage in any organized missionary efforts to convert the Jews. Some Protestant Perspectives Given the extremely diverse and fragmented nature of Protestantism², the attempt to present an overview of Protestant views regarding conversion of the Jews is a hard task. I will mention only a few positions which I hope are typical and, to some degree at least, representative for many other Protestant views, but I have no doubt that many more exist which can not fit into the categories here adopted. Also, the discussions in the Protestant world regarding this question ² With Protestantism in this essay I mean all denominations and groups which came out of reformation and subsequent developments: Religija i tolerancija, Vol. A brief look back at the beginnings of Protestantism tells us that Martin Luther had high hopes for the conversion of the Jews at the beginning of his career as a public preacher and writer. Now that the pure Gospel without the Catholic twisted doctrine will be preached to the Jews, Luther believed, they will gladly accept the good news. In the decades after the London Society for Promoting Christianity among the Jews was founded in , many other similar societies were formed. At the Edinburgh World Missionary Conference, which was the peak of European Protestant Mission in the world and has brought together all major Protestant churches, there were at least 95 similar missionary societies for the Jews present that engaged more than people in an active mission to the Jews DeRidder The situation has changed much in the decades after the holocaust. Many protestant theologians have come to a realization of the extent to which Christian theology itself includes anti-Judaism and proposed different reformulations of the doctrines in order to remedy this problem. But it was not only the effect of the holocaust: The classical Lutheran sharp contrast between Law and Grace “ where the law is associated with the outdated and abolished Old Testament and Judaism, and the grace only with the New Testament, Jesus and Christianity “ began to be seen as an erroneous interpretation of the Bible, especially of the writings of the Apostle Paul. Wright have pointed out that in Paul there is much less contrast between the law and grace than traditionally conceived. Paul was still a Torah-observant Jew, despite his Christian faith and despite the fact that he proclaimed that the gentiles who believed in Jesus do not have to become circumcised and fully observant cf. Sanders , Dunn and Wright These developments within Protestantism “ the ethical awakening after the holocaust, the new self-critical attitude towards anti-Judaism in Christian theology, and the new perspectives in Biblical studies that showed the original Christianity as a much more integral part of the Jewish world of the first century “ influenced the attitudes of many Protestant Churches in the West toward the mission to the Jews. Consequently, the majority of Mainline Protestant churches have issued statements in which they have condemned anti-Semitism and anti- G. Judaism and recognized their historical share in guilt for these phenomena in the world. Other Protestants have not been so willing to abandon the mission to the Jews, but have rather issued statements and guidelines with which they want to ensure a more sensitive approach to the mission question and avoid psychological or other kind of coercion of Jews in order to convert them to Christianity. This vague statement clearly does not denounce the mission to the Jews. The document of the Alliance of Baptists recognizes a need for rethinking the forms of Christian witness, and a responsibility of choosing those which they understand to be ethically appropriate and compatible with an honest and respectful dialogue with the Jews. On the other end of the spectrum are conservative Evangelical Christians who can be found in many denominations and free Churches across the World, but have a strongest presence in the US. Together with this targeting for conversion, however, there is a deep appreciation of the Jewish people among evangelicals, because of the unique role of the contemporary Jews in dispensationalist eschatological scenario that is prevalent among evangelicals. According to this scenario, the Jews and Israel have an Religija i tolerancija, Vol. As Messianic Jews a generic term for a type of Jewish Christians are a considerably widespread and cross-denominational movement “ forms of Messianic Judaism exist also in mainstream churches, not just in independent evangelical ones “ a slightly closer look at both movements is in order. The basic stance of both is that the Jews, who convert to Christianity, need not abandon their Jewish identity, practices or rituals. Rather, the Jew who accepts Jesus as Messiah is, according to a basic Messianic Jewish understanding, a fulfilled Jew. Contrary to the position of the most Western mainline Churches, including Roman Catholics, they claim that a person can be Jewish and

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Christian at the same time. This means that, even after all the centuries of separate traditions and interpretations, these identities are not mutually exclusive in principle. A Jewish person who believes in Christ can be both. Messianic Jews are led by people of Jewish origin usually first- generation converts of whom the vast majority advocate active mission to the Jews, conducted by the Jews who already converted to Christianity, and using special methods and contextualization of the gospel for various groups of Jews today. There are different types of Messianic Jewish congregations and organizations. Jews for Jesus, for example, are involved in one of the most aggressive forms of evangelism known in Christian world today, by confronting Jewish people on the streets and university campuses predominantly in the US and engaging them directly into arguments regarding Messiah, the Covenant, etc. Not surprisingly, their activities have spurred great controversy and public protest in the Jewish communities and continue to do so. The leader of Jews for Jesus, Moishe Rosen, has consistently advocated confrontational and aggressive 3 There are different perceptions of these practices among Messianic Jews. Some groups adopt or retain them primarily to attract other Jews to Christianity, whereas others believe theologically that these practices, including the Seventh-day Shabbat, dietary laws and circumcision, are still incumbent on all Jews, including Christian Jews. To the latter group, among others, belong also the Jewish Christian believers who are Seventh-Day Adventists, who are reluctant to call themselves Messianic Jews because of theological differences cf.

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Chapter 6 : Israel at 'Promised Land' for Jews AND Christians | Saint Joseph's University

Historical developments in the theology of Christian mission / Eugene J. Fisher The mission of Israel / Martin A. Cohen A contemporary understanding of mission from a Protestant orientation and tradition / David M. Stowe.

Abstract The events of the Crusades during the 11th, 12th and 15th centuries stand as obstacles in the midst of contemporary Christian-Muslim relationships, interaction and dialogue. These historical unfortunate and painful events have resulted in hatred and suspicion between the two religions and left an indelible scar in Muslim and Christian minds. This article concerns itself with Crusade violence in the history of Christianity. After a brief description of different examples of violence in the Crusades, this paper discusses how Christians viewed Muslims and vice versa and how they view each other today. Then, this essay addresses contemporary mission approaches to Muslims. Crusaders usually called themselves "pilgrims". Some of the renowned Crusade scholars are S. Kedar, Crusade and Million As Livingstone Huff observes, "Behind contemporary Christian-Muslim interaction and dialogue lie centuries of crusade events that have resulted in misconception, misunderstanding and mistrust. Though there are various related important aspects of the Crusades, this essay will concern itself with a series of violent Crusade events from an historical point of view. It will discuss the perspectives of both Christians and Muslims involved in the Crusades, in terms of how the two sides have viewed each other throughout history and how Muslims and Christians view one another today. This essay will highlight the approach to mission of some particularly influential Christian figures, who during the time of the Crusades and afterwards disagreed with the militaristic approach of the Crusaders and launched peacekeeping and evangelistic missions to the Muslims. Then, this essay will address contemporary mission approaches to Muslims from a missiological viewpoint. Understanding types of violence in the Crusades The word "violence" can be defined to extend far beyond pain and shedding blood. It carries the meaning of physical force, violent language, fury and, more importantly, forcible interference. The Crusades occurred in medieval Christianity and included all of the components just listed. The armies of Islam captured the Holy Land "with lightning speed", writes J. The Crusades ended with the fall of Acre in It is derived from the Arabic word *jihad* meaning to struggle, to strive. Contemporary Muslim extremists use the word to refer to "holy war". Muslims did not like al-Hakim or the nuisances he caused; he was murdered in Tanner, a modern secular writer, claims that, "Within the Islamic empire there was no particular pressure to convert Jews and Christians who paid a special tax and they were tolerated and accepted as believers of an inferior faith, which had been superseded by Islam; there were no particular persecutions organized and supported by the state. Christians never forgot the damage and persecution that resulted from the Crusades and maintained the desire to recapture the sacred shrines of Jerusalem. The motive for the Crusades was primarily religious. Pope Urban II, and not the Muslims, was probably the first to sanction a "just war". He did so in at Clermont, when he stated, "I say it to those who are present; I command that it be said to those who are absent: All who go thither and lose their lives, be it on the road or on the sea or in the fight against the pagans, will be granted immediate forgiveness for their sins. There were other important leaders besides Pope Urban. Bernard of Clairvaux, organizer of the second Crusade, preached violent words in his sermon. In Praise of the Crusading Templars: It fights a double war, the first against flesh and blood enemies; the second, the war of the Spirit against Satan and vice. The soldiers of Christ kill with safety; he dies with more safety still. He serves Christ when he kills; he serves himself when he is killed. If you win, it will be glorious. If you die infighting for Jerusalem, you will win a place in heaven. Do not miss the opportunity. Take the sign of the cross and at once you will have forgiveness for the sins which you confess. The Story of Emngclim, Abingdon, Nashville, , p. Tanner, Violence and Religion: Gonzalez, The Story of Christianity, Vol. Innocent was determined to launch a new Crusade to recapture Jerusalem, which had been in Muslim hands since He preached primarily to encourage the soldiers of Christ: Do not hesitate to risk your possessions and your persons For him who laid down his life and shed his blood for you. Be certain and secure that if you are truly penitent you will achieve eternal rest as a reward

from this temporal labour. James of Vitry, the bishop of Acre, engaged in Crusade preaching around His preaching contains violent words directed towards Saracens: He subjected peoples under our dominion and put the nations under our feet. The Lord has subjected them in these days to the holy church and to the army of the Christians. This amounts to conversion by force. The preachers of the Crusades were powerful in communicating and advocating violence through their violent words, though certainly some of the Crusade preachers thought of their preaching as pious and containing noble ideals. Violent words were meant as a call to re-conquer Jerusalem religious motive from the hand of "infidels". Windas, in his article "The Consecration of Violence", says, "Urban II offered to his quarrelsome Christians the prospect of unlimited conquest in new lands, conquest sanctioned by the highest moral authority: Indirect violence in the Crusades I previously defined violence to include actions that go beyond killing and shedding blood. The first example of indirect violence in the Crusades is the displacement of the people. During the Crusades, the displacement of the population created the problem of refugees, which can be considered as indirect violence. In some of the instances, the majority or even the whole civilian population of the cities fled before the occupation of the Franks. The refugees were usually ill treated in the foreign lands and became victims of social, political and economic violence. Therefore, the Crusaders indirectly caused violence to innocent ones, who were not killed but forced to flee. The second example of indirect violence in the Crusades is people dying of hunger and poverty. Tanner observes, "There is also indirect killing, where religious warfare destroys an environment and many more die from starvation and disease than from the sword and gun, as in the Christian siege of Damietta in AD , when almost all the Muslim population died of hunger. In one case, as the Crusaders victoriously entered a village, "Turks [Muslims] destroyed the countryside so that the Crusaders could not find food and men and animals began to die like flies. The poor pilgrims suffered particularly heavy casualties, as always, and depended totally on the alms of knights and soldiers, who were themselves dramatically impoverished. These all are examples of indirect effects of violence. The legacy of brutality The legacy of the Crusades is as horrible as it is tragic. The Crusades caused "unspeakable damages", writes Ruth A. Tucker; "Tens of thousands of lives were lost. Robert Clouse describes the conquest of Jerusalem through the first Crusade as a "frightful slaughter of the inhabitants". Oliver, *Hiitoria Damiatana*, Tübingen, , pp. The Crusaders rampaged through the alleys breaking down doors of houses and mosques and killing all who fell in their path: A wild two-day massacre followed in which the Crusaders, numbering about 10,, exterminated most of the population of the city, killing nearly 40, people. The great majority were unarmed civilians. The Jewish community took refuge in the synagogue but the Crusaders set it on fire and the entire Jewish community perished in flames. While the knights felt they had entered into paradise, two hundred yards outside men were still murdering each other blindly and savagely and wading in blood and trampling on corpses of thousands upon thousands belonging to people whose skins were somewhat darker than their own and who did not dress like Christians. The massacre of the population of Jerusalem filled the Muslim world with horror. Phil Parshall, a former missionary to Muslims in Bangladesh, writes of the Crusades, "An all-time low was reached in Muslim-Christian relations when Crusaders The sons of Ishmael cringed before the powerful armies of the West. Cities were ransacked, homes burned, women were raped and children enslaved. Thus, the violence of the Crusades affected both sides of the conflict: We can compare the violence of the Crusades with the July bomb blasts in various parts of India, which killed innocent adults and children. Violence always harms people. In many cases, terrorist attacks, bomb blasts, and religious and communal violence bring disaster and destruction and take away the lives of many innocent ones. The Crusades, Random House. Some Christian historians and writers see the Crusades as "missionary wars" and others as "mission militant". By contrast, Muslim writers view them as the "wars of Infidels" against the Islamic kingdom. Batley and Bourrdillon, historians of medieval Islam, review various Arabic sources to gain the Muslim views during the time of the Crusades. Ibn al-Athir, a Muslim eyewitness , said of the Crusade attack on Jerusalem, "The population of the city was put to the sword and the Franks spent a week massacring the Muslims. They killed more than seventy thousand people in the al-Aqsa mosque. The Jews had gathered in their synagogue and the Franks burned

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them alive. They also destroyed the monuments of saints and the tomb of Abraham, may peace be upon him. The al-Aqsa mosque and the mihrab was a den of pigs and filth She said of the Crusaders: Kedar, Crusade and Miisitm: European Approaches Toward the Mu,ilim. Harper and Brothers, New York, , p. Paula Bartley and Hillary Bourrdillon, op. Some men of the same race as these Crusaders, later when they were building a large wall used the bones of the dead as pebbles to fill up the gaps. Our pilgrims entered the city and chased the Saracens, killing as they went as far as the Temple of Solomon. Soon, our army overran the whole city, seizing gold and silver, horses and mules and houses full of riches of all kinds. Christians called for holy wars and Muslims called for Jihad.

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Chapter 7 : Philip A. Cunningham, Ph.D | Institute for Jewish-Catholic Relations | Saint Joseph's University

Eugene J. Fisher, "Some Thoughts on 'Messianic Judaism'" These brief reflections on so-called "Messianic Judaism" or "Jews for Jesus" were in response to a question on the Catholic Church's position on the subject.

Professor Murphy discusses how Christians have distorted essential aspects of Judaism in the time of Jesus, the importance of historical Jesus research, and the contributions of biblical criticism to theology and the church. His article describes some key moments of the Council, most notably the composition of *Nostra Aetate*. The article is reprinted with the kind permission of *The Tablet*, published in London, from the December 21, issue. Jenny Goldstein, "Transcending Boundaries: Goldstein provides an excellent description of the history of Catholic - Jewish relations in Boston. Our congratulations to her and our thanks to her director Prof. Martin Rhonheimer, "The Holocaust: What Was Not Said" In this article from *First Things*, a Swiss priest and professor of ethics and political philosophy steers a middle course in the controversy about the role of the Catholic Church during the Second World War. He concludes that "in view of all that Christians have done to Jews in history, it is Christians who should take the lead in the purification of memory and conscience. Lasker, "Competing Claims for Truth: He concludes that polemicizing medieval Christians and Jews could only talk past one another because they had different theological premises and because they had no common methodology with which to conduct their debate. Michael Cook here explains that these materials were shaped by the circumstances of Jews and Christians centuries after the crucifixion and so provide no historical data about that event itself. Mark Weitzman, "The Inverted Image: The author, on the staff of the Simon Wiesenthal Center, reviews the growth of hate sites on the Internet, paying special attention to antisemitic and anti-Catholic themes. The essay provides an overview of the state of affairs in the late s. In its she analyzes thirteen studies on the PBC document that have appeared since April She spotlights three significant contributions that the document makes according to the thirteen commentators, and also surveys those parts of the document that have received the most attention. Donahue, "Joined by Word and Covenant: Donahue, the Raymond E. Donald Senior, "Rome Has Spoken: This article on the Pontifical Biblical Commission study is based on a presentation to the Catholic Biblical Association of America at its annual meeting in August Posted with the kind permission of of *Commonweal Magazine*. A summary and analysis of the important study of the Pontifical Biblical Commission.

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Chapter 8 : Christianity Encountering World Religions | Baker Publishing Group

Daum, Annette, and Eugene Fisher. The Challenge of Shalom for Catholics and Jews: A Dialogical Discussion Guide to the Catholic Bishops' Pastoral on Peace and War. New York: Union of American Hebrew Congregation in cooperation with the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops,

Roy Eckardt, and Sr. Ann Patrick Ware as the conveners. After the "Statement to Our Fellow Christians" was issued in , some members retired from the group and others were added, including: Over the years there were many changes as some members retired or died and new ones were added. Additional members who were added at some point in the intervening years but who are no longer with CSG included: Qualifications for membership emphasize scholarly involvement and contribution with publications in the field highly recommended, rather than simply an interest in the subject. A balance of areas of study is maintained among members, and a proximate balance of confessions. Guests From time to time guest lecturers have been invited to participate in one or more meetings to present papers and join in the general discussion. People, Land, State was under consideration, a number of published articles and papers by Jewish scholars were studied, along with those of some European Christian scholars, and some of the contemporary church statements. Other than the "Statement to Our Fellow Christians," the CSG has as a general rule refrained from issuing its own statements dealing with current issues, however there have been a few exceptions: It was signed by twelve members and issued under the letterhead of "Israel: It was published with additional signatures under the name of the Institute of Human Relations, New York. It was drafted at the meeting, signed by most members, and sent to Cardinal Edward Idris Cassidy, president of the Pontifical Commission for Religious Relations with the Jews. Publications While individual members have many publications, including full volumes, of which quite a number have been initially explored or subsequently discussed with fellow members at the meetings, the CSG has not undertaken any publication project in its own name. The following is a partial listing of books published by members over the years: Beck, *Mature Christianity in the 21st Century*. Expanded and revised edition. Judaism as a Source of Christian Self-Understanding. Cunningham, *Education for Shalom*: Cunningham, *A Story of Shalom*: Harper and Row, Deutsch, *Lady Wisdom, Jesus, and the Sages*: Roy Eckardt, *Reclaiming the Jesus of History*: Roy Eckardt and Alice L. A Revised Retrospective on the Holocaust. Wayne State University Press, Roy Eckardt, *Encounter with Israel: City of the Ages*. University Press of America, *Times of Testing and Reckoning*. Fisher and Leon Klenicki, eds. Flannery, *The Anguish of the Jews: Twenty-Three Centuries of Antisemitism*. Women Who Challenged the Holocaust. Theological Book Service, *Christianity and Israel Considered in Terms of Mission*. Good, *Jesus the Meek King*. Harrelson and Randall M. Mercer University Press, Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Littell, *The German Phoenix*. Cummings and Hathaway, McGarry, *Christology After Auschwitz*. Exploring his Life and Thought. Merkle, *The Genesis of Faith*: Olson, *Faith and Prejudice: Intergroup Problems in Protestant Curricula*. Yale University Press, Pawlikowski, *Jesus and the Theology of Israel*. Pawlikowski and Judith H. *Ethics in the Shadow of the Holocaust*: Sheed and Ward, Jean Pierre Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16,*, Coert Rylaarsdam, *Transitions in Biblical Scholarship*. University of Chicago Press, Sheerin, *A Practical Guide to Ecumenism*. *Christian in Society IV*. Buber Recension Volume 1 Genesis. Tyson, Luke, *Judaism, and the Scholars: Critical Approaches to Luke-Acts*. University of South Carolina Press, Tyson, *Images of Judaism in Luke-Acts*. Williamson, *A Guest in the House of Israel*: Williamson and Ronald J. *Anti-Judaism and Christian Preaching*. Seabury Parts I and II. The following list is almost complete: Littell "Catholics and Jews after Christian and Jewish Responses" Alice L. Eckardt "A Response to J. A Christian Perspective" Edward H. Roy and Alice L. A Farewell to Arms Limitations" A. Everett "The Transformation of Symbols: Williamson "Christianity in the Mirror of Judaism: Williamson "Beyond the Fate of Zero-Sum: Roy Eckardt "The Origins of Antisemitism: Recent Studies by Raymond E. Tyson "Four Recent Statements by U. A Proposal" Norman A.

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Chapter 9 : Project MUSE - Sources for the Study of Catholic-Jewish Relations

Eugene J. Fisher, Faith Without Prejudice; Rebuilding Christian Attitudes Toward Judaism. Crossroad, Crossroad, Eugene J. Fisher and Leon Klenicki, eds., Spiritual Pilgrimage: Texts on Jews and Judaism by John Paul II.

Amazon About "A rich and stimulating work which proposes a new way of thinking about and practicing Christian mission among adherents of other religions. This is a thoughtful and penetrating discussion which deserves a wide reading among mission theorists and practitioners. Specifically, it is a model for interacting with people of other faiths. The authors term this model "giftive mission," as it is based on the metaphor of free gift. Part 2 explores eleven practices that constitute giftive mission. Each practice is illustrated through the story of a figure from mission history who embodied that practice. Part 3 addresses method: The concluding section of the book ties all the prior discussion together and presents a compelling case and vision for giftive mission. Mission scholars, students, and practitioners will benefit greatly from this probing study. Endorsements "In an era when Christians are frustrated by the devotion of whole peoples to religions that are fiercely resistant to gospel missions, this book will come as a bold and liberating proposal for both mission theorists and practitioners. Professors Muck and Adeney draw from decades of experience and scholarship to construct a model based on imitatio Christi and missio Dei. Sunquist, dean of the School of Intercultural Studies, Fuller Theological Seminary "Finally we have in a single volume a sustained, creative, and approachable argument describing how Christians should think about their relations with people of other faiths. There is neither a more important issue in missiology today nor a better presentation of the material in a constructive piece. The authors lucidly lay out the various positions and approaches, but they also clearly spell out their own commitments. Muck PhD, Northwestern University has been a religious studies scholar for more than thirty-five years. Prior to his retirement, he served as executive director of the Louisville Institute after teaching for many years at Austin Presbyterian Continue reading about Terry C. She has authored and contributed to many books, including Christianity Encountering World Continue reading about Frances S. The authors bring years of scholarly work on interreligious encounter and of teaching missiology in seminary contexts to bear on writing this biblically faithful, practically insightful, and theologically sophisticated textbook. Theologians and missiologists alike will be challenged theologically. This book will challenge both progressives and liberals on the left and traditional evangelicals on the right, even as it infuses new life in surprising ways to Christian mission in the religiously plural world of the twenty-first century. More importantly, Muck and Adeney present an evangelical mission converted by in depth encounters with religious others even as it bears more faithful witness to the gospel. This book cannot be recommended more highly! It is biblical, historical, and practical. It demonstrates a keen awareness of contemporary mission in its multiple facets. This book is useful as a textbook and for its charts describing aspects of mission. There are pertinent questions for reflection and discussion. Shenk, Missiology "A rich and stimulating work which proposes a new way of thinking about and practicing Christian mission among adherents of other religions. The book is relevant not simply for those interested in a relational model for engaging people of other faiths, but more broadly for anyone interested in crossing cultural boundaries with the gospel. There are useful case studies, an index, and a bibliography. While not an objective study of missions or missiology today, it is a useful example of such for those studying Christian mission from an ecumenical point of view. This book is especially recommended for pastors struggling with issues of pluralism in the West as well as for students and Christian leaders in Asia. Christianity Encountering World Religions provides a bold and creative approach for finding a way for mission in a religious world. The text is enlivened by sidebars which make for readability and good conversation. It presents a carefully crafted theory and attempts to work it through the various steps of incarnation, to make it a real possibility for missionaries. Helpful sidebars are used throughout the book as spaces to clarify and review the various concepts. This book breaks new ground in the area of encountering world religions. It is recommended to missionaries who have grown beyond easy answers and quick cures. It

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will also serve well as a supplemental text in theology of mission and world religion courses at the advanced level. Purinton, Trinity Journal "One of the strengths of the book is its overall thesis. The metaphor of gift-giving is a helpful way to understand the missionary task. The authors also provide a helpful study of the history of Christian missions. Their examination of key historical figures is beneficial for two reasons. First, they focus on several of the less known missionary heroes. The presentation of the material is unique and refreshing. Second, by focusing on key innovators, the authors help the reader to understand how mission strategy is always being refined and reshaped to meet the needs of the day. A third strength of the book is the method the authors give for interacting with those of other religions. Muck and Adeney have provided Christians an insightful approach in answering this difficult question. It is a valuable text that responds to many important issues in contemporary global missions. Throughout the book they use summarizing sidebars to help the reader grasp the material. This book will lend itself well for use in academic and mission training settings. It also requires us to learn to receive the gifts of others, both in their culture and their religion, without abandoning the gift we have in Jesus Christ.