

1. Record Nr.	UNINA9910787719303321
Autore	Sovern Michael I
Titolo	An improbable life : my sixty years at Columbia and other adventures / / Michael I. Sovern ; cover design by Catherine Casiliano
Pubbl/distr/stampa	[New York, New York] : , : A Columbia University Publication, , 2014 ©2014
ISBN	0-231-53705-0
Descrizione fisica	1 online resource (325 p.)
Altri autori (Persone)	CasilianoCatherine
Disciplina	378.0092
Soggetti	College presidents - United States
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Includes index.
Nota di contenuto	Table of Contents; List of Illustrations; Foreword by Walter F. Mondale; Foreword by Lee C. Bollinger; 1. A Shared Story; 2. Riot; 3. Rebuilding; 4. Aftermath; 5. Condoms and Wrinkle Cream; 6. Becoming a Dean; 7. Litigating: Tuskegee and the Supreme Court; 8. Provost; 9. Building an Administration; 10. Beginnings; 12. Columbia College; 12. Columbia Law School; 13. Minnesota; 14. Coming Home; 15. Publishing and Moonlighting; 16. Climbing Out of a Hole; 17. Ceremonies; 18. Doing the Right Thing: Coeducation, Charter Revision, and Columbia Football; 19. The Pulitzer Prizes 20. Reagan Versus Mondale 21. Disappointing My Peers: Divestiture and Earmarks; 22. City Corruption and Columbia Unrest; 23. A Sabbatical Leave and a Return to Celebrations; 24. Remembering Malcolm X and Working with the Community; 25. International Guests, Anniversaries, Dedications, and a New Campaign; 26. Closing a School; 27. Salman Rushdie at Risk; 28. Hail and Farewell; 29. The Last Year; 30. A Backward Glance; 31. There Is Life After a Presidency; 32. Shubert-a Great Gig; 33. Almost a Justice; 34. Sotheby's; 35. America's Challenge; 36. What Next?; Acknowledgments; Notes; Index
Sommario/riassunto	Columbia University began the second half of the twentieth century in decline, bottoming out with the student riots of 1968. Yet by the close of the century, the institution had regained its stature as one of the greatest universities in the world. According to the New York Times, ?If any one person is responsible for Columbia's recovery, it is surely

Michael Sovern." In this memoir, Sovern, who served as the university's president from 1980 to 1993, recounts his sixty-year involvement with the institution, as well as his experiences growing up poor in the South Bronx and attending

2. Record Nr.	UNINA9910780288603321
Autore	Bryan Steven M.
Titolo	Jesus and Israel's traditions of judgement and restoration / / Steven M. Bryan [[electronic resource]]
Pubbl/distr/stampa	Cambridge : , : Cambridge University Press, , 2002
ISBN	1-107-12538-3 0-521-81183-X 0-511-32962-8 0-511-48786-X 0-511-17648-1 1-280-43393-0 0-511-04522-0 0-511-15735-5
Descrizione fisica	1 online resource (xv, 278 pages) : digital, PDF file(s)
Collana	Society for New Testament Studies monograph series ; ; 117
Disciplina	231.76
Soggetti	Jews - Restoration Messianic era (Judaism) Eschatology, Jewish
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 05 Oct 2015).
Nota di bibliografia	Includes bibliographical references (p. 246-264) and indexes.
Nota di contenuto	Introduction -- Jesus and signs of national restoration -- Jesus and the scriptures of Israel -- Jesus and the restoration traditions of Israel -- Jesus and the purity of Israel -- Jesus and the eschatological Temple -- Conclusion.
Sommario/riassunto	Jesus and Israel's Traditions of Judgement and Restoration examines the eschatology of Jesus by evaluating his appropriation of sacred traditions related to Israel's restoration. It addresses the way in which

Jesus' future expectations impinged upon his understanding of key features of Jewish society. Scholars have long debated the degree to which Jesus' eschatology can be said to have been realized. This 2002 book considers Jesus' expectations regarding key constitutional features of the eschaton: the shape of the people of God, purity, Land and Temple. Bryan shows that Jesus' anticipation of coming national judgement led him to use Israel's sacred traditions in ways that differed significantly from their use by his contemporaries. This did not lead Jesus to the conviction that Israel's restoration had been delayed. Instead he employed Israel's traditions to support a different understanding of restoration and a belief that the time of restoration had arrived.

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