



IMAGINING JUSTICE IN BALTIMORE

Terminology

*As mentioned in the introductory video, it is not uncommon to come across unfamiliar terminology in the course of interreligious dialogue. As a starting point, we are providing this cheat sheet of some terms that arise in the videos. As you engage in small-group discussions, try to, as a **speaker**, explain terms that may not be familiar to everyone; as a **listener**, please do not hesitate to ask for clarification.*

Introduction

daily missal—book outlining the instructions and prayers necessary for the celebration of the Catholic Mass throughout the year

Liturgy of the Hours (or Divine Office)—the daily prayer of the Roman Catholic Church, marking the hours of each day and sanctifying the day with prayer

liturgy—religious service; a rite or body of rites prescribed for public worship

Ordinary Time—in the liturgy of the post-Vatican II Roman Rite, Ordinary Time is that part of the Christian liturgical year between Christmas and Lent, and again between Easter and Advent

Advent—the period beginning four Sundays before Christmas and observed by some Christians as a season of prayer and fasting

Lent—the 40 weekdays from Ash Wednesday to Easter observed by the Roman Catholic, Eastern, and some Protestant churches as a period of penitence and fasting

Water Justice in Jewish Tradition(s)

apophatic theology (also, negative theology)—a theological approach or tradition in which the nature of God is thought to be unknowable and is only understood through negative statements, as "God is not confined by space or time"

ivri—to cross over, forming basis for **ivrim** used to refer to Hebrew people as those who cross over

mayyim—waters (always in plural tense; never singular)
from "mi" = from + "yam" = the sea

sha'mayyim—waters above, often translated as "the heavens"

midrash—refers to either the activity of interpreting scripture or to the specific products of that activity; midrash has two kinds of subject matter: midrash halakhah and midrash aggadah

halakhah—literally means '(the) way of going' and refers to the rabbinic laws that govern how one ought to act in all the spheres of human private and public life

aggadah (also, haggadah)—derived from the verb 'to tell' or 'to recite' and refers as an umbrella term to all non-legal subject matter in rabbinic literature

omnipotent—all powerful

omniscient—all knowing

Talmud—body of interpretations of Jewish law, tradition, and narratives

TaNakh—Hebrew Bible; acronym derived from names of three parts: Torah; Nevi'im (Prophets); and Ketuvim (Writings)

NOTE: "Hebrew Bible" is *not* synonymous with the Christian Old Testament

Torah—in the broadest sense, the substance of divine revelation to Israel, the Jewish people: God's revealed teaching or guidance for humankind; may also be used to refer to the first five books of the Hebrew Bible (written Torah), the entire Hebrew Bible, and / or be understood to include the "oral Torah," laws and customs passed down through oral traditions are part and parcel of God's revelation to Moses

Water Justice in Christian Tradition(s)

apocalypse—from the Greek word for "revelation, unveiling"; apocalyptic literature was a style/genre of Jewish and Christian writings of 200 BCE-CE 150 marked by symbolic imagery and visions of the end times as revealed by an angel or other heavenly messenger

BCE—Before the Christian Era

CE—Christian Era

atheist—a person who disbelieves or lacks belief in the existence of God or gods; in the Roman Empire, persons who did not worship Caesar and the gods (i.e. Christians) could be considered atheists

baptism—a ceremonial immersion in water, or application of water, as an initiatory rite or sacrament of the Christian church

sacrament—a religious ceremony or ritual regarded as imparting divine grace

blasphemy—act or offense of speaking sacrilegiously about God or sacred things

denouement—climax of a chain of events, usually when something is decided or made clear

Gentile—a person who is not Jewish

Jesus messianism—a way of referring to early Christianity before there was a clear distinction between Judaism and Christianity; while early "Christians," disagreed on many topics, they were unified in their belief that Jesus was the Jewish Messiah

monotheist—one who believes in only one god

pagan—in early Christian usage, a polytheist, i.e., most of the Roman empire; a Jewish synonym was Gentile, that is, someone who is not a Jew

polytheist—one who believes in and / or worships more than one god

religio licita—permitted, or licit, religion; used to refer to special status of Jews within the Roman Empire who could practice their monotheism and did not have to worship Caesar

ritual purity—state of ritual cleanliness achieved through ritual prescribed by a religion by which a person, object, and / or place is considered to be free of uncleanness, especially prior to the worship of a deity

Water Justice in Islamic Tradition(s)

Arabic terms and the root words from which they are derived

'adl (ع د ل)—to act and deal justly, equitably, with fairness and proportion

ayah—Arabic word for “sign,” which is also what the word used for the verses of the Qur'an

hadith—a collection of traditions containing sayings of the Prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Qur'an

khalifa (ك ل ف)—successor, deputy, steward

qist (ق س ط)—to give everything its proper due; to put things in their proper place; equity, justice, fairness, equitableness, fair-mindedness, righteousness, correctness, to act justly, in fairness

rahmah (ر ح م)—mercy; as a verb, to have mercy, to have compassion, to spare, let off, to save or relieve (from suffering), to show understanding for one another, to love and respect, to ask, to have mercy

sakhara (س خ س)—to press into service, to harness, to bring under domination or control

shura baynahum—mutual consultation

surah (س و ر)—chapter in the Qur'an