

# PRELIMINARY CONCEPT MAP

**LAND TRADITIONS (Religious, Textual, Cultural)**  
 R Langer, M McGarry, J Sievers, M Trainor, C de Vos,

- What are the issues, texts, spiritualities that are influential in shaping today's concerns?
- What Hebrew Bible texts are difficult for or often cited by Palestinians or Israeli Jews and why?
- What is the ongoing significance for Jews of themes of Zion and longing for Zion? How does this intersect with Zionism as understood among Jews today?
- What traditions underlie Christian Zionism and how do various communities receive them today?
- How does the NT use language of land/earth? How does it reread Hebrew Bible language?
- What is the role of Christian pilgrimage for a theology of the land?
- What features of ecology or of ethnic identity may help shape Christian theologies of land/earth?

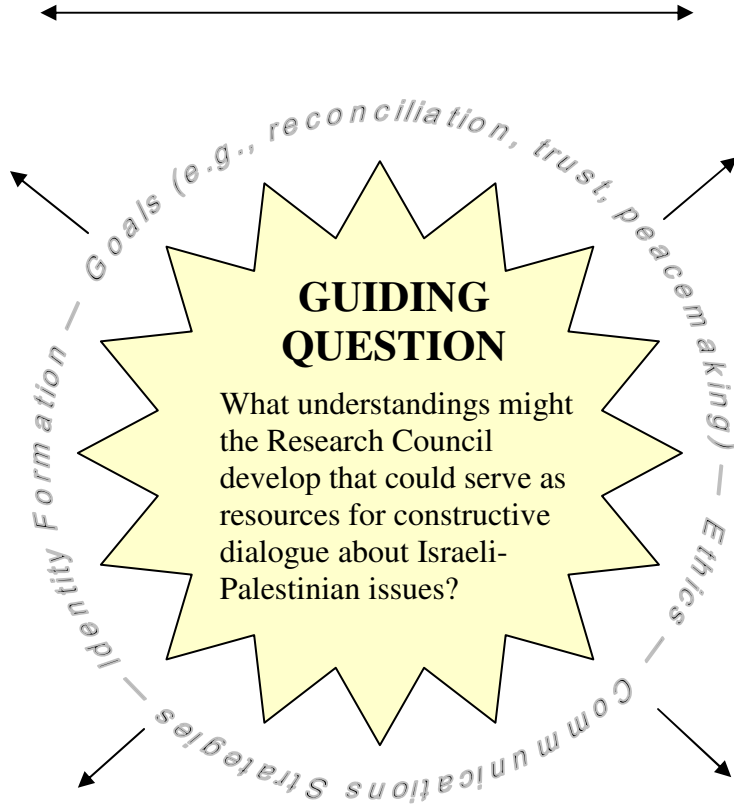
**THEOLOGIES INFORMED BY CHRISTIAN-JEWISH DIALOGUE**  
 M Boys, P Cunningham, A Gregerman, HH Henrix, J Svartvik

*Some perspectival approaches:*

- Post-colonial and liberationist theologies
- Palestinian contextual theologies
- Why choose certain texts? - grounded in community and internal and external relationships

*Theological issues and religious identity:*

- Universalism / particularism
- Power / powerlessness
- Binary thinking
- Have changing Christian views of Judaism really addressed land theology as yet?



**HERMENEUTICS (How texts are interpreted)**  
 A Gordon, P Pettit, D Pollefeyt

- What makes a text normative, sacred, and canonical? Is it intrinsic to the text or extrinsic in its readers?
- Reading texts together: with advanced preparation or not?
- How are texts used and "abused," and according to what criteria?
- Can we develop tools to make people in dialogue aware of hermeneutics they use?
- What provokes people to change their hermeneutical perspective?

**ISRAELI-PALESTINIAN ENCOUNTER**  
 R Cohen, J Pawlikowski, D Weissman

- Why do some hold so strong a commitment to "state" and not just land?
- Is there a religious dimension to statehood?
- How can trust be established between Israelis and Palestinians, and also among those elsewhere, when trying to discuss volatile issues?
- What educational programs are needed among all groups— Israelis, Palestinians, Christians, Muslims, Jews, leaders (including tour guides, holy site staffs) and the grassroots:
  - To show the necessity of presence of others?
  - To see selves as instruments of reconciliation, peace?
  - To care about others' opinions?

Next consultation: Chicago, 13-15 Aug 2013.

- Difficult Hebrew Bible texts
- NT on land/earth
- Christian Zionism
- Liberation and Post-colonial theologies