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Titolo	Sanctified aggression [[electronic resource]] : legacies of biblical and post biblical vocabularies of violence // edited by Jonneke Bekkenkamp and Yvonne Sherwood
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Altri autori (Persone)	BekkenkampJonneke SherwoodYvonne
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Nota di contenuto	Contents; Series Editor's Preface; Acknowledgments; Abbreviations; List of Contributors; Introduction: The Thin Blade of Difference between Real Swords and Words about 'Sharp-Edged Iron Things'-Reflections on How People Use the Word; The Daughter of Jephthah: Changing Views on God, Man, and Violence in Plays and Oratorios since George Buchanan; Textual Carcasses and Isaac's Scar, or What Jewish Interpretation Makes of the Violence that Almost Takes Place on Mt Moriah; Fleshing Out the Text Genocide in the Name of 'Salvation': The Combined Contribution of Biblical Translation/Interpretation and Indigenous Myth to the 1994 Rwandan Genocide'On the Rivers of Babylon' (Psalm 137), or between Victim and Perpetrator; (De)nominating Amalek: Racist Stereotyping in the Bible and the Justification of Discrimination; Purity and Danger at

the End of the World: Priestly and Prophetic Paradigms in Contemporary Apocalyptic Visions; The White Supremacist Bible and the Phineas Priesthood; Jesus the Actor: Edwin Morgan's A.D. A Trilogy of Plays on the Life of Jesus (2000)

Messianic Victims or Victimized Messiah? Biblical Allusion and Violence in The Matrix
The Making of Modern Martyrs: The Martyrs of Columbine; The Tyranny of the Martyr: Violence and Victimization in Martyrdom
Discourse and the Movies of Lars von Trier; Internet Martyrs and Violence: Victims and/or Perpetrators?; Violence and Final Vocabularies: On Mapping Actual Hopes and Beliefs; Bibliography; Index of References; Index of Authors

Sommario/riassunto

Sanctified Aggression allies itself neither with the easy assumption that religions are by definition violent (and that only the secular/humanist/humane can offer a place of refuge from the ravages of religious authority) nor with the equally facile opposing view that religion expresses the "best" of human aspirations and that this best is always capable of diffusing or sublating the worst. Rather, it works from the premise that biblical, Jewish and Christian vocabularies continue to resonate, inspire and misfire. Some of the essays here explore how these vocabularies and symbols have influence
