

1. Record Nr.	UNINA9910790584603321
Autore	Anderson Gary A. <1955->
Titolo	Charity [[electronic resource]] : the place of the poor in the Biblical tradition // Gary A. Anderson
Pubbl/distr/stampa	New Haven, : Yale University Press, 2013
ISBN	0-300-18373-9
Descrizione fisica	1 online resource (288 p.)
Disciplina	241/.4
Soggetti	Charity - Biblical teaching Christianity
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- 1. The Challenge of Charity -- 2. Charity as Service to God -- 3. A Loan to God -- 4. Material Wealth and its Deceptions -- 5. Deliverance from Death -- 6. Is Charity Always Rewarded? -- 7. Charity and the Goodness of Creation -- 8. Can Merits be Transferred? -- 9. Storing Good Works in Heaven -- 10. Prayer, Fasting, and Almsgiving -- 11. Sacrificial Giving -- 12. Deliverance from Purgatory -- 13. Conclusion: Your Alms Are a Memorial -- Notes -- Acknowledgments -- General Index -- Index of Ancient Sources
Sommario/riassunto	<p>It has long been acknowledged that Jews and Christians distinguished themselves through charity to the poor. Though ancient Greeks and Romans were also generous, they funded theaters and baths rather than poorhouses and orphanages. How might we explain this difference? In this significant reappraisal of charity in the biblical tradition, Gary Anderson argues that the poor constituted the privileged place where Jews and Christians met God. Though concerns for social justice were not unknown to early Jews and Christians, the poor achieved the importance they did primarily because they were thought to be "living altars," a place to make a sacrifice, a loan to God that he, as the ultimate guarantor, could be trusted to repay in turn. Contrary to the assertions of Reformation and modern critiques, belief in a heavenly treasury was not just about self-interest. Sifting through biblical and postbiblical texts, Anderson shows how charity affirms the goodness of the created order; the world was created through charity</p>

and therefore rewards it.

2. Record Nr.	UNINA9910345143803321
Autore	Barak Aharon
Titolo	The judge in a democracy / / Aharon Barak
Pubbl/distr/stampa	Princeton, N.J., : Princeton University Press, c2006
ISBN	1-282-15752-3 9786612157523 1-4008-2704-3
Edizione	[Course Book]
Descrizione fisica	1 online resource (354 p.)
Disciplina	347/.014
Soggetti	Judges Judicial process Law - Interpretation and construction Judicial power Judges - Israel Judicial power - Israel Judge-made law - Israel Courts - Israel
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	pt. 1. The role of the judge -- pt. 2. The means of realizing the judicial role -- pt. 3. The relationship between the court and the other branches of the state -- pt. 4. Evaluation of the role of a judge in a democracy.
Sommario/riassunto	Whether examining election outcomes, the legal status of terrorism suspects, or if (or how) people can be sentenced to death, a judge in a modern democracy assumes a role that raises some of the most contentious political issues of our day. But do judges even have a role beyond deciding the disputes before them under law? What are the criteria for judging the justices who write opinions for the United States Supreme Court or constitutional courts in other democracies? These are

the questions that one of the world's foremost judges and legal theorists, Aharon Barak, poses in this book. In fluent prose, Barak sets forth a powerful vision of the role of the judge. He argues that this role comprises two central elements beyond dispute resolution: bridging the gap between the law and society, and protecting the constitution and democracy. The former involves balancing the need to adapt the law to social change against the need for stability; the latter, judges' ultimate accountability, not to public opinion or to politicians, but to the "internal morality" of democracy. Barak's vigorous support of "purposive interpretation" (interpreting legal texts--for example, statutes and constitutions--in light of their purpose) contrasts sharply with the influential "originalism" advocated by U.S. Supreme Court Justice Antonin Scalia. As he explores these questions, Barak also traces how supreme courts in major democracies have evolved since World War II, and he guides us through many of his own decisions to show how he has tried to put these principles into action, even under the burden of judging on terrorism.
