

## GLOSSARY OF THE JEWISH-CHRISTIAN BIBLE WEEK

### **APODOSIS**

“Addition” (a grammatical term for the second part of a conditional clause; in Orthodox churches the last day of a liturgical feast): an entertaining, colourful evening of music, readings, sketches etc, organised by Bible Week participants.

### **FRINGE**

At the famous annual Edinburgh Festival, in addition to the official programme, there is always an additional range of “inofficial” offerings called the *fringe*. Similarly, Bible Week participants can enrich our official programme with creative offerings of their own: the *fringe* is a space for creative and artistic responses to our text (dance, music, art, drama etc).

### **KEYNOTE LECTURES**

On the first few days of the week three lectures take place: one from a Jewish perspective, one from a Christian perspective, and one reflecting another approach, such as art history, psychology, etc. The lectures last 30 minutes and should be intelligible to all. Afterwards there’s an opportunity to exchange thoughts in “buzz groups”, followed by a more general plenary discussion. Written translations and copies of the text in the original language are made available.

### **SPEAKERS’ CORNER**

In London’s Hyde Park there is a corner where people stand on their own hand-made podiums and address the general public, delivering speeches on matters both weighty and witty: “*Speakers’ Corner*”. Any participant who wishes to present an interesting topic or stimulate discussion on a particular issue is invited to offer his or her own “speakers’ corner” on a weekday afternoon here at the Bible Week.

### **STUDY GROUPS**

Every morning participants meet in various fixed discussion groups of 10 to 15 members. The life of these study groups depends on participants’ commitment to attend regularly and share their observations, interpretations and experiences with each other. Every study group has a Jewish and a Christian *resource person*, experts who can supply background information from the Jewish and Christian traditions and Biblical scholarship. In addition, there is a *facili-*

*tator*, who leads the discussion and takes care of organisational matters. The team strives to put together appropriately mixed groups, based on preferences expressed by participants. Each group member is a key component in the group’s learning experience.

### **Ia In-depth study of the Hebrew text**

The groups work in a very concentrated way with the Hebrew text. They are for people who possess a good level of Hebrew.

### **Ib In-depth study of the Hebrew text – canonical approach**

The groups work in a very concentrated way with the Hebrew text and explore its meaning with special reference to the composition and dramatic development of the book. These groups are for people who possess a good level of Hebrew.

### **II Jewish-Christian Bible study**

The groups study the biblical text from the perspectives of Jewish and Christian traditions. Various translations are used alongside the Hebrew text. Hebrew language skills are not required.

### **III The biblical text and the contemporary world**

The groups study the biblical text with special reference to today’s world. Various translations are used alongside the Hebrew text. Hebrew language skills are not required.

### **IV Bible text: interpretation and artistic response**

The group studies the biblical text from Jewish and Christian perspectives. Various translations are used alongside the Hebrew text. Participants interpret the text using a variety of materials, guided by an art facilitator. All levels of experience welcome! Hebrew language skills are not required. This group will only be held if there is a sufficient number of participants.

### **TEKU**

*Teku* is a Talmudic term meaning “let it stand”, used when a question cannot be definitively answered. It was later explained as an acrostic of *Tishbi yetarez kushiyot u-vaayot* : “The ‘Tishbite’ will explain all difficulties and problems”, meaning that the prophet Elijah will deliver answers to all open questions preceding the arrival of the Messiah. Thus the matter under consideration remains an important but unresolved question. At the Bible Week, *Teku* refers to a plenary meeting at which all participants have the opportunity to

pose and discuss diverse questions. Please remember to put your written questions into the “Teku pot” at reception during the course of the week.

explored by speakers of both religions, drawing on Jewish and Christian sources. The emphasis is both on the dialogue between our two traditions and on the dialogues which readers engage in with the texts.

### **TEXTS IN DIALOGUE**

This is the name of a session in which a text from the Hebrew Bible or the New Testament is

## **RELIGIOUS SERVICES AT THE JEWISH-CHRISTIAN BIBLE WEEK**

Over the years a rich liturgical life has developed at the Jewish-Christian Bible Week, and this needs to be described briefly in its various facets.

### **PSALM READING**

Every day of the Bible Week begins with a Psalm reading. In each case, a Psalm is read in Hebrew and various other translations are presented. There follows a silence; on certain days, the Psalm Reading ends with a piece of music. In this way we seek to create a non-denominational morning session as a meditative way of starting the day.

### **SERVICES ON THE WEEKEND**

Becoming acquainted with the services of the other religion is an important element of the Bible Week. At the same time, however, the task of creating religious services without losing sight of all that is distinctive and authentic presents its own special challenges. The key therefore is that the services should retain their own specific character whilst at the same time members of other religious traditions are warmly invited to attend.

During the week there are times set aside for preparatory sessions at which all interested individuals can meet in separate Jewish and Christian groups in order to plan and create the weekend services jointly.

The Jewish Sabbath/Shabbat services on Friday evening and Saturday morning reflect the diversity of present-day Judaism, as embodied by the Jewish participants themselves. The Shabbat evening meal on Friday begins with blessings over wine and bread. After the meal all are invited to attend “Grace after Meals”, *Birkat ha-Mazon*. Finally, we gather in the Aula for *Oneg Shabbat*, “Sabbath delight”, consisting of spiritual songs, story-telling, etc.

The Christian service on Sunday is either Roman Catholic or Protestant, alternating yearly. The sermon is usually given by someone from the other tradition. The Christian tradition adopted the Jewish custom of beginning the celebration of a special day on the previous evening – accordingly we commence our Sunday with Vesper prayers on Saturday evening.

Experience has demonstrated the wisdom of not cluttering services with special explanations aimed at guests of other faiths. Therefore, we have two sessions during the week introducing both the Jewish and Christian services. These offer information about the order, contents and special features of the various services.

### **OTHER SERVICES**

Participants themselves often assume responsibility for organising the Jewish weekday morning prayer (*shacharit*) as well as the Christian *Compline* prayer in the evening. The Franciscan friars invite Bibleweek participants to the Eucharist or to their daily morning and evening prayer (*Lauds* and *Vespers*) on several days. For details, please refer to information board.