

*Evangelicals
Encounter
Judaism In
The New
Millennium*



CHRISTIANITY AFTER AUSCHWITZ

**Paul R.
Carlson**

Christianity After Auschwitz

Tod Linafelt



Christianity After Auschwitz:

Christianity After Auschwitz Paul R. Carlson, EdD, 2000-06-14 There is an old Jewish adage that pretty much sums up Israel's experience among the nations for the last 2 000 years Scratch a gentile the saying goes and you're sure to find an anti Semite That notion is given credence by the fact that the first two millennia of the Jewish Christian encounter culminated in the systematic slaughter of six million Jews in the heart of Christendom But Dr Paul R Carlson author of Christianity After Auschwitz is cautiously optimistic that the dawn of this new millennium may lead to Jewish Christian amity as the Church faces up to its past sins and seeks to work with the Synagogue against those demonic forces which threaten civilization itself However as Carlson illustrates the genocidal germ that gave birth to Hitler's criminal regime still flourishes among countless Christians many of whom would passionately deny they harbor any anti Semitic notions or sentiments While the book is addressed primarily to Carlson's fellow evangelicals both Jews and Christians will discover that it provides the general reader with an overview of those critical issues which scholars alone have in the past wrestled with in the post Holocaust Jewish Christian encounter At the outset Carlson is quick to concede that the late Rabbi Joseph B Soloveitchik a scion of the great Chechnowa Rebbe was certainly correct when he insisted that Christians have never tried to penetrate the soul of the Jews They have read the Bible but neglected the oral tradition by which we interpret it he noted This makes a different Bible altogether For example says Rav Soloveitchik To equate Judaism with legalism the way Christian theologians are prone to do is like equating mathematics with a compilation of mathematical equations By the same token old stereotypes die hard The Jew has been pictured as the arch capitalist and the arch Bolshevik and chastised for being both whipsawed by contending forces says Nathan C Belth The Soviet authorities saw Jews as a threat to the state and Alexander Solzhenitsyn who castigated Soviet terror sees Jews as libertarians who brought on socialism after of course rejecting Christ Since time immemorial anti Semites have also portrayed the Jew as the greedy shady businessman or banker But they conveniently forget stories such as that of Haym Salomon 1740 1785 the Jewish broker whose financial aid staved off starvation and desertion among American troops during our War for Independence At one critical point Robert Morris the American financier and statesman sent a messenger to alert Haym Salomon of the plight of the cash strapped Colonial forces The man brought the news to Salomon while he was attending Yom Kippur services at Mikveh Israel Synagogue in Philadelphia The congregation was shocked at the intrusion on the holiest day of the Jewish year but Haym Salomon quietly informed the messenger Tell Mr Morris our country's appeal will not be in vain But that old canard about Jews and their money remains grist for the anti Semite's mill By the same token Jews have not been entirely blameless when it comes to their own stereotypes of Christians particularly evangelicals Nathan Perlmutter confessed as much during his tenure as national director of the Anti Defamation League ADL of B'nai B'rith Our image of the fundamentalist and the evangelical is a kind of collage assembled out of bits and pieces from Theodore Dreiser Sinclair Lewis and Erskine Caldwell he admitted Even after

all this time memories of the great swarm of sex ridden Bible thumping caricatures continue to exert a pervasive power But evangelicals would be among the first to admit that Jews have come a long way since the days of the infamous Toledot Yeshu or Life of Jesus which depicted the Galilean in scandalous terms Indeed the Israeli author Shalom Ben Chorin is representative of those Jewish intellectuals who now believe that it is time for Jesus to come home again Meanwhile few Christians realize just how vulnerable many Jews feel in what they perceive to be Christian America That perception is heightened by the 1992 American Jewish Year Book finding that roughly 12 percent of Americans of Jewish heritage are now Christians There is another way of looking at what I have called a disaster in the making says former US Assistant Secretary of State Elliott Abrams author of Faith or Fear How Jews Can Survive in a Christian America Of the 6.8 million people who are Jews or of Jewish descent 1.1 million say they have no religion and 1.3 million have joined another religion adding up to 2.4 million Abrams observes This means that one third of the people in America of Jewish ethnic origin no longer report Judaism as their current religion Abrams italics Such statistics illustrate why Jewish leaders unanimously condemn those Christian missionary agencies which specifically target Jews for conversion They have been particularly incensed by one recent evangelical effort known as Peace 2000 which aimed to convert every Jew in Israel to Christianity by the dawn of the new millennium Centuries of martyrdom are the price which the Jewish people has paid for survival says Brandeis scholar Marshall Sklare And the apostate at one stroke makes a mockery of Jewish history But if the convert is contemptible in Jewish eyes Sklare adds the missionary all the more the missionary of Jewish descent is seen as pernicious for he forces the Jew to relive the history of his martyrdom all the while pressing the claim that in approaching the Jew he does so out of love What kind of love is it Jews wonder that would deprive a man of his heritage Sklare asks Furthermore given the history of Christian treatment of the Jews would it not seem time at last to recognize that the Jew has paid his dues and earned the right to be protected from obliteration by Christian love as well as destruction by Christian hate The distinguished Rabbi Abraham Joshua Heschel was even more pointed about the matter I had rather enter Auschwitz he once remarked than be an object of conversion All of this leads to the opening chapter of Christianity After Auschwitz which introduces Christians to Emil Fackenheim's Eleventh Commandment or 614th Mitzvoh which decrees that Jews are not permitted to grant Hitler any posthumous victories through intermarriage assimilation or conversion to a faith not their own In a word they are commanded to remain Jews By the same token Jewish scholars are quick to recognize that any open and honest dialogue will at some point involve a frank discussion of the similarities and differences between the Jewish and Christian perceptions of the Messianic hope With that understanding the second chapter deals with the remarkable career of the late Rabbi Menachem Mendel Schneerson the seventh and last Grand Rebbe of the Chabad Lubavitch Hasidim Many of his talmidim or disciples believe he will ultimately be revealed as King Messiah His life and work are considered within the context of that of Jesus of Nazareth as well as those of several pseudo messiahs who have troubled Israel down through the centuries The

author then makes it clear that Jesus himself **"Good News" After Auschwitz?** Carol Rittner, John K. Roth, 2001 Many argue that Christians must address their own culpability in the destruction of Europe's Jewry. If post-Holocaust Christians only lament Christianity's sin, the tradition will be ultimately left with little to say and no credibility. Post-Holocaust Christians must emphasize positive differences that Christianity can make, including Repentant honesty about Christianity's anti-Jewish history, New appreciation for the Jewish origins of Christianity, the Jewish identity of Jesus, and the continuing vitality of the Jewish people and their traditions. Welcome liberation from liturgies and biblical interpretations that promote harmful Christian exclusivism **Christianity After Auschwitz** Paul R. Carlson, 2000 There is an old Jewish adage that pretty much sums up Israel's experience among the nations for the last 2,000 years: Scratch a gentile, the saying goes, and you're sure to find an anti-Semite. That notion is given credence by the fact that the first two millennia of the Jewish-Christian encounter culminated in the systematic slaughter of six million Jews in the heart of Christendom. But Dr. Paul R. Carlson, author of *Christianity After Auschwitz*, is cautiously optimistic that the dawn of this new millennium may lead to Jewish-Christian amity as the Church faces up to its past sins and seeks to work with the Synagogue against those demonic forces which threaten civilization itself. However, as Carlson illustrates, the genocidal germ that gave birth to Hitler's criminal regime still flourishes among countless Christians, many of whom would passionately deny they harbor any anti-Semitic notions or sentiments. While the book is addressed primarily to Carlson's fellow evangelicals, both Jews and Christians will discover that it provides the general reader with an overview of those critical issues which scholars alone have, in the past, wrestled with in the post-Holocaust Jewish-Christian encounter. At the outset, Carlson is quick to concede that the late Rabbi Joseph B. Soloveitchik, a scion of the great Chechnowa Rebbe, was certainly correct when he insisted that Christians have never tried to penetrate the soul of the Jews. They have read the Bible but neglected the oral tradition by which we interpret it, he noted. This makes a different Bible altogether. For example, says Rav Soloveitchik, to equate Judaism with legalism, the way Christian theologians are prone to do, is like equating mathematics with a compilation of mathematical equations. By the same token, old stereotypes die hard. The Jew has been pictured as the arch capitalist and the arch Bolshevik, and chastised for being both, whipsawed by contending forces, says Nathan C. Belth. The Soviet authorities saw Jews as a threat to the state, and Alexander Solzhenitsyn, who castigated Soviet terror, sees Jews as libertarians who brought on socialism after, of course, rejecting Christ. Since time immemorial, anti-Semites have also portrayed the Jew as the greedy, shady businessman or banker. But they conveniently forget stories such as that of Haym Salomon, 1740-1785, the Jewish broker whose financial aid staved off starvation and desertion among American troops during our War for Independence. At one critical point, Robert Morris, the American financier and statesman, sent a messenger to alert Haym Salomon of the plight of the cash-strapped Colonial forces. The man brought the news to Salomon while he was attending Yom Kippur services at Mikveh Israel Synagogue in Philadelphia. The congregation was shocked at the intrusion on the holiest day of the Jewish year, but Haym Salomon quietly informed the

messenger Tell Mr Morris our country s appeal will not be in vain But that old canard about Jews and their money remains grist for the anti Semite s mill By the same token Jews have not been entirely blameless when it comes to their own stereotypes of Christians particularly evangelicals Nathan Perlmutter confessed as much during his tenure as national director of the Anti Defamation League ADL of B nai B rith Our image of the fundamentalist and the evangelical is a kind of collage assembled out of bits and pieces from Theodore Dreiser Sinclair Lewis and Erskine Caldwell he admitted Even after all this time memories of the great swarm of sex ridden Bible thumping caricatures continue to exert a pervasive power But

The Jewish People and Jesus Christ After Auschwitz Jakob Jocz,1991-10-08 The author marks the end of World War II as the closing of an important period of history and the possible new beginning for the Jewish people the church and the world at large He cites two events as of major importance the creation of the Jewish state of Israel and the second Vatican Council He takes a look at the evolution of a new kind of Judaism that is more tolerant and accepting of Jesus as Jew just as the church intensifies its commitment to Judaeo Christian dialogue Originally published by Baker Book House in 1981

Religion and Revelation after Auschwitz Balázs M. Mezei,2013-04-11 Religion After Auschwitz is a philosophical approach to the notion of revelation Following such authors as A Dulles R Swinburne or K Ward Balazs Mezei investigates some of the main problems of revelation and connects them to the general problem of religion today Religion is considered in the perspective of the age after Auschwitz an expression coined by Hans Jonas and further elaborated by J B Metz Mezei develops the insights of these philosophers and investigates various aspects of religion and revelation after Auschwitz contemporary theistic philosophy phenomenology art mysticism and the question of university education today A fascinating amalgam of subjects and approaches Religion and Revelation After Auschwitz is an important contribution to contemporary discussions on the possibility of Catholic philosophy

Narrative Theology After Auschwitz Darrell J. Fasching,1992 Narrative Theology After Auschwitz addresses the pressing question of the failure of Christian ethics during the Holocaust It s concern is to understand how and why so many Christians and Christian churches either cooperated with the Nazis or stood passively by while six million Jews were slaughtered The goal is to uproot the propensity of Christians to equate ethics with unquestioning obedience to authority and replace it with an Abrahamic chutzpah or audacity to question all authority even God if necessary in defense of the dignity of the stranger

Ending Auschwitz Marc H. Ellis,1994-02 The author examines the effect of the Holocaust on the present

Problems Unique to the Holocaust Harry James Cargas, Victims of the Holocaust were faced with moral dilemmas for which no one could prepare Yet many of the life and death situations forced upon them required immediate actions and nearly impossible choices In Problems Unique to the Holocaust today s leading Holocaust scholars examine the difficult questions surrounding this terrible chapter in world history Is it ever legitimate to betray others to save yourself If a group of Jews is hiding behind a wall and a baby begins to cry should an adult smother the child to protect the safety of the others How guilty are the bystanders who saw w

Jews and Christians, Rivals Or

Partners for the Kingdom of God? Didier Pollefeyt, 1997 For centuries the Christian churches and Christian theology have sought to forge their own identity by challenging the identity of Judaism Christians often inquired whether Israel was still the people of God whether the church had replaced Israel An affirmative answer to the latter inquiry is often described as the theology of substitution the church has taken Israel's place The implication is that there is no longer any place for Israel in God's plan of salvation The history of Christian anti Judaism is dramatic proof of the violent potential that is implicit in this Christian theology of substitution After Auschwitz the search for an alternative to this theology a search which touches the heart of Christianity has become a necessity The central question of this book is whether and how Christianity can maintain its identity if it no longer understands itself as a substitute for Judaism Didier Pollefeyt shows how the theme of substitution constitutes the basic theological problem for Christians in the encounter with Judaism Bertold Klappert develops an alternative for the Christian theology of substitution by drawing on the work of Protestant theologians Leon Klenicki offers a Jewish perspective as he seeks to develop a theory of dialogical encounter for Jews and Christians Terrence Merrigan reflects on the way in which the Christian rediscovery of Judaism can be significant in the light of the postmodern challenge of religious pluralism Rik Hoet analyzes biblical metaphors which might serve as an alternative for the Christian theology of substitution

The De-Judaization of the Image of Jesus of Nazareth (The Virgin Mary) at the Time of the Holocaust: Ensoulment and the Human Ovum Thomas Alexander Blüger, 2021-03-09 Thomas has been researching his family's Jewish background for the last thirty years Herein he investigates how his Jewish grandparents and aunt defined as a nonprivileged Mischling survived the war while living in the heart of Nazi Germany This led Thomas to research Hitler's fear of having partial Jewish ancestry and expanded into a full blown study of following Christianity's understanding of the Jewish identity of Jesus of Nazareth throughout history Not leaving matters here Thomas outlines how Marian dogmatic theology used at the time of the Shoah brought to conclusion the Church's long journey in defining the time of ensoulment as articulated in the papal document *Ineffabilis Deus* promulgated by Pius in 1854 This happened twenty seven years after the discovery of the human ovum in 1827 by Karl Ernst von Baer Years later with the emergence of Nazi racial ideology many anti Christian Christians attempted to invert Christianity's core message of salvation through faith toward biological ends This would not do Roman authorities had consistently held throughout the centuries that faith is about salvation and not about biology According to that same end the ideal of ensoulment since the time of the Church's renewed understanding of it beginning in 1854 and indeed as it was first articulated through the writings of Aristotle and received into Christianity through the writings of Saint Augustine and later Thomas Aquinas was newly preserved within the confines of Western civilization This is the first book the author knows of that follows Augustine's concept of ensoulment as well as Aquinas's thinking on the matter while linking these to Karl Ernst von Baer's discovery of the human ovum in 1827 up until the events of Shoah and beyond This study is phenomenological in nature in that it does not follow Jesus of Nazareth the Virgin Mary throughout history but

rather follows the image of Jesus of Nazareth the Virgin Mary a monumental difference This study supports the Second Vatican Council the Church's latest and ongoing efforts in affirming the Jewish identities of both Jesus of Nazareth and the Virgin Mary John Paul II's call for a purification of memory beginning in a year of Jubilee as well as the many present efforts in Catholic Jewish relations This study builds upon the author's past article Following the Virgin Mary through Auschwitz Marian Dogmatic Theology at the Time of the Shoah published in Holocaust Studies A Journal of Culture and History Vol 14 winter 2008 No 3 pp 1-24

After Auschwitz Richard L. Rubenstein, 1966 Expounds a wide spectrum of problems of post Holocaust theology Christianity and Nazism psychoanalytic interpretation of the connection between religion and the Final Solution the religious meaning of the Holocaust the Auschwitz convent controversy Argues that Nazism as theory and practice was neither the ultimate expression of atheism nor a kind of neo-paganism on the contrary it was a monotheistic anti-religion which emerged as a rebellion against Christianity but greatly used its ideas and images especially that of the mythological Jew Judas Reveals the religiomythic element in the Holocaust e.g. the perpetrators fulfilled a religious mission which singles out this phenomenon from the other cases of genocide c From the Bibliography of the Vidal Sassoon International Center for the Study of Antisemitism

After Auschwitz Northern Centre for Contemporary Art (Sunderland, Tyne and Wear, England), 1995 The senseless horror of the Holocaust continues to send shockwaves through history Few would question its profound influence on post-war philosophy morality theological and political thinking Yet the impact of the Holocaust on the Fine Arts and in particular on contemporary art has still not received the attention it deserves This new publication accompanies a pioneering touring exhibition It comprises a series of illustrated essays by leading experts addressing the art produced by victims of the Holocaust during the Holocaust the influence of the Holocaust on artists who were not camp inmates working during the war and in the post-war period Holocaust memorials and their significance and the work of a younger generation of artists many of them non-Jews whose relationship to the Holocaust is more oblique Among the artists included are R.B. Kitaj Picasso Francis Bacon Magdalena Abakanowicz Christian Boltanski Melvin Charney Shimon Attie Zoran Music Susanna Pieratzki Mick Rooney and Nancy Spero The works selected have in common a determination not to rely on over-used visual stereotypes nor to indulge in nostalgia morbidity or sentimentality Aesthetically compelling they force us to reassess a subject all too often dismissed as overworked and to reconsider the nature and potential of artistic activity after Auschwitz as the century nears its end

Challenges in Jewish-Christian Relations James Keltie Aitken, Edward Kessler, 2006 James K. Aitken and Edward D. Kessler have assembled here a widely diverse collection of essays on Jewish-Christian relations a discipline that compared with other subjects studied in university and religious circles is relatively young Jewish-Christian relations is a complex enterprise that cannot be reduced to simple theological or historical narratives it must take into account politics sociology education language history biblical studies hermeneutics and theology The contributors view their particular subject through the lens of all of these disciplines while

ably meeting the challenge of looking toward the future Chapter One Introduction James K Aitken and Edward D Kessler Chapter Two Jews Facing Christians The Burdens and Binders of the Past Marc Saperstein Chapter Three The Bible in Future Jewish Christian Relations John F A Sawyer Chapter Four The Orthodox Churches in Dialogue with Judaism Nicholas de Lange Chapter Five Jewish Russian Orthodox Christian Dialogue Irina Levinskaya Chapter Six Catholic Jewish Agendas Remi Hoeckman OP Chapter Seven Institutional Relations in Jewish Christian Relations Rev Friedhelm Pieper Chapter Eight The New Europe Nationalism and Jewish Christian Relations David Weigall Chapter Nine Israel within Jewish Christian Relations Andrew P B White Chapter Ten The Effect of the Holocaust on Jewish Christian Relations Stephen D Smith Chapter Eleven A Third Epoch The Future of Discourse in Jewish Christian Relations Peter Ochs and David F Ford Chapter Twelve Women s Voices in Jewish Christian Relations Christine Trevett Chapter Thirteen Considering a Jewish Statement on Christianity Edward Kessler and James K Aitken The Significance of Dabru Emet Edward Kessler What Does Christianity in Jewish Terms Mean James Aitken Chapter Fourteen Jewish Christian Relations in the Inter Faith Encounter Martin Forward Cumulative Bibliography List of Contributors Index

Law After Auschwitz David Fraser, 2005 The idea of Nazi law is for many lawyers an oxymoron Today law under the National Socialist regime continues to be portrayed and understood as the ultimate perversion of legality and the Holocaust as the inevitable result of the collapse of the rule of law This book offers important insights into the ways in which our understanding of the Holocaust and of the law have been built upon mutually reinforcing but erroneous constructions of the two Fraser argues that the Holocaust is best understood or at least studied not as a point of lawless criminal disjuncture with law but as offering remarkable points of commonality and continuity with the law with legality as understood at the time and with law as we understand and practice it today *Law after Auschwitz* studies law and lawyers under Nazi rule the jurisprudence of Nazi law and the reception of Nazi law by contemporary legal scholarship It offers detailed analyses of the ways in which the Holocaust has been constructed in post war trials This book raises fundamental questions about legality and ethics in the 21st century If the Holocaust took place in a legal framework and if the legal system today operates in part in a continuous fashion with Nazi legality then law must be understood as still operating in the shadow of Auschwitz Throughout the book the consequences of a legal system which operates in a state of willful amnesia about its own implication in the Shoah is the central focus Fraser writes in an engaging style and keeps the reader with him throughout the book no mean feat given the morass of material managed and the uncomfortable ideas engaged a thought provoking work it will be useful reading for scholars from a variety of disciplines Law Politics Book Review *Law after Auschwitz* shows resonances of fascist legal thought in contemporary European law and wider Western culture by documenting antisemitic inspired discourses of forgiving and forgetting and asserting an uncomfortable parity between contemporary medico legal thought and eugenics *Law after Auschwitz* has some fascinating material on antisemitic fuelled amnesia International Journal of Law in Context

The Jewish Bible After the Holocaust Emil L. Fackenheim, 1990

Chs 1 3 are based on the Sherman Lectures delivered in Manchester November 1987 Discusses Christian and Jewish readings of the Old Testament after the Holocaust noting that it is apparently still too early for thinkers of either religion to cope with the subject Criticizes Christian especially German theologians who continue to teach that Israel s spiritual children Christian believers have replaced the flesh and blood children present day Jewry Christians reading the Old Testament fear that the Jews may still be the Chosen People it was this fear that drove the Nazis to exterminate the Jews After the Holocaust Jews must question many statements of the Bible that God never slumbers that salvation always comes that the dry bones will rise and live The dead cannot be replaced even by the new life in the State of Israel What has been resurrected perhaps is hope but a hope infused by doubt Jews may yet praise divine Goodness in the hope that in praising they may awaken it from its slumber **A Passion for God** Johann Baptist Metz,1998 A collection of Metz s writings of the last fifteen years never before published in English on the subject of the church in the world **Jews and Christians After the Holocaust** Abraham J. Peck,Hebrew Union College-Jewish Institute of Religion,1982 **Strange Fire** Tod Linafelt,2000-09 Twenty contributions written by university affiliated scholars of religious studies philosophy and other fields address the implications of the Shoah Holocaust for interpretation of the Hebrew Bible Contributors include Richard Rubenstein Elie Wiesel and Walter Brueggemann Annotation copyrighted by Book News Inc Portland OR **The Challenge of the Holocaust for Christian Theology** John Pawlikowski,1982 **Jesus and Paul After Auschwitz** Lloyd Gaston,Vancouver School of Theology,1996-08-01

The book delves into Christianity After Auschwitz. Christianity After Auschwitz is a crucial topic that must be grasped by everyone, ranging from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Christianity After Auschwitz, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:
 - Chapter 1: Introduction to Christianity After Auschwitz
 - Chapter 2: Essential Elements of Christianity After Auschwitz
 - Chapter 3: Christianity After Auschwitz in Everyday Life
 - Chapter 4: Christianity After Auschwitz in Specific Contexts
 - Chapter 5: Conclusion
2. In chapter 1, the author will provide an overview of Christianity After Auschwitz. This chapter will explore what Christianity After Auschwitz is, why Christianity After Auschwitz is vital, and how to effectively learn about Christianity After Auschwitz.
3. In chapter 2, the author will delve into the foundational concepts of Christianity After Auschwitz. The second chapter will elucidate the essential principles that need to be understood to grasp Christianity After Auschwitz in its entirety.
4. In chapter 3, this book will examine the practical applications of Christianity After Auschwitz in daily life. This chapter will showcase real-world examples of how Christianity After Auschwitz can be effectively utilized in everyday scenarios.
5. In chapter 4, this book will scrutinize the relevance of Christianity After Auschwitz in specific contexts. The fourth chapter will explore how Christianity After Auschwitz is applied in specialized fields, such as education, business, and technology.
6. In chapter 5, the author will draw a conclusion about Christianity After Auschwitz. This chapter will summarize the key points that have been discussed throughout the book.

The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Christianity After Auschwitz.

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