



Uses of the Bible: a starting point (Sintesi e ricerche storico-religiose) (Volume 9)

Fabio Mora

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Reprinting in reduced form (i.e. stripped of their huge documentation) our previous contributions on the use of the Bible or their conclusions is placed rather at the beginning of a broader research, which we intend to build on this only temporary first map of a problem just raised, and that deserves to be adequately developed in the coming years. These investigations focus on some organized forms of Christian reading of the Bible, in a context both liturgical and individual, showing with some examples taken, for very specific reasons, from very different contexts (Copts, Anglicans, German Protestants) some different reading strategies to suggest a complete and systematic inventory of these strategies. This inventory should naturally be extended to a post hoc analysis of the liturgical free reading, used by the churches of the Reformation without lectionary and other forms of organized transmission of the sacred text, from the breviary to its use in Sunday schools. To make investigations on Christian use of the Old Testament particularly productive is the complex and unknowingly varied relationship that Christians have with the text of another religion, which they can neither fully keep nor completely abandon - and often appear to estimate more in theory than in actual practice. The composite character of the Ancient (as well as the New) Testament makes more relevant the process of anthologizing different works that inevitably accompanies every incomplete reading. But the question of the real use of the sacred text concerns also the relationship of the Jews with their own Bible, with Tanakh's three parts (Torah, Nevi'im, Ketuvim) of degrading sanctity and authority, and between Torah/Tanakh and the Talmud, as well as their selective anthologizing Nevi'im and their reading of Megillot or, in another context, the Zionist return to the Tanakh and the Karaite reading of the entire biblical text. Without going for now in the complex and interesting comparative questions about the use of the sacred text in other religions, we have decided to raise the issue of the very different relationship with his third, further sacred text entertained both by the main Mormon Church, the Church of Jesus Christ of latter-day Saints in Utah, and the small community still tied to the family of its founder, now called Community of Christ, where a continuous prophetic revelation has not yet ended.

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