

Newsletter

Issue 2/ March 2021




Notre Dame de Sion
SISTERS OF OUR LADY OF SION

THE CENTRE FOR BIBLICAL FORMATION
JERUSALEM

www.biblicalformationcentre.com

MESSAGE FROM THE DIRECTOR

Dear CBF Alums and Friends,

As I sit down to write a few words for this newsletter, we are halfway through our 2021 Lenten journey which as someone commented, has already been a year long journey beginning with COVID. All of us have experienced a year of pandemic living with all its challenges, limitations, and possibilities. We have been stretched in a variety of ways. We have experienced COVID fatigue and risks. Yet, in the midst of these difficult times, we have remained hopeful; hopeful for the days when we are able to enter a “new normal” which will enable us to resume some of our ordinary routines and for the face-to-face contact with our families and friends.

Pope Francis has concluded his historic visit to Iraq, and he leaves us with some very encouraging words as we go forward into an unknown future, much like Abraham.

“We journey on earth. For Abraham, looking up to heaven, rather than being a distraction, was an incentive to journey on earth, to set out on a path that, through his descendants, would lead to every time and place. It all started from here, with the Lord who brought him forth from Ur (cf. Gen 15:7). His was a journey outwards, one that involved sacrifices. Abraham had to leave his land, home and family. Yet by giving up his own family, he became the father of a family of peoples. Something similar also happens to us: on our own journey, we are called to leave behind those ties and attachments that, by keeping us enclosed in our own groups, prevent us from welcoming God’s boundless love and from seeing others as our brothers and sisters. We need to move beyond ourselves, because we need one another. The pandemic has made us realize that “no one is saved alone” (*Fratelli Tutti*, 54). Still, the temptation to withdraw from others is never-ending, yet at the same time we know that “the notion of ‘every person for themselves’ will rapidly degenerate into a free-for-all that would prove worse than any pandemic” (*ibid.*, 36). Amid the tempests we are currently experiencing, such isolation will not save us. Nor can we be saved by consumerism, which numbs the mind and deadens the heart... The way that heaven points out for our journey is another: the way of peace. It demands, especially amid the tempest, that we row



together on the same side.” (Pope Francis, March 2021)

As we walk toward Easter, and resurrection, let us ponder the words of Pope Francis and “row together” as we go forward in uncertain times.

We are dedicating this issue of the Newsletter to the newly developed Spanish program which went virtual due to COVID. You will hear reflections from Julieta, Program Coordinator, participants and a brief Easter reflection from Carlos David Castillo Mora, a Doctoral student and member of the CERJUC team in San Jose.

We, at the Centre wish all of you a very blessed Easter.

Sister Margaret Zdunich, NDS

Director

Reflection: Easter, Liberation and Shared Table

At the Center for Biblical Studies and Judeo-Christian Relations we welcome the celebration of Holy Week with a particular joy. The significance of this feast for our biblical-pastoral work is of paramount importance, not only as the foundation of Christian ethics to which we are called as believers who participate in the construction of the kingdom of justice preached by Jesus, but also as a memory of faith in the liberating God who intervenes in history for oppressed people. Easter, seen from the Easter dinner, shocks us in at least two main aspects.

First, we remember the gospel scene that portrays the teacher sitting at the table with his disciples and Jesus, as a Jew, celebrates Easter in the manner of his tradition, later retouched by Christian communities as a space for inclusion, acceptance and encounter, as a place of equality and liberation in the midst of the unjust relations of society. The ministry of the kingdom of God, preached by Jesus, summoned suffering, marginalized, unprotected, and oppressed people, reminded them that God is at their side, and also invited them to the banquet that celebrates such revelation, but also invites them to mobilize to transform unjust society. Dinner is a symbolic and subversive act of this project.

The teacher's Easter dinner, narrated in the Gospels, is also the founding act of the Eucharist in the first Christian communities, which, as Paul suggests in 1 Corinthians, must symbolically represent that the kingdom of God has arrived, and that the demand for equality, justice and fraternal relations, among believers, and then in soci-

ety itself, must be the project to be built.

This Christian dinner, certainly scandal within the society of the first century, is based on another subversive and liberating act. The dinner dates back to the memory of the Exodus, established in chapter 12 of that book, celebrates with a shared meal God's intervention to free the people of Israel from the slavery and oppression of Egypt. Viewed from this founding event, the Easter dinner is a revolutionary act, an affirmation of God's will to look tenderly at suffering, oppressed and marginalized people, and to intervene in history to arouse their liberation. God's gaze and action cannot leave the believing person indifferent, since celebrating dinner not only reminds us of God's liberating will, but also calls us to follow his example of listening and looking tenderly at those who suffer and hurt, and to actively participate in his deliverance.

Today, in the midst of unjust social conditions, of oppression, violence, and the exclusion of millions of people around the world, within the current neoliberal capitalist system, the Easter dinner, and the celebration of Holy Week, remind us not only of the need to summon the God who sees with mercy and who acts in history; but also invites us to proclaim the kingdom of justice and liberation, and to participate day by day for that kingdom to come true or to come true.

May this celebration remind us of the voice of our dear founders The Regensburg Fathers, who vehemently summon us with the phrase:

"Let us bring to life the values of the kingdom: love, justice and reconciliation.

David Castillo



Pascua, Liberación y Mesa Compartida

En el Centro de Estudios Bíblicos y Relaciones Judeo-Cristianas acogemos la celebración de la Semana Santa con una alegría particular. La significación de dicha festividad para nuestro trabajo bíblico-pastoral es de suma importancia, no sólo como fundamento de la ética cristiana a que se nos convoca como creyentes que participan en la construcción del reino de justicia predicado por Jesús, si no también como memoria de fe en el Dios liberador que interviene en la historia en favor de las personas oprimidas. La Semana Santa, vista a partir de la cena pascual, nos estremece al menos en dos aspectos principales.

Primero, recordamos la escena narrada en los evangelios que retrata al maestro sentado a la mesa con sus discípulos y discípulas. Jesús, como Judío, celebra la Pascua a la manera de su tradición, retomada posteriormente por las comunidades cristianas como espacio de inclusión, acogida y encuentro, como lugar de igualdad y liberación en medio de las relaciones injustas de la sociedad. El ministerio del reino de Dios, predicado por Jesús, convocó a las personas sufrientes, marginadas, desprotegidas y oprimidas, les recordó que Dios está a su lado, y además les invitó al banquete que celebra dicha revelación, pero que invita igualmente a la movilización para transformar la sociedad injusta. La cena es acto simbólico y subversivo de dicho proyecto.

La cena Pascual del maestro, narrada en los evangelios, es también el acto fundante de la eucaristía en las primeras comunidades cristianas, que como sugiere Pablo en 1 Corintios, debe repre-

sentar simbólicamente que el reino de Dios ha llegado, y que la demanda de la igualdad, de justicia y de relaciones fraternas, entre las personas creyentes, y luego en la sociedad misma, debe ser el proyecto a construir.

Esta cena cristiana, sin duda escándalo dentro de la sociedad del siglo I e.c., está basada en otro acto subversivo y liberador. La cena se remonta a la memoria del Éxodo, instaurada en el capítulo 12 de dicho libro, celebra con una comida compartida la intervención de Yahvé para liberar al pueblo de Israel de la esclavitud y opresión de Egipto. Vista desde este evento fundante, la cena pascual es un acto revolucionario, una afirmación de la voluntad de Dios de mirar con ternura a las personas sufrientes, oprimidas y marginadas, y a intervenir en la historia para suscitar su liberación. La mirada y el actuar de Dios no pueden dejar indiferente a la persona creyente, dado que el celebrar la cena no sólo nos recuerda la voluntad liberadora de Dios, sino que nos convoca a seguir su ejemplo de escuchar y mirar con ternura a quienes sufren y se duelen, y a participar activamente en su liberación.

Hoy, en medio de las condiciones sociales injustas, de la opresión, la violencia, y la exclusión de millones de personas alrededor del mundo, dentro del actual sistema capitalista neoliberal, la cena de Pascua, y la celebración de la semana Santa, nos recuerdan no sólo la necesidad de convocar al Dios que ve con misericordia y que actúa en la historia; sino que además, nos invita, a proclamar el reino de justicia y liberación, y a participar día a día para que dicho

reino se haga realidad o acontezca.

Que esta celebración nos recuerde la voz de nuestros queridos fundadores los Padres Ratisbona, quienes nos convocan vehementemente con la frase:

“Hagamos vida los valores del reino: amor, justicia y reconciliación”

David Castillo

David Works at the NDS CER-JUC Centre in San Jose and is a Doctoral Student.

Rami and Bassam - shared tragedy of losing their young daughters



Picture: Bassam Aramin (left) and Rami Elhanan.
CREDIT: Peter Singer
("Talking Peace in Person" in Carnegie Council
for Ethics in International Affairs, Sep 11 2015)

"Apeirogon" by Colum McCann describes the friendship of Rami Elhanan a Jew and Bassam Aramin a Palestinian, whose deep bond grew from the shared tragedy of losing their young daughters. Smadar, Rami's daughter was killed by a suicide bomber at 13 and Abir, Bassam's daughter was killed at 10 by an Israeli soldier. They have dedicated their lives to working for peace and now regard each other as brothers. Rami said, "this conflict is not worth the life of one more child. The only way forward is to talk to one another, to understand one another's point of view."

In reflecting on Rami and Bassam's story, Colum McCann posed the question, "Can stories change the world? It may seem sentimental or silly to say so. But things happen. Miracles happen. Tiny things happen."

The intensity of suffering we have collectively experienced through the coronavirus pandemic has prompted us to ask ourselves how we can improve the ways in which we nourish each other, build communities of peace, justice, compassion and make a difference in the world.

During my course of study at CBF Jerusalem, I encountered an openness to dialogue and a commitment to stand in solidarity with everyone working for peace, justice and compassion. I was deeply touched by my experience of living in a convent in the Muslim quarter of Jerusalem, sharing stories with Christians, Jews, Muslims, and participating in celebrations of Rosh Hashanah, Yom Kippur and Sukkot.

As we prepare to celebrate the passion, death and resurrection of Jesus this Easter, we celebrate a Life which challenges us to live and love in a radical way. Teilhard de Chardin noted that "we are not human beings having a spiritual experience. We are spiritual beings having a human experience." Indeed, the Easter story might just be the catalyst we need at this point in history to birth new life and hope in the world.

Gem Oliveiro

Gem was a participant in the Passover/ Easter program in 2018. He is also an artist and painted several scenes while in Jerusalem



Kedron Valley by Gem Oliveiro 2018

NEWS FROM CBF

Online Courses January-May 2021

COVID is still lingering, and life has not returned to a new “normal.” In the meantime, CBF is continuing with online sessions until we are able to resume programming in Jerusalem, hopefully by September 2021.

At the moment, we are in the second program of 2021 Virtual sessions, which began with the 6 week Spanish program entitled: “The Last Days of Jesus in Jerusalem.” This topic was a fitting title for the beginning of the Lenten journey. On March 9, Dr. Murray Watson opened his two-part session entitled: “Not Always Opponents: Historical Glimpses of Christian-Jewish Respect and Cooperation.” Murray presented three “case studies” of people who had a friendly relationship with the Jewish community: Origen, St. Jerome and St. Thomas Aquinas. The participants found this a very enlightening session. In week two Murray will present three more “case studies” of people who demonstrated amicable relationships with their Jewish brothers and sisters. The three stories are: The Abbey of Saint Victor in Paris, Rabbi Menachem Ha-Meiri and Rabbi Jacob Emden.

The next session which we look forward to is: “Selected Shorts” from the Tenach/Jewish Bible, April 8-May 13, offered by Sue Oren. This session will be followed by [Dr. Gina Hens-Piazza’s program](#): Whispering Voices Made Audible: Reading Minor Characters of the Bible.

If you have not registered for these courses, please do so soon. All of these sessions promise to be stimulating and challenging learning opportunities.

Please check [the website](#) for updates regarding the Gospel of John scheduled for September 2021.

JOIN US FOR A VIRTUAL (ZOOM) BIBLICAL PROGRAM

BROUGHT TO YOU BY
THE CENTRE FOR BIBLICAL FORMATION
JERUSALEM

**‘SELECTED SHORTS’
FROM THE TANAKH - JEWISH BIBLE**



April 8 to May 13 (x 6 sessions, 1 each week)

During six of our sessions will read and discuss one of these gems from the Tanakh: Song of Songs, Ruth, Lamentations, Jonah, Ecclesiastes and Esther. We will discuss each text from multiple perspectives: its thematic and literary merits, classical and contemporary midrash, its liturgical placement in the Jewish calendar year, and, of course, our own personal responses.

Professor: Sue Oren
ZOOM platform Hours: 7:30-9:00 pm (Toronto time)

REGISTER by emailing: registrar@biblical-program.com
Fee to be paid nearer to program date. www.biblicalformationcentre.com

Cost: \$120 USD

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**‘WHISPERING VOICES MADE AUDIBLE’
READING MINOR CHARACTERS**



May 10-14 + May 17-21 (x 5 day sessions, two lots)

This course turns attention to the Supporting Cast (“servants, laborers, merchants, virgin daughters etc.) in the biblical narrative. It offers a more inclusive approach to reading our sacred texts that resists the caste system embedded in the narrative and its relationship to the caste system in our world.

Professor: Dr. Gina Hens-Piazza
ZOOM platform Hours: One and half hour sessions:
Actual times to be determined

REGISTER by emailing: registrar@biblical-program.com
Fee to be paid nearer to program date. www.biblicalformationcentre.com

Cost: \$250 USD (total - all sessions)

Reflections on the Virtual Spanish Program Jan. 19 - 16 Feb. 2021

By: Julieta Carranza, Director of the Session

In 2019 I attended the Psalm course offered by the Centre for Biblical Formation in Jerusalem. At the end of the course, Concepción Vivas and I had a meeting with Sister Margaret who wanted to discuss the possibility of offering a course in Spanish at the Centre. We immediately supported her idea! This would give all Spanish speaking participants the opportunity to learn about the Congregation's charisma, the Bible, the people and the land where everything started.

As soon as I came back to Costa Rica, I contacted Prof. Hanzel Zuñiga, a CERJUC collaborator. He was thrilled by the opportunity to teach a Spanish course in Jerusalem in 2021.

We started working with great enthusiasm on course contents and all logistics involved. Unfortunately, plans had to be changed due to COVID 19 and the course was cancelled. However, Sister Margaret suggested giving the course online. Therefore, we contacted CERJUC and the course was offered virtually last January as part of a joint effort with CBF.

The original program was adapted to an online modality and people's response was overwhelming! There were 42 participants from different countries, including El Salvador, Honduras, Nicaragua, Costa Rica and Spain (Concepción Vivas).

The effort and hard work paid off, participation exceeded our expectations and the virtual programming increased the course's reach. Excellent course evaluations reflect how much participants enjoyed it and how grateful they are for the opportunity of learning more about the "Last days of Jesus in Jerusalem".

For all of us involved in the organization of this course, the success achieved gives us a great motivation to continue working on future online courses.

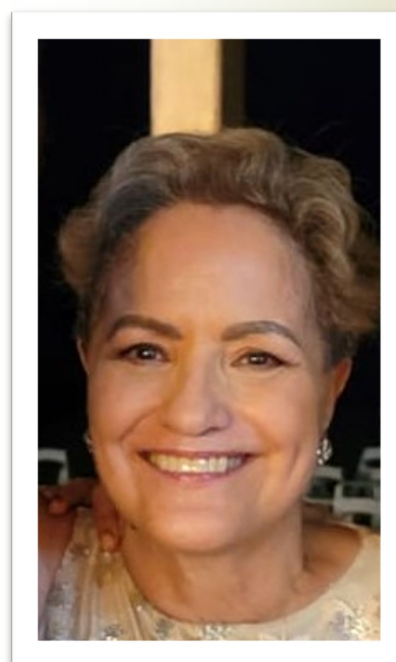
En el 2019 tuve la oportunidad de llevar el curso de Salmos que ofreció el CFB en Jerusalén. Al finalizar el curso, la Hna Margaret nos convocó a Concepción Vivas y a mi persona a una reunión para conversar sobre las posibilidades de ofrecer cursos en español en el Centro. Nos pareció una idea maravillosa, era una gran oportunidad para personas de habla hispana de conocer acerca del carisma de la Congregación, de la Biblia, de la gente y de la tierra donde todo dio inicio. Desde ese momento nos comprometimos a organizar uno para el 2021.

A mi regreso a Costa Rica, me puse de inmediato en contacto con el Prof. Hanzel Zuñiga, quien colabora desde hace varios años con CERJUC. La idea de ofrecer un curso en el CFB en Jerusalén le encantó. Empezamos a organizar el curso con gran entusiasmo, pero vimos amenazados nuestros planes por la llegada del COVID -19. El curso presencial se canceló; sin embargo, la Hna Margaret nos sugirió ofrecerlo en línea. Contactamos al CERJUC y se decidió ofrecerlo como una colaboración entre ambos centros.

El programa original fue modificado y adaptado a forma virtual. La respuesta de la gente fue asombrosa. Se inscribieron 42 personas no solo de Costa Rica, sino también de El Salvador, Honduras, Nicaragua y España (Concepción Vivas)

Todo el esfuerzo y trabajo invertidos dieron su fruto, ya que muchas personas tuvieron la oportunidad de participar. Sus excelentes evaluaciones reflejaron el aprovechamiento de las enseñanzas impartidas, así como su agradecimiento por la oportunidad ofrecida de ahondar en el conocimiento de "Los últimos días de Jesús en Jerusalén".

Ver el éxito alcanzado en este curso fue una experiencia muy gratificante para todos los que participamos en su organización, y esto nos motiva para continuar en la preparación de futuros cursos.



Course reflection written by Concepcion Vivas (Spain)

Querida Julieta, perdona no contestar enseguida, pero no sabes lo difícil que están siendo estos días con mi madre. Aquí te envío mi reflexión: El excelente curso impartido por el Prof. Hanzel nos ha permitido adentrarnos en profundidad en los últimos momentos de Jesús, sus últimos pasos en Jerusalén, su trayectoria final, su Éxodo definitivo hacia el Padre.

Junto a las lecturas y documentos adicionales, hemos podido reflexionar en la enigmática "perla negra" que es la Pasión de Jesús y en su fuerza misteriosa. Las palabras, los silencios, las cobardías, las injusticias, el escándalo, la tragedia

Ojalá podamos repetir todo en Jerusalén, pisando esas piedras y esos caminos.

Agradezco mucho a los dos Centros Judeo-Cristianos (Jerusalén y Costa Rica) a Margaret Zdunich nds, a Seidy y a Julieta, la posibilidad que nos han ofrecido tan rica y tan fructífera. Es fundamental ahondar en las raíces judías.

Con mi más cordial saludo, y una vez más mi GRATITUD.

The excellent course taught by Prof. Hanzel has allowed us to delve deeply into the last moments of Jesus, his last steps in Jerusalem, his final trajectory, his final Exodus towards the Father. Along with the additional readings and documents, we have been able to reflect on the enigmatic "black pearl" that is the Passion of Jesus and in its mysterious strength. The words, the silences, the cowardice, the injustices, the scandal, the tragedy. I hope we can repeat everything in Jerusalem, stepping on those stones and those roads. I am very grateful to the two Judeo-Christian Centers (Jerusalem and Costa Rica), Sister Margaret Zdunich, Seidy and Juliet, for the possibility that they have offered, so rich and so fruitful. It is essential to delve into the Jewish roots. With my warmest greetings, and once again my GRATITUDE.



Reflections from the Participants of the Virtual Spanish Program

A message from Anita Lang

My name is Anita Lang, I am Chilean, and I live today in the United States. I am a teacher and serve as a pastor of the United Methodist Church in the state of Wisconsin.

My experience when taking the course, "The Last Days of Jesus in Jerusalem", can be divided into two parts, the academic and the spiritual.

From the academic point of view, it was an excellent course. Professor Hanzel Zúñiga and his masterful way of teaching challenged us to get out of the comfort of what we have already learned. Understanding of biblical events from our time and contemporary reasoning about what happens in recent days of Jesus in Jerusalem. It was an invitation to look at the biblical text with other lenses, with the lenses of the context of the culture of that time, of the political, social and religious structure of the Jerusalem Society.

This course took us through centuries before getting to focus on the subject of Jesus and his last days in Jerusalem. From this place we managed to understand the response of the people of Israel to the presence of Jesus, and the political-religious fear that it caused. The speech and action of Jesus before the oppressive system of the Roman Empire.

Through the classes we were taking off the veils of misinterpretation of some events, or decontextualized, and interpreted with our logic today. This course is the perfect prelude to prepare students for an experience of life and faith when visiting Israel.

At the spiritual level, attending this class was a prelude for me to prepare for this Lenten season. Sharing with classmates from different places enriched each class by listening to them. It was the best company in the journey of learning and faith for those of us who love to know more and more about our Lord and Savior Jesus Christ.

I feel fortunate to have come to Cerjuc-Sión, I would like to have arrived earlier in its academic classrooms and theological training.

Now I will no longer be able to stop being part of Cerjuc, and of this academic adventure and personal and spiritual enrichment.

Anita Lang



A message from Maria Gracia Gonzalez (El Salvadore)

"Mis expectativas para realizar el Curso: "Los últimos días de Jesús en Jerusalén" eran: gustar y sentir lo desconocido, aprender y desaprender. Ahora que he vivido la experiencia ha marcado en mi el inicio de ver la muerte de Jesús con otra mirada y una mirada desde la Sagrada Escritura.

La bibliografía en cada sesión, era acorde a cada tema, que no solamente toca la parte racional que me abre posibilidades a un conocimiento más profundo en un Jesús judío e histórico, sino que también me ha permitido el registro de las emociones corporales con la lectura de los textos.

La metodología utilizada y cada ponencia, ha dado la oportunidad de aclarar términos, un poco distorsionados de lo que realmente Jesús vivió.

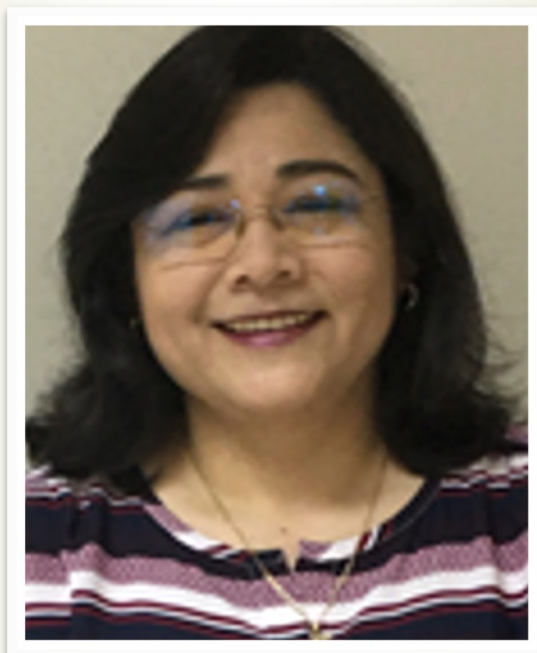
Ha sido un curso en que el Prof. Hansel llevó lo teórico a la realidad humana e hizo en mí, el interpelarme en mi vida, como mujer, como laica, como hija de Dios. En la última sesión nos explicaba sobre los testimonios de la muerte de Jesús... que con el sacramento de Bautismo se daba la "iniciación", con la Eucaristía el "compromiso" y yo le agrego que luego de esta formación, haberla recibido me lleva a la "acción" compartiendo el mensaje desde el Dios de Jesús y un Jesús que únicamente por amor se entregó y que desde esa entrega me invita a vivir desde Él. Anhele vivir esta experiencia en Jerusalén. ¡Gracias! "

My expectations to carry out the course: " The last days of Jesus in Jerusalem" were: to taste and feel the unknown, to learn and unlearn. Now that I have lived the experience it has marked in me the beginning of seeing the death of Jesus with another look and a look from Sacred Scripture.

The bibliography of each session was according to each topic, which not only touches the rational part that opens possibilities for a deeper knowledge of a Jewish and historical Jesus, but also allowed me to record bodily emotions with reading of the texts.

The methodology used and each presentation, has given the opportunity to clarify terms, a little distorted of what Jesus really lived.

It has been a course in which Prof. Hansel brought the theoretical to human reality and made me question myself in my life, as a woman, as a laywoman, as a daughter of God. In the last session he explained to us about the testimonies of the death of Jesus ... that with the sacrament of Baptism the "initiation" was given, with the Eucharist the "commitment" and I add that after this formation, having received it leads me to the "action" sharing the message from the God of Jesus and a Jesus who gave himself solely out of love and who from that dedication invites me to live from Him. I long to live this experience in Jerusalem. Thanks! "



Reflexión sobre el Curso de verano

Marco A. Rodriguez

Saludos.

El curso “Los últimos días de Jesús en Jerusalén” impartido durante el mes de febrero de forma virtual por el profesor Hanzel Zúñiga, fue realmente un éxito total desde mi perspectiva.

Si bien había planeado viajar a Israel para recibirlo, la verdad es que esta “versión corta” desarrollada a través de la plataforma Zoom de Cerjuc ha sido excelente.

En primera instancia el tener que desarrollarlo de forma virtual permitió una participación masiva. Personas no sólo de Costa Rica sino de varios otros países pudieron participar sin mayor problema.

En segundo lugar, **la capacidad** del profesor Hanzel para poder entregar una serie de ideas que para muchos (en principio) eran contrarias a los que generalmente se cree, ¡es realmente impresionante! Y esto se debe a que, con un modo muy sencillo, pero con una precisión y una autoridad casi incuestionable, supo no sólo compartir cada clase de forma amena, sino que, sin bajar la calidad fue profundo y se adentró en el tema con demostraciones e ideas muy convincentes. Y ni que decir de la paciencia y receptividad con que abordó cada pregunta/duda/comentario que se hizo.

Cada semana las lecturas y las referencias que hacía nos transportaban a aquellos días últimos que los evangelistas nos narran y quizá lo único realmente triste fue que no pudimos complementar las clases con la visita a Jerusalén lo cual hubiese sido fantástico.

Un curso de primer nivel que sin duda nos ayudó a todos a crecer en conocimiento, pero además cómo personas que queremos imitar el ejemplo de Jesús.

Muchas gracias!!



Reflections from the Participant of the Virtual Spanish Program

Reflexión sobre curso los Últimos días de Jesús en Jerusalén

El curso de Los últimos días de Jesús en de Jerusalén fue de mucho aprendizaje se profundizo en el contexto del momento en que sucedieron los hechos citando textos narrados en el nuevo testamento y textos apoyados en otros historiadores del momento, se viajó al pasado (desde mi perspectiva) para conocer un poco la mentalidad de aquellas personas que vivieron en ese tiempo

Se profundizo en lo social, se profundizo en lo histórico, se profundizo en lo religioso, datos que hoy nos sirven para comprender más la muerte de ese gran hombre al que hoy llamamos Hijo de Dios

El expositor (profesor Hanzel) también nos dio a conocer otros puntos de vista no solamente del contorno de Jesús, sino que también del judaísmo propio de este hombre, haciéndonos comprender (y repensar mis ideales) de lo sucedió hace ya 2021 años atrás

El profesor de una manera muy acertada nos introdujo en nuevas formas de meditar lo ocurrido con la muerte de ese nazareno, con nuevas visiones desde el Jesús histórico hasta el Jesús teológico para adoptar hoy una nueva experiencia de cercanía con esa divinidad que murió y resucito por la salvación de nosotros

The course “The Last Days of Jesus in Jerusalem” was a great learning experience, it was deepened in the context of the moment in which the events happened, citing texts narrated in the New Testament and texts supported by other historians of the time. It traveled to the past (from my perspective) to know a little about the mentality of those people who lived at that time.

We delved into the social, the historical, the religious, data that today helped us to better understand the death of the great man whom today we call the Son of God.

Professor Hanzel, also made us aware of other points of view, not only our perception of Jesus, but also of Jesus' own Judaism, making us understand (and rethink my ideas) of what happened 2021 years ago.

The Professor Hanzel, in a very successful way, introduced us to new ways of meditating on what happened with the death of Jesus the Nazarene, with new visions from the historical Jesus to the theological Jesus to adopt today a new experience of closeness with that divinity who died and rose again for our salvation.

Vinicio Fernandez Perez



La primera historia del cristianismo: Los Hechos de los Apóstoles (Junio-Julio 2021)

Profesor: Hanzel José Zúñiga Valerio. Centro de Estudios Bíblicos y Relaciones Judeocristianas (Costa Rica), Universidad Bíblica Latinoamericana (Costa Rica)

Naturaleza del curso: Teórico

Modalidad: Virtual

Lugar: Plataforma Zoom

Horario: Martes y Jueves, 19h de Costa Rica – Inicio: 29 de junio de 2021 (tentativo)

This is a 'VIRTUAL' (zoom) program

[full details on our Spanish language website >](#)

The beginning of Christianity: The Acts of the Apostles (June-July 2021)

Professor: Hanzel José Zúñiga Valerio, Center for Biblical Studies and Judeo-Christian Relations (Costa Rica),

Latin American Biblical University (Costa Rica)

Nature of the course: Theoretical

Modality: Virtual

Location: Zoom Platform

Hours: Tuesday and Thursday, at 7pm (Costa Rica) - First class: June 29, 2021

I. Description

The different social, economic and religious concepts present in Jerusalem and in Rome were reflected on the marginal movement of Christianity, born from Judaism. In order for the movement to survive, the first diaspora Christians tried to intertwine these different concepts on a so call "prototype dialogue".

Testimonies of the communities throughout Asia Minor seeking for an intercultural dialogue and the assimilation of their different traditions, are clearly represented on Luke's work, namely, the third gospel and on the Acts of the Apostles.

The Acts of the Apostles narrates the history of the beginning of Christianity and their effort to find a place in the Empire world. Who wrote it and for whom was written? In what sense can it be called "history"? How can we understand its historical composition in the light of the author's own theology? Who are the heroes of this "story"? All of these questions will be addressed in the present course.

II. Aim

To analyze the historical data and the theological elements -related to the diverse origins of Christianity- that emerge from the book of the Acts of the Apostles. This analysis will enable us to understand the value that these data have in ecclesiastic and non-ecclesiastic contexts

IV. Contents

- 1) Lucas's work: spatial-temporal location.
- 2) The diverse origins of Christianity and the Acts of the Apostles.
- 3) The book of the Acts of the Apostles in the light of ancient historiography.
- 4) The universality of salvation in the Acts: from Isaiah to Christianity.
- 5) The synagogue of the diaspora in the Acts: Judeo-Christian relations.

Program

DATE

06/29/21 Lucas's work: spatial and temporal location

07/01/21 The diverse origins of Christianity and the Acts of the Apostles.

07/06/21 The Book of the Acts of the Apostles in the light of ancient historiography

07/08/21 The universality of salvation in the Acts: from Isaiah to Christianity.

07/13/21 The diaspora synagogue in the Acts: Judeo-Christian relations.

Important dates

Calendar

March 27 - April 4 Pesach

April 4: Easter Sunday

April 8-13 May: "Selected Shorts: From the Tenach/Jewish Bible: Sue Oren

April 8: Yom Hashoah

April 14: Yom Hazikaron

April 15: Yom Hatzmaut

April 30: Lag Ba'Omer

May 10: Yom Yerusalaim

May 10 - 14; 17-21: Whispering Voices Made Audible: Reading Minor Characters of the Bible: Dr. Gina Hens-Piazza.

May 17: Shavuot

May 23: Pentecost Sunday

An opportunity to advance your knowledge and understanding of Jewish-Christian relations, studying within the new Licentiate programme at the prestigious Cardinal Bea Centre for Judaic Studies of the Pontifical Gregorian University, Rome. Scholarships are available. Deadline April 21 2021.

the Centre has close ties with CBF, the building being given to the University by The Sisters of Notre Dame de Sion.

[FOR FULL DETAILS CLICK ON IMAGE >>>>](#)

PONTIFICIA UNIVERSITA' GREGORIANA
PONTIFICAL GREGORIAN UNIVERSITY
FOR PROMOTING CHRISTIAN UNITY
Cardinal Bea Centre for Judaic Studies

Presentation of the NEW
LICENTiate
in JUDAIC STUDIES AND JEWISH-CHRISTIAN RELATIONS

Wednesday, 21 April 2021

PART ONE
Subsidiary:
Fr Nuno da Silva Gonçalves, SJ
Rector, Pontifical Gregorian University
Presentation of Licentiate:
Fr Etienne Voû, CCN
Director, Cardinal Bea Centre, PUG
The Impact of the Licentiate on Jewish-Christian Relations
Fr Norbert Hofmann, SDB
Secretary, Commission for Religious Relations with the Jews, Pontifical Council for Promoting Christian Unity

PART TWO
Q & A on the new Licentiate programme
A Rabbinic-Patristic Discussion
"How to give life to the other"
Rabbi David Meyer
Prof. Massimo Gargiulo, PUG
Professor, Cardinal Bea Centre, PUG

Licentiate programme details online at:
www.licentiate.it

Wednesday, 21 April 2021 • 18.00-19.30 CET
Azila Magliola is the expert in postgraduate training for Jewish-Christian dialogue
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Register online: www.licentiate.it
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For information:
Tel. + 39 06 4704.1022
info@licentiate.it
Pontifical Gregorian University
Piazza della Follata, 4 • Rome

You may find some of these resources informative:

ICCJ-Webinar: Interreligious Dialogue about the Land. ICCJ-Webinar "Interreligious Dialogue about the Land", 2021Feb21

<https://youtu.be/jUAHxOVv0uk>

An excellent presentation by various people, including:

Welcome: Anette Adelman, ICCJ General Secretary

“Living Jewishly in the Land,” Dr. Deborah Weissman, ICCJ, Jerusalem

“A Christian Life in a Wounded Land,” Dr. David Neuhaus, S.J., Pontifical Biblical Institute, Jerusalem

“Israel in Jewish Theologies,” Rabbi Dr. Ruth Langer, Boston College

“Israel in Protestant Theologies,” Rev. Dr. Jesper Svartvik, Boston College

“Israel in Catholic Theologies,” Dr. Philip A. Cunningham, Saint Joseph’s University, Philadelphia

Moderator: Dr. Adam Gregerman, Saint Joseph's University, Philadelphia



Dr. Mary Boys: Walking You make the Road. https://www.youtube.com/watch?v=bIa6ZSR_6WI



An excellent presentation on Interreligious Dialogue. Sr. Mary Boys is a renowned scholar and a close friend of Sisters of Sion.

Mary C. Boys, "Walking You Make the Road":
Discerning the Way in Jewish-Christian Relations
Today

Books:

WISDOM’S FEAST: AN INVITATION TO FEMINIST INTER-
PRETATION OF THE SCRIPTURES. Barbara Reid.



COVID Vaccine and Destinations opening

By Registrar Anne Ben Chahar, Jerusalem

It's great to get back to living a "normal life" in Israel. Israeli tourism is arguably among the industries hardest hit by lockdowns.

With Israeli airports restrictions still in flux, it is still unclear when foreign tourists who have been vaccinated in their own country, will get the chance to enter Israel. No international standard has yet been set for mutual recognition of vaccination certificates. Foreigners without Green Pass cannot stay in Israeli hotels.

I think in summer, foreign tourism will come back, only if it is safe of course.

Cyprus has recognized Israel's 'green pass,' and will open the country to Israeli tourists on April 1.

Greece lifted the cap on Israeli tourists, but reinstated COVID test requirement.

Poland to allow vaccinated Israelis to enter country without quarantine.

Many other countries are also permitting Israelis to enter without quarantining, including the United States (only via direct flights or via Turkey; not after a layover in Europe), the Seychelles, Montenegro, Georgia, Dubai, Mexico and Costa Rica.

Travelers are advised to check regulations daily regarding every country.

Travelers also need to consider the health insurance issue. Ukraine, for example, requires tourists to have health insurance covering them in the case of a coronavirus infection, which not all policies cover.

We are looking forward to welcoming you in Jerusalem, hopefully already in September 2021.

More updated news about COVID-19 in Israel please check the website <https://govextra.gov.il/ministry-of-health/corona/corona-virus-en/>





ABOUT OUR NEWSLETTER

CBF plans to publish three newsletters per year to keep in touch with CBF participants past and present and other friends and supporters. The newsletter will share news, reflections, resources, photos and alum experiences. Readers are invited to share a photo, memory, reflection with us. All feedback is welcome. Please send your contributions to: Anne Ben Chahar, at: registrar@biblical-program.com

Contact:

The Centre for Biblical Formation

PO Box 67597

Via Dolorosa 41

9119001 Jerusalem

Israel

Tel: +972(0) 2 627 72 92

[email: registrar@biblical-program.com](mailto:registrar@biblical-program.com)