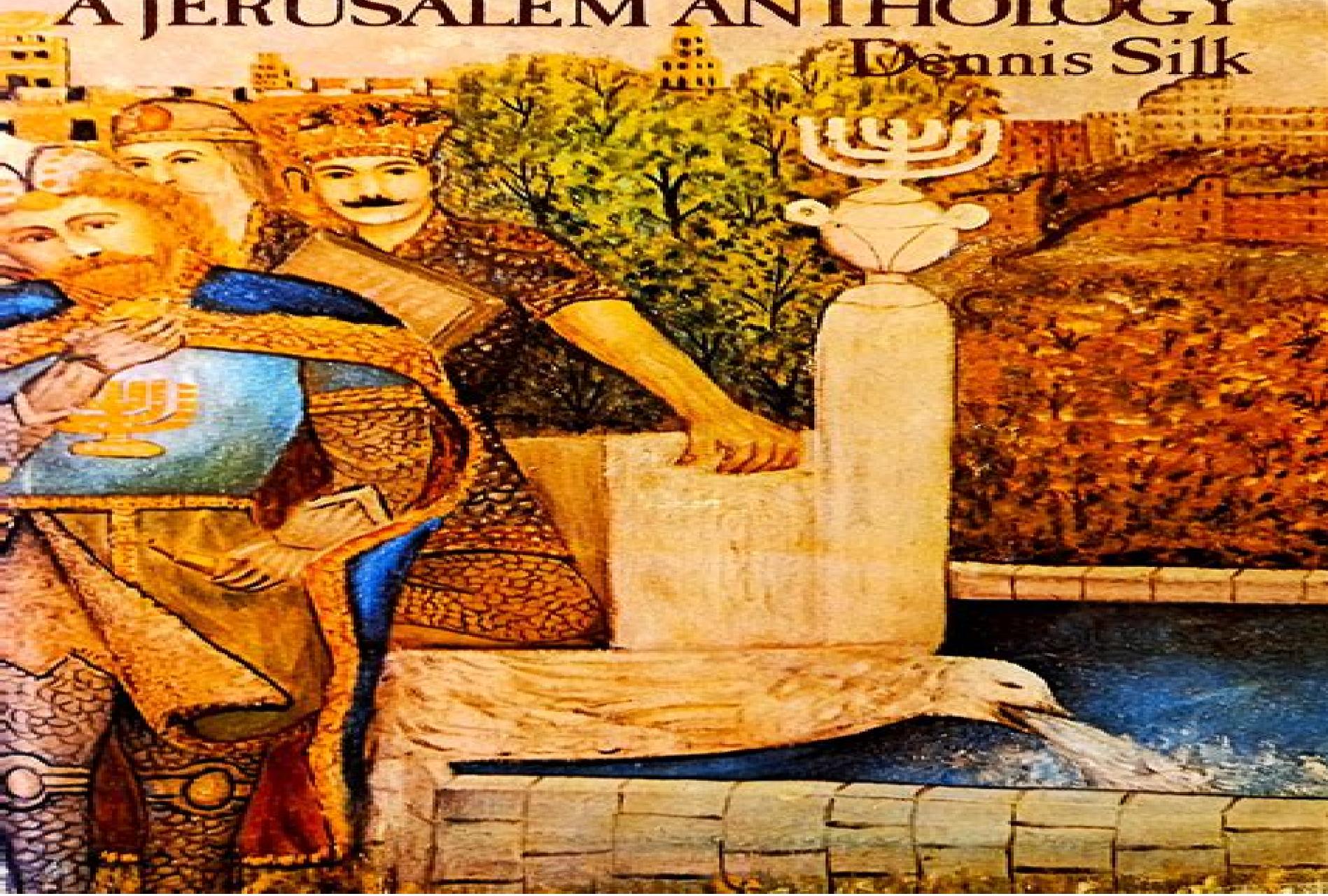


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# The Jerusalem Anthology

**Jack Friedman**



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uses the book reveals how possibilities of co existence are seriously threatened in Jerusalem Shedding new light on the key role played by everyday urban life and its spatial settings for any future political agreements about the city and its religious sites this book is a useful reference work for students and scholars of Middle East Studies Architecture Religion and Urban Studies *Identity, Ideology and the Future of Jerusalem* D. Hulme,2016-09-23 Using recalled personal history to examine the crucial place that Jerusalem has occupied in the identity and ideology core of fourteen key Palestinian and Jewish Israeli leaders in the Arab Zionist impasse this fascinating study explores the roles of identity and ideology in preventing or promoting a resolution between Israel and the Palestinians **The Book of Tahkemoni** Judah Alharizi,2003-08-01 The crowning jewel of medieval Hebrew rhymed prose in vigorous translation vividly illuminates a lost Iberian world With full scholarly annotation and literary analysis *Jerusalem's Temple Mount* Mike M. Joseph,2011 The author purports to show that the place originally believed to be the site of the Holy Temple Mount in Jerusalem is not the site at all He raises other questions and concerns about theology and beliefs among the three major religions that play out in this debate Judaism Christianity and Islam Problems with Prayers Stefan C. Reif,2012-03-12 Much of the primary research summarized here relates to Cambridge Genizah manuscripts a thousand year old source that testifies to liturgical as well of course as non liturgical developments that greatly predate other source material When the research is concerned with pre Genizah history the Genizah evidence is also relevant since the historian of religious ideas must ultimately decide how to date characterize and conceptualize its contents and how to explain where they vary significantly from what became or is regarded rightly or wrongly as having become the standard rabbinic liturgy sanctioned by the Iraqi Jewish authorities from the ninth to the eleventh century **War Without End** Anton La Guardia,2003-05-23 With an experienced journalist s eye La Guardia offers a close look at the Israelis as they come to terms with the post Zionist demolition of national myths and the Palestinians as they try to build their own state 16 illustrations **The Siege of Jerusalem** Anonymous,2013-12-13 The Siege of Jerusalem c 1370 90 CE is a difficult text By twenty first century standards it is gruesomely violent and offensive It tells the story of the Roman destruction of the Second Temple in Jerusalem in 70 CE an event viewed by its author as by many in the Middle Ages as divine retribution against Jews for the killing of Christ It anachronistically turns first century Roman emperors Titus and Vespasian into Christian converts who battle like medieval crusaders to avenge their savior and cleanse the Holy Land of enemies of the faith It makes little sense without frank understanding of medieval Christian anti Semitism There is nevertheless some consensus that Siege is a finely crafted piece of poetry and that its combination of horror beauty and learnedness makes it an effective work of art As literary scholar A C Spearing has put it We may not like what the poet does but it is done with skillful craftsmanship and sometimes with brilliant virtuosity The tale that the anonymous Siege poet tells moreover is an important and still reverberating part of the history of Western thinking about the East It is in Yehuda Amichai s phrase a currency of the past that continues to be negotiated The first century destruction of Jerusalem has been

understood in both Christian and Jewish traditions as the beginning of the Jewish Diaspora for medieval Christians it was also a model of successful Christian leadership and justified warfare an allegory of political and personal spiritual battle As part of the story of the historical rift between Christianity and Judaism and of the inevitable victory of Christianity the destroyed Second Temple was taken as symbolic of the fall of Judaism and the rise of the new Christian era in which anyone who rejected Christ would suffer Written in alliterative verse in the late fourteenth century The Siege of Jerusalem seems to have been popular in its day at least nine fourteenth and fifteen century manuscripts containing the poem have come down to us Yet this is the first volume to offer a full Modern English translation In addition appendices provide extensive samples of the alliterative original a wide ranging compendium of materials documenting anti Semitism in the Middle Ages comparative biblical passages and much else

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