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At noon on Friday, September 14, 2001, the carillon tolled, and the DU community, together with other communities around the world, remembered those whose lives
cks a few days before. For a brief moment, the world was silent as the process of understanding and healing began.

ler,
President of the Faculty Senate, spoke briefly across a spectrum of religious and spiritual perspectives. Their words are below.

Carol Nappholz
Editor

We Remember Them

A prayer for healing

Nancy Reichman
Center for Judaic Studies

Jews around the world are preparing for the days of awe, a time when our tradition tells us that the fate of human beings and nations are weighed in the balance. Today, we feel the added burden of the tragic events of this week.

We pray that healing and comfort come to survivors and their families and that the memories of those who perished be forever a blessing. We pray for the wisdom for our country's leaders and for the strength to bind our nation's wounds and reweave our social fabric.

I would like to share a Jewish prayer of
sanctity of
life. We say this prayer in memory of those lost their lives this week. It is a prayer for all of us.

*We remember them.
At the rising of the sun and at its going down,*

*We remember them;
At the blowing of the wind and at the chill of
winter,*

*We remember them;
At the opening of the buds and at the rebirth of
spring;*

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Christian Perspectives on the Terrorist Attacks of September 11, 2001

A call for reflection

Sandra Dixon

Department of Religious Studies

As a Christian and a professor of Religious Studies, I find that I have almost too many resources to speak to the tragedies of last Tuesday, for the history of Christianity and of most major religions is full of stories and experiences of violence and tragedy. Religions raise for our reflection and action problems of suffering and offer us traditions of response. I would like to choose three themes out of the Christian tradition that have not received a lot of attention in response to this week's terrorist attacks, but that I hope will be helpful for us to consider together.

First, major tragedies have often been construed in the Christian tradition as calls to conscience. In this case, the call is not just to the terrorists' consciences, but to ours. Have we—however inadvertently (and let's say for the sake of argument that it was inadvertently)—acted in ways that have encouraged the conditions that lead to such terrorism? As one of my colleagues pointed out, the terrorists attacked us, not Sydney, Australia. What might we have done to contribute to the situation in which these tragedies occurred?

The call to conscience is not just a matter of self-blame or excoriation. Instea

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