

CONFERENCE PROGRAM 2018

Rationale

This conference situates Luther's interpretation of the Bible, particularly the Old Testament, in the context of the Reformation and the development of the Protestant tradition.

10:00-10:15 AM Welcome and Introduction

10:15 AM-12:30 PM PANEL 1

Moderated by Christine Helmer (Boston College)

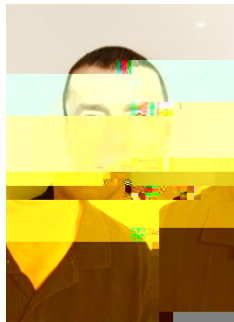
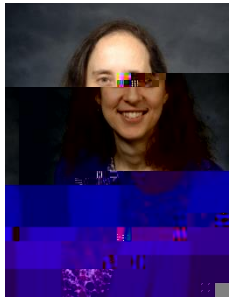
10:15-11:00 AM Deena Klepper (Boston University)
Reading Nicholas of Lyra in a German Landscape:

11:00-11:45 AM Hans-Martin Kirn (Protestant Theological University
Amsterdam/Groningen)
The Concept

5:00-6:00 PM

KEYNOTE ADDRESS

Stephen Burnett (University of Nebraska)
Luther, the Rabbis and



Christian-Jewish relations. On the one hand, he was an outstanding Hebraist who acquired a high level of knowledge of the Hebrew language, quoted substantial amounts of Jewish exegetical material, and expressed appreciation for Jewish scholarship. On the other hand, he was a Christian scholar, a devout adherent to Christian attitudes on Judaism and the Jews, and a polemicist who used Jewish texts as tools to support this cause. I will argue that Nicholas combines multiple facets of medieval Hebraism: the scholarly Hebraism of Jerome and the Victorines, the polemical Hebraism that underlay the Talmud trial and the Paris anthology (*Extractiones de Talmud*), and the missionary Hebraism from the school of



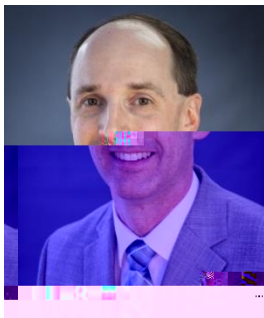
even follow the lead of his own colleague and pastor, Johannes Bugenhagen, who in his *Romans Commentary* of 1527 interpreted the fate and relationship between Christians and Jews in light of the Parable of the Prodigal Son. He identified the Gentile Christians as the prodigal younger son with no merit and the Jews as the responsible older brother. Bugenhagen proclaims that even as the father professes his love for both sons, God loves both Jews and Gentiles.

Volker Leppin (University of Tübingen)

**The Use of Jewish Exegesis in the Christian Late Middle Ages, Humanism and Luther:
The Example of the Psalms**



While the *Glossa ordinaria* itself did not make much use of Jewish exegesis, later commentaries and additions to the Gloss did. An important case is Nicholas of Lyra with his *Postilla litteralis*. Using Jerome and Jewish exegesis, Lyra tried to improve the understanding of the Hebrew text. Later on, Paul of Burgos, a former



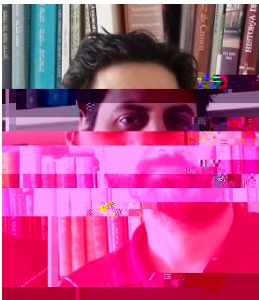
**Kirsi Stjerna (Pacific Lutheran Theological Seminary)
Martin Luther's "That Jesus Christ Was Born a Jew"**

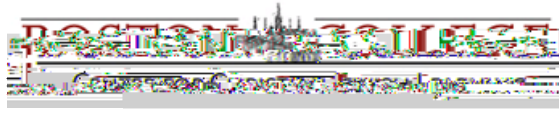


consistent argumentation against the fundamentals of Jewish faith. Engaged in imaginary debates with Jewish interpreters of the Scriptures, he labored to prove the supe

biblical promise of the Messiah, he underscores the fundamental role of the Jewish woman, Mary, as the bearer of the Word and a bloodline between Jews and Christians as in-laws. The text reveals the complexity of the meaning of Jew/Jewish for Luther.

Graham White





The Center for Christian-Jewish Learning is devoted to the multifaceted development and implementation of new relationships between Christians and Jews that are based not merely on toleration but on full respect and mutual enrichment. This defining purpose flows from the Mission of Boston College and responds to the vision expressed in Roman Catholic documents ever since the Second Vatican Council.

The building of new, positive relationships between Jews and Christians requires sustained collaborative academic research. T s auspices scholars and thinkers representing diverse Jewish and Christian perspectives engage in intense and ongoing study of all aspects of our related yet distinct traditions of faith and culture.

Educationally, we are Jews and Judaism should not occupy an occasional and marginal place in [Christian religious education]: their presence there is essential and should be organically (Notes, 2). We are convinced that Jews and Christians enrich and deepen their respective identities by joint educational endeavors. The Center is thus dedicated to conducting educational research and to offering programs, both in the university and the wider community, in which Christians and Jews explore their traditions together.

In short, the Center applies the scholarly resources of a Catholic university to the task of encouraging mutual knowledge between Christians and Jews at every level (Notes, 27).

[Notes = Pontifical Commission for Religious Relations with the Jews, *Notes on the Correct Way to Present Jews and Judaism in Preaching and Teaching in the Roman Catholic Church* (1985).]

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